



Informazioni su questo libro

Si tratta della copia digitale di un libro che per generazioni è stato conservata negli scaffali di una biblioteca prima di essere digitalizzato da Google nell'ambito del progetto volto a rendere disponibili online i libri di tutto il mondo.

Ha sopravvissuto abbastanza per non essere più protetto dai diritti di copyright e diventare di pubblico dominio. Un libro di pubblico dominio è un libro che non è mai stato protetto dal copyright o i cui termini legali di copyright sono scaduti. La classificazione di un libro come di pubblico dominio può variare da paese a paese. I libri di pubblico dominio sono l'anello di congiunzione con il passato, rappresentano un patrimonio storico, culturale e di conoscenza spesso difficile da scoprire.

Commenti, note e altre annotazioni a margine presenti nel volume originale compariranno in questo file, come testimonianza del lungo viaggio percorso dal libro, dall'editore originale alla biblioteca, per giungere fino a te.

Linee guide per l'utilizzo

Google è orgoglioso di essere il partner delle biblioteche per digitalizzare i materiali di pubblico dominio e renderli universalmente disponibili. I libri di pubblico dominio appartengono al pubblico e noi ne siamo solamente i custodi. Tuttavia questo lavoro è oneroso, pertanto, per poter continuare ad offrire questo servizio abbiamo preso alcune iniziative per impedire l'utilizzo illecito da parte di soggetti commerciali, compresa l'imposizione di restrizioni sull'invio di query automatizzate.

Inoltre ti chiediamo di:

- + *Non fare un uso commerciale di questi file* Abbiamo concepito Google Ricerca Libri per l'uso da parte dei singoli utenti privati e ti chiediamo di utilizzare questi file per uso personale e non a fini commerciali.
- + *Non inviare query automatizzate* Non inviare a Google query automatizzate di alcun tipo. Se stai effettuando delle ricerche nel campo della traduzione automatica, del riconoscimento ottico dei caratteri (OCR) o in altri campi dove necessiti di utilizzare grandi quantità di testo, ti invitiamo a contattarci. Incoraggiamo l'uso dei materiali di pubblico dominio per questi scopi e potremmo esserti di aiuto.
- + *Conserva la filigrana* La "filigrana" (watermark) di Google che compare in ciascun file è essenziale per informare gli utenti su questo progetto e aiutarli a trovare materiali aggiuntivi tramite Google Ricerca Libri. Non rimuoverla.
- + *Fanne un uso legale* Indipendentemente dall'utilizzo che ne farai, ricordati che è tua responsabilità accertarti di farne un uso legale. Non dare per scontato che, poiché un libro è di pubblico dominio per gli utenti degli Stati Uniti, sia di pubblico dominio anche per gli utenti di altri paesi. I criteri che stabiliscono se un libro è protetto da copyright variano da Paese a Paese e non possiamo offrire indicazioni se un determinato uso del libro è consentito. Non dare per scontato che poiché un libro compare in Google Ricerca Libri ciò significhi che può essere utilizzato in qualsiasi modo e in qualsiasi Paese del mondo. Le sanzioni per le violazioni del copyright possono essere molto severe.

Informazioni su Google Ricerca Libri

La missione di Google è organizzare le informazioni a livello mondiale e renderle universalmente accessibili e fruibili. Google Ricerca Libri aiuta i lettori a scoprire i libri di tutto il mondo e consente ad autori ed editori di raggiungere un pubblico più ampio. Puoi effettuare una ricerca sul Web nell'intero testo di questo libro da <http://books.google.com>

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google™ books

<https://books.google.com>



BROMSGROVE
GREEK GRAMMAR

45. 478.

THE
BROMSGROVE
GREEK GRAMMAR.

NEW EDITION.

LONDON:
SIMPKIN, MARSHALL, AND CO.,
STATIONERS' HALL COURT.

MDCCXLV.

LONDON :
BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.



P R E F A C E

TO THE SECOND EDITION.

THE present edition of the Bromsgrove Greek Grammar has been greatly enlarged, and in some degree remodelled. And though still contained within a small compass, from the closeness of the printing, and the condensed nature of the information, it is not intended for the young scholar only.

The crude-form system, which the Bromsgrove Grammars were the first to introduce in this country, has since their original publication become better known, and has been partially adopted in several educational works. Yet in order to avoid any appearance of strangeness either to Teachers or Learners, the old arrangement of the Eton Grammar has been here retained in the Declensions. Those who prefer it may still call them the A-Decension, the E-Decension, &c., according to the ending of the crude-form. The Syntax, besides much additional matter, contains a very large number of references, selected from the classical Authors most usually read at our Universities, and in the upper classes of Schools. While the copious Indexes will facilitate the use of the Grammar at all times ; and the Index of References especially will be of great use to the Student in reading the Authors, which it contains.

Some faults in the former edition, which were pointed out by a Reviewer in the British Critic, have been avoided. The German Greek Grammar of Kuhner, and many other sources of

information have been consulted ; and I am much indebted to an English Scholar and esteemed Friend, who kindly examined the greatest part of the alterations, and suggested many valuable remarks.

The crude-forms of words, and words not really used in the language, have been placed within brackets ; the crude-forms being further distinguished by a stop at the end ; thus, [*ταῦτα*], [*κρίζω*].

For the use of Beginners an Abridgment of this edition has been published containing those parts of the Etymology which are printed in the larger type.

G. A. JACOB.

*Collegiate School, Sheffield,
July, 1845.*

GREEK GRAMMAR.

INTRODUCTION.

THE Greek language in its form and structure resembles the Latin ; the student is therefore referred to the Introduction to the Latin Grammar for a general explanation of the system here adopted.

In studying the Greek language, attention must be paid to its different

DIALECTS.

Every language, spoken by a nation of considerable extent, always exhibits a number of different forms, or *dialects*, in its different provinces ; but in most languages, and especially in modern times, there is one form which is used by all *Authors* of the same country, and which is thence sometimes called the *book-language* ; while the variations of the dialects are used only by the uneducated, or in common conversation. In Greek, however, the principal dialectic varieties have been preserved in writing ; which was probably owing to many of the Grecian states having become locally and politically separated before the language had been much cultivated, and its forms distinctly settled.

The principal Grecian dialects are the *Epic*, *Aeolic*, *Doric*, *Ionic*, and *Attic*.

The *Epic* is so called from its being used by Homer and his imitators. It contains those peculiarities which mark the earliest known forms of the language, since it is found in the oldest poets. And while it is mainly *Ionic* in its structure (on which

account it is sometimes called the *old Ionic*), it also includes varieties which do not occur in Ionic prose.

The *Æolic*, *Doric*, and *Ionic* take their names from the three principal tribes or races of the Greeks, by whom they were severally spoken.

The *Attic* was produced by the refinements introduced into the Ionic language by the Athenians; and though at first used only in Attica, yet, being the most cultivated, it gained a celebrity above the rest. And when Greece was united under the Macedonian monarchy, the Attic dialect became the *court-* and *book-language* of all the Grecian tribes. Hence this dialect has commonly been regarded as the standard of the Grecian language, and the other dialects as deviations from it.

Grecian writers did not always use the dialect of the state in which they were born or lived, but often imitated the dialect of some other author who had obtained a pre-eminence. Thus Epic poets used the *Epic* in imitation of Homer; Lyric poetry was generally written in *Æolic*, or *old Doric*, in imitation of Alcæus, &c.; and pastoral poets adopted the *new* or *refined Doric* of Theocritus. In prose, the *Ionic* was for sometime prevalent, until it was superseded by the *Attic*.

The following authors contain some of the best specimens of the different dialects:

Epic,—Homer, Hesiod.

Æolic,—Fragments of Alcæus, and Sappho.

Doric,—Hippocrates, Theocritus.

Ionic,—Herodotus.

Attic,—Thucydides, Xenophon, the Dramatists, &c.

ETYMOLOGY.

§ 1. LETTERS.

1. The Greek Letters are twenty-four in number.

FORM.	NAME.	SOUND.
Α α	Αλφα	a
Β β	Βητα	b
Γ γ	Γάμμα	g (hard)
Δ δ	Δέλτα	d
Ε ε	Εψιλόν	e (short)
Ζ ζ	Ζήτα	z (or ds)
Η η	Ητα	e (long)
Θ θ	Θήτα	th
Ι ι	Ιῶτα	i
Κ κ	Κάππα	k, c
Λ λ	Λάμβδα	l
Μ μ	Μῦ	m
Ν ν	Νῦ	n
Ξ ξ	Ξῖ	x
Ο ο	Ομικρόν	o (short)
Π π	Πî	p
Ρ ρ	Ρῶ	r, rh
Σ σ	Σίγμα	s
Τ τ	Ταῦ	t
Υ υ	Υψιλόν	u, (y)
Φ φ	Φî	ph
Χ χ	Χῖ	kh, ch
Ψ ψ	Ψî	ps
Ω ω	Ωμέγα	o (long)

N.B. Sigma has two small characters, *σ* and *ς* :—the former is used in the *beginning* and *middle* of words, the latter at the *end* ; as, *σωσθμενος*. The other characters in the third line of letters are now seldom used.

2. The diphthongs are twelve :—

Six are *perfect*, *ai*, *av*, *ei*, *eu*, *oi*, *ou*.

Six are *imperfect*, *ηv*, *vι*, *ov*, *a*, *η*, *ω*.

Obs. The last vowel of every diphthong is *i* or *u*. In the *perfect* diphthongs the first vowel is short (*a*, *e*, *o*) ; in the *imperfect* ones it is long, and thus nearly absorbs the sound of the second vowel. Yet *vι* is considered imperfect even with *v* short, because it begins with a vowel which usually stands last, and *av* is generally reckoned perfect, even when the *a* is long. *ωv* is used only in the *Ionic* dialect. *a*, *η*, *ω*, have the *i* *subscript* (i. e. written under), except in capitals ; as, *Ai*, *Hι*, *Ωv*.

§ 2. Pronunciation.

The Greek letters are pronounced by us, as nearly as they can be, like the English ; but—

(a) *γ* is always *hard*, like *g* in *go* ; and before *κ*, *γ*, *χ*, it has the nasal sound of *ng* ; as, *ἐγγὺς* (*engus*), *Ἄγχιστος* (*Anchises*).

(b) *ζ* should be pronounced like *ds*, rather than *z* ; as, *τράπεζα* (*trapedsa*).

(c) the syllable *τι*, before a vowel, has the sound of *ti*, not *shi* ; as, *στρατία* (*strat-i-a*).

Obs. 1. The *true* sound of the Greek letters, especially the vowels, certainly differed much from the English pronunciation. The vowels and diphthongs probably corresponded nearly with the following English sounds :—

<i>a</i>	<i>ε</i>	<i>η</i>	<i>‘</i>	<i>o</i>	<i>υ</i>	<i>ω</i>
----------	----------	----------	----------	----------	----------	----------

father, valley, they, machine, doll, rule, hole.

<i>ai</i>	<i>av</i>	<i>ei</i>	<i>eu</i>	<i>oi</i>	<i>ou</i>
-----------	-----------	-----------	-----------	-----------	-----------

aye, out, deceive, yew, boy, doom.

Before *η* and *ω* were added to the alphabet, *ε* seems to have had the three sounds of *ēy*, *ēy*, *ee* ; and *o* those of *ō*, *ō*, *oo* : afterwards *η* and *ω* were used for the sounds of *ēy* and *ō*, while *ee* and *oo* were commonly expressed by *ei* and *ou* : hence when *ε*, *o*, are lengthened, they often become *ei*, *ou* ; as, *φίλεε*, *φίλει* ; *λέοντοι*, *λέοντι* : so in different dialects, *στενὸς* or *στεινὸς*, *πολὺς* or *πουλύς*.

Obs. 2. The manner in which some Greek letters are expressed in Latin, and thence in English, should be noticed, thus :—

ai becomes *æ* ; as, *Τίμαος*, *Timaeus* ; (in some words *ai* or *aj* ; as *Αχαια*, *Achaia* ; *Aīas*, *Ajax*).

ei , “ *ē* or *ē* ; “ *Νεῖλος*, *Nilus* ; *Αἰγαία*, *Aegeas*.

oi , “ *œ* ; “ *Βοιωτία*, *Bœotia* ; (sometimes *oj* ; as, *Τροῖα*, *Troja*).

ou , “ *ū* ; “ *Μοῦσα*, *Musa*.

v , “ *y* ; “ *Βαβυλὼν*, *Babylon* ; (*v* between two vowels ; as, *Εἴηνος*, *Evenus*).

γ (before κ , γ , χ) becomes n ; as, *συγκοπή, syncope*; ἄγγελος, *angelus*.
 κ becomes c ; as, *Κιλικία, Cilicia*.
 δ " rh ; " *Ρόδος, Rhodus*.
 χ " ch ; " *Ἄρχων, Archon*.

§ 3. *The Old Greek Alphabet.*

Obs. 1. The oldest Greek alphabet had only sixteen letters, brought, it is said, by Cadmus from Phœnicia. This story shows the true origin of the Greek letters, which in their earliest state agreed in *form, name, and arrangement*, with the oldest letters of the Phœnician or Hebrew alphabet. These letters probably were—

A	B	Γ	Δ	E	F	H	Θ	Λ	M	N	Ξ	Ο	Π	Ϙ	Τ
(i. e.)	a	b	g	d	he	bh	gh	dh	l	m	n	o	p	q	t

This old alphabet seems to be divided into four sets—

- (i) a *soft vowel*, with the three *mediae* or *flat mutes*;
- (ii) an *aspirated vowel*, with the mutes *aspirated*;
- (iii) three *liquids*, with a *sibilant*;
- (iv) a *vowel*, with three *tenues* or *sharp mutes*.

Of these letters *F* was called *Bau*, or *Vau*, and afterwards, from its *shape*, the *Digamma* (*i. e.* double gamma); it seems to have had at one time the sound of *v* or *w*, as well as *bh*; and it is often expressed by *v* in Latin; as, *αιών* (*i. e.* *aiFων*), *εννυμ*; *εἰδον* (*i. e.* *Feιδον*), *vidi*. The letter *ϙ* was called *koppa*; it gave rise to the Latin *Q*.

Obs. 2. Many changes were made in this old alphabet.

(a) The letters *Z*, *I*, *K*, *P*, were added from the enlarged Phœnician or Hebrew alphabet. The letter η *sampi* (the Hebrew *schin*), with the sound of *s* or *sh*, was also added, and placed before *T*; but it afterwards changed places with *Ξ*, and was finally supplanted by *Ξ*.

(b) The letter *E* lost its original *aspiration*, and became *E-ψιλόν* (*i. e.* *unaspirated E*):—*F*, *ϙ*, η , were discarded:—*H* ceased to be used as a guttural, and the character was employed, first as a mark of aspiration like the Latin *h*, and then as long *e*:—and *Θ* became *th*.

The letter *F* seems to have been discarded the last; and being retained the longest in the *Aeolic* dialect, is sometimes called the *Aeolic digamma*. It was still in use when the poems of Homer were composed, though lost when they were written; and it has left traces of its existence in many words.

(c) The letters *T* and *Φ* seem to have been added to supply the vowel and consonant sound of *F*; the letter *v*, especially, is found in many words which once had a *digamma*; it is called *Ϝ-ψιλόν* (*un-aspirated v*), as being without the aspiration of *F*. The letter *X* may also have been added to supply the aspirated guttural *H*.

(d) Lastly, the long vowels *H* and *Ω*, *Ξ* (in place of η), and *Ψ*, completed the alphabet as it now stands. [See Donaldson's *New Cratylus*, p. 98, &c.]

The last changes were not publicly received at Athens, until the year b.c. 403. But the works of older writers were afterwards transcribed according to the more modern orthography.

2. The diphthongs are twelve :—

Six are *perfect*, *ai*, *av*, *ei*, *eu*, *oi*, *ov*.

Six are *imperfect*, *ηv*, *υi*, *οv*, *ᾳ*, *ῃ*, *ῳ*.

Obs. The last vowel of every diphthong is *i* or *v*. In the *perfect* diphthongs the first vowel is short (*a*, *e*, *o*) ; in the *imperfect* ones it is long, and thus nearly absorbs the sound of the second vowel. Yet *v* is considered imperfect even with *v* short, because it begins with a vowel which usually stands last, and *av* is generally reckoned perfect, even when the *a* is long. *ωv* is used only in the *Ionic* dialect. *ᾳ*, *ῃ*, *ῳ*, have the *i* subscript (i. e. written under), except in capitals ; as, *Ai*, *Hi*, *Oi*.

§ 2. Pronunciation.

The Greek letters are pronounced by us, as nearly as they can be, like the English ; but—

(a) *γ* is always *hard*, like *g* in *go* ; and before *κ*, *γ*, *χ*, it has the nasal sound of *ng* ; as, *ἐγγὺς* (*engus*), *Ἄγχιστης* (*Anchises*).

(b) *ζ* should be pronounced like *ds*, rather than *z* ; as, *τράπεζα* (*trapedsa*).

(c) the syllable *τi*, before a vowel, has the sound of *ti*, not *shi* ; as, *στρατία* (*strat-i-a*).

Obs. 1. The *true* sound of the Greek letters, especially the vowels, certainly differed much from the English pronunciation. The vowels and diphthongs probably corresponded nearly with the following English sounds :—

a	e	η	i	o	u	ω
father,	valley,	they,	machine,	doll,	rule,	hole.

au	av	ei	eu	oi	ov
----	----	----	----	----	----

aye,	out,	deceive,	yew,	boy,	doom.
------	------	----------	------	------	-------

Before *η* and *ω* were added to the alphabet, *e* seems to have had the three sounds of *ĕy*, *ĕy*, *ee* ; and *o* those of *ō*, *ō*, *oo* : afterwards *η* and *ω* were used for the sounds of *ĕy* and *ō*, while *ee* and *oo* were commonly expressed by *ei* and *ov* : hence when *e*, *o*, are lengthened, they often become *ei*, *ov* ; as, *φίλεε*, *φίλει* ; *λέουτσι*, *λέουσι* : so in different dialects, *στεῦδι* or *στεῦδος*, *πολὺν* or *πολύν*.

Obs. 2. The manner in which some Greek letters are expressed in Latin, and thence in English, should be noticed, thus :—

ai becomes *æ* ; as, *Τίμαιος*, *Timaeus* ; (in some words *ai* or *aj* ; as *Ἀχαια*, *Achaia* ; *Ajas*, *Ajax*).

ei „ *i* or *ē* ; „ *Νεῖλος*, *Nilus* ; *Αἰγαία*, *Aegeas*.

oi „ *œ* ; „ *Βοιωτία*, *Boeotia* ; (sometimes *oj* ; as, *Τροῖα*, *Troja*).

ov „ *ū* ; „ *Μοῦσα*, *Musa*.

v „ *y* ; „ *Βαβυλὼν*, *Babylon* ; (*v* between two vowels ; as, *Εὐηνός*, *Evenus*).

γ (before κ , γ , χ) becomes n ; as, συγκοπή, *syncope*; ἄγγελος, *angelus*.

κ becomes c ; as, Καλικία, *Cilicia*.

ρ " rh ; " " Ρόδος, *Rhodus*.

χ " ch ; " " Ἀρχῶν, *Archon*.

§ 3. *The Old Greek Alphabet.*

Obs. 1. The oldest Greek alphabet had only sixteen letters, brought, it is said, by Cadmus from Phœnicia. This story shows the true origin of the Greek letters, which in their earliest state agreed in *form*, *name*, and *arrangement*, with the oldest letters of the Phœnician or Hebrew alphabet. These letters probably were—

A	B	Γ	Δ	E	F	H	Θ	Λ	M	N	Σ	Ο	Π	Φ	Τ
(i. e.) a	b	g	d	he	bh	gh	dh	l	m	n	o	p	q	t	

This old alphabet seems to be divided into four sets—

- (i) a soft vowel, with the three *mediae* or *flat mutes* ;
- (ii) an *aspirated vowel*, with the mutes *aspirated* ;
- (iii) three *liquids*, with a *sibilant* ;
- (iv) a vowel, with three *tenues* or *sharp mutes*.

Of these letters *F* was called *Bau*, or *Vau*, and afterwards, from its *shape*, the *Digamma* (*i. e.* double gamma); it seems to have had at one time the sound of *v* or *w*, as well as *bh*; and it is often expressed by *v* in Latin; as, *alav* (*i. e.* *aifaw*), *avum*; *elðov* (*i. e.* *Feidov*), *vidi*. The letter *φ* was called *koppa*; it gave rise to the Latin *Q*.

Obs. 2. Many changes were made in this old alphabet.

(a) The letters *Z*, *I*, *K*, *P*, were added from the enlarged Phœnician or Hebrew alphabet. The letter η *sampi* (the Hebrew *schin*), with the sound of *s* or *sh*, was also added, and placed before *T*; but it afterwards changed places with *Σ*, and was finally supplanted by *Ξ*.

(b) The letter *E* lost its original *aspiration*, and became *E-ψιλὸν* (*i. e.* *unaspirated E*):—*F*, *φ*, η , were discarded:—*H* ceased to be used as a *guttural*, and the character was employed, first as a mark of aspiration like the Latin *h*, and then as long *e*:—and *Θ* became *th*.

The letter *F* seems to have been discarded the last; and being retained the longest in the *Aeolic* dialect, is sometimes called the *Aeolic digamma*. It was still in use when the poems of Homer were composed, though lost when they were written; and it has left traces of its existence in many words.

(c) The letters *Τ* and *Φ* seem to have been added to supply the vowel and consonant sound of *F*; the letter *v*, especially, is found in many words which once had a *digamma*; it is called *Τ-ψιλὸν* (*un-aspirated v*), as being without the aspiration of *F*. The letter *X* may also have been added to supply the aspirated guttural *H*.

(d) Lastly, the long vowels *H* and *Ω*, *Ξ* (in place of η), and *Ψ*, completed the alphabet as it now stands. [See Donaldson's *New Cratylus*, p. 98, &c.]

The last changes were not publicly received at Athens, until the year B.C. 403. But the works of older writers were afterwards transcribed according to the more modern orthography.

§ 4. Division of Letters.

Of the letters seven are vowels, *a*, *ε*, *η*, *ι*, *ο*, *υ*, *ω*.
The remaining seventeen are consonants.

1. Vowels.

ε, *ο*, are always *short*.—*η*, *ω*, are always *long*.
a, *ι*, *v*, are *doubtful*; *i. e.* sometimes *long*, sometimes *short*.

2. Consonants.

(a) The consonants may be divided into *semi-vowels*, *mutes*, and *double-letters*.

The semi-vowels are the *liquids*, λ , μ , ν , ρ ; and σ .

The mutes are—1. (*tenues*), soft or sharp, π , κ , τ .

2. (*mediae*), middle or flat, β , γ , δ .

3. (*aspiratae*), aspirate, ϕ , χ , θ .

The double letters are ζ , ξ , ψ , formed from one of the mutes with s ; thus— ζ , from δs , or $\sigma \delta$;— ξ , from κs (χs , χs);— ψ , from πs (βs , ϕs).

(b) The mutes may also be divided according to the *organs* with which they are pronounced (*lips*, *throat*, *tongue*); and then each *soft* mute has a kindred *middle* and *aspirate*; thus—

π , β , ϕ , called *labials*, or *p* sounds.

κ , γ , χ , „ *gutturals*, „ *k* sounds.

τ , δ , θ , „ *linguals*, „ *t* sounds.

Obs. Of the semi-vowels μ is akin to the *labials*, and ν to the *linguals*. The double-letters are attached to the same organs as those to which their first letters belong.

§ 5. Spirits or Breathing.

1. The spirits or breathings are two: the *soft*, marked thus ['] ; and the *hard*, or aspirate, thus ['].

2. The *soft* breathing is the simple pronunciation of a letter, without any exertion of breath.

3. The *hard* breathing is the pronunciation of a letter with an aspiration, or *h* aspirate.

4. Every word beginning with a vowel has either the soft or hard breathing marked over its first letter; as, $\delta\acute{\rho}\omega\varsigma$, $\eta\acute{\rho}\omega\varsigma$.

5. Diphthongs have the mark on the latter vowel, not on the first ; as, οὔτος, εἵμι.

6. The letters *v* and *ρ* are always aspirated at the beginning of a word ; as, ὑδωρ, ρήμα.

Obs. 1. If *ρ* is doubled in the middle of a word, the first has ['], and the second ['] ; as, ἔρρωσο : but this practice is not always observed.

Obs. 2. Different dialects sometimes varied the breathing of a word ; as, ἡλιος (*Att.*), ἥελιος (*Ion.*), sun. The *Aeolic* and *Ionic* used the aspiration comparatively but little.

Obs. 3. Some words may be distinguished by the breathing ; as, ὅπος boundary, ὅπος mountain.

Obs. 4. The mark ['] is also used to denote a *crasis* (see § 8. a. 2. b.), and it is then called a *coronis* ; as, καὶ ἔλεγον, κάλεγον.

§ 6. Punctuation.

1. The stops used in Greek are the comma [,], the colon [:], the full-stop [.], and the note of interrogation [:].

2. The apostrophe ['] is placed at the end of a word when a vowel has been cut off ; as, κατ' αὐτὸν, for κατὰ αὐτόν. (*See* § 8. 2, a.)

§ 7. Accents.

1. The accents are three, acute ['], grave [˘], circumflex [^].

2. The accent is always marked upon a *vowel*, and in diphthongs on the *latter* vowel ; as, αἰτὸς, οὔτως.

3. The acute and grave are placed *after* the breathing, and the circumflex *over* it ; as, οὔτως, ḍς, οὔτος.

§ 8. CHANGES OF LETTERS.

Many changes of letters take place in the declension or composition of words, which make one of the difficulties of Greek grammar. The general object of these changes was Euphony. The rules of Euphony should therefore be well learned.

Rules of Euphony.

(a) Vowels.

1. *Rule i.*—The meeting of many vowels in the same word is avoided, especially in the *Attic* dialect, by contraction (*synæresis*), in which the following principles may be observed ;—

- (a), The *stronger* sounds absorbed the *weaker* ones.
 (b), If two sounds were of *equal* strength, the *first* prevailed.
 (c), The vowels and diphthongs may be thus arranged, to show their comparative strength ;—
 the O sounds, ω , o , oi , ou .
 the A sounds, a , α , ai —equal to—the E sounds η , ϵ , η , ϵi .
 i and v are seldom the *first* of two contracted vowels, and v is never the last.

- (d) Hence in contracting
 An O sound prevails over all other vowels, and makes, ω , φ , oi , ou ;
 thus, ao , aw , aov , ϵw , oa , $o\eta$, ow , wa , make ω : aoi , wi , make φ .
 ϵo , $v\bar{e}$, ϵei , $o\eta$, ooi , make oi : ϵo , ϵov , ϵe , oo , ooo , make ou .
 An A sound prevails over an E or I sound *following*, and makes, a , α ;
 thus, aa , ae , $a\eta$, make a : $a\bar{e}$, aei , $a\eta$, make α .
 An E sound prevails over an A or I sound *following*, and makes η , η , ϵi ;
 thus ϵa , $\epsilon \eta$, $\eta \epsilon$, make η | ϵai , $\epsilon \eta$, $\eta \epsilon$, make η | ϵe , ϵi , ϵei , make ϵi .
 In nouns, i sometimes absorbs \ddot{a} or ϵ *following*, and makes \bar{i} (*Ion.*) ;
 and v sometimes absorbs a , ϵ , η , i , *following*, and makes \bar{v} .

Obs. 1. In nouns of the 3rd or O-dec., and after another vowel, ϵa makes a , not η ; as, $\delta\sigma\tau\acute{\epsilon}a$, - \bar{a} , $\dot{\nu}\gamma\acute{\epsilon}a$, - \bar{a} . And in Adj. in *oos*, the o is lost before η and a ; as, $\dot{\alpha}\pi\lambda\delta\eta$, - $\bar{\eta}$, $\dot{\alpha}\pi\lambda\delta a$, - \bar{a} .

Obs. 2. The *Ionic* dialect neglects many of these contractions, as it does not object to the meeting of several vowels. The *Doric* contracts some of them differently.

2. Rule ii.—When two vowels meet in different words they form a *hiatus*, which is hardly ever allowed in poetry (except the *Epic*), and not always even in prose. The *hiatus* is avoided—

(a) By *Apostrophe*,—by which the vowels \ddot{a} , ϵ , \bar{i} , o , are cut off ; as, $\kappa\acute{a}t'$ $\alpha\bar{u}t\bar{u}v$ for $\kappa\acute{a}t\acute{a} \alpha\bar{u}t\bar{u}v$.

Obs. 1. The elision of vowels by apostrophe takes place mostly in verse, and only in some familiar words in prose.

Obs. 2. The *latter* vowel is sometimes cut off in verse, when the former is long ; as, $\tau\acute{u}x\eta$ ' $\gamma\alpha\theta\eta$, for $\tau\acute{u}x\eta$ $\dot{\alpha}\gamma\alpha\theta\eta$.

Obs. 3. In Epic verse ai and oi are sometimes cut off.

(b) By *Crasis*—by which two vowels or diphthongs in different words are contracted into one syllable.

In the contractions of *Crasis*, the *latter* vowel prevails over the former, and is either *unaltered*, *lengthened*, or *combined*, by the union of the words. Except ϵ , which is always lost ; thus—

\ddot{a} , \ddot{a}	$= \bar{a}$	ai , ϵ	$= \bar{a}$	ai , o	$= \omega$	o , av	$= av$
o , \ddot{a}	$= \bar{a}$	ov , ϵ	$= ov$	ov , o	$= ov$	ai , ei	$= \alpha$
oi , \ddot{a}	$= \bar{a}$	η , η	$= \eta$	o , \bar{v}	$= ov$	ai , ev	$= ev$
\ddot{a} , ϵ	$= \bar{a}$	ov , η	$= \eta$	ai , \bar{v}	$= \bar{v}$	ω , oi	$= \varphi$
o , ϵ	$= ov$	o , i	$= oi$	ov , \bar{i}	$= ov$	ai , ov	$= ov$
ω , ϵ	$= \omega$	ω , o	$= \omega$	o , ai	$= \alpha$	ov , ov	$= ov$

Obs. 1. In prose a Crasis is seldom used, except with an article and noun.

Obs. 2. Another species of contraction (called *Synizesis*) is sometimes used, both in single words and in two combined. The letters are then left unaltered, but are pronounced as one syllable ; as, πόλεως (*polyōs*), μὴ οὐ (*myou*).

(c) By the N ἐφελκυστικόν,—by which ν is added to Dat. plur. and the 3 Per. of verbs ending in ε or ι ; as, λέουσιν ἐκείνοις ; ἔτυπτεν αὐτόν.

Obs. 1. This ν belonged originally to the formation of all such words, but was commonly dropped, except when a vowel followed. Hence poets retain the ν even before a consonant, in order to make the syllable long.

Obs. 2. Similar to the ν *ephelcusticon* is the σ, which is attached or removed in οῦτως, οὗτω, and a few other words. One word, οὐκ, οὐ used κ for the same purpose ; and the preposition ἐκ becomes ἐξ before a vowel.

3. *Rule iii.*—In the formation of words, *heavier* forms prefer the *lighter* vowels, and *lighter* forms the *heavier* vowels.

Words become *heavier* by being lengthened, or by having more consonants at the end of a syllable.

Hence, ειανδι, ευ and ӯ, οιανδι, ηανδ ε, are sometimes interchanged ; as, ἐρείκω, ἐρήργμα ; πέφευγα, πέφυγμα ; οἴδαμεν, ίδμεν ; κεκόσμηται, κεκοσμέαται.

4. *Rule iv.*—A radical vowel is often changed in different derivatives, especially in monosyllabic Roots having one letter a liquid. The vowels α, ε, ο, are commonly thus interchanged :—the *Present* tense of the verb having ε,—the *2 Aorist*, α,—and the *2 Perfect* or a kindred noun, ο ; as, τρέπω, ἔτραπον, τρόπος. (Comp. the English verb *speak, spake, spoken.*)

(b) Consonants.

1. *Rule i.*—The meeting of many consonants is avoided, by dropping one or more of them ; unless the combination is softened by a *liquid*, or by γ before another *guttural* ; as, τετύφθαι for τετυκσθαι ; τέτερμα for τετερπμα ; but πεμφθεῖς, τέγξω.

Obs. 1. When μ would come before λ or ρ, β was inserted to assist the sound, and the μ was then dropped if no vowel preceded ; as ξμολον, [μολ. or μλο.], μέμβλωκα, βλάσκω ; μόρος, [μορ. or μρο.], βροτδς, θμβροτος.

In the same manner δ, θ are inserted in ἀνέρος, ἀνδρδς, and ἄνθρωπος, from ἀνήρ-ώψ.

In compounds, harsher unions are allowed ; as, ἔκσπονδος.

2. *Rule ii.*—When two mutes meet, they will be of the same kind, both soft, both middle, or both aspirate. Hence—

(a) A radical letter is often changed, according to the syllable added ; as, from γράφω, [γραφ.], γραπ-τδς, γράβ-δην, γραφ-θεῖς.

(b) Of two mutes in a word one is not changed without the other ; as, ἐπτὰ, ἔθδομος, ἔφθημερος.

(c) When a soft (or middle) mute meets an aspirate, it is changed into an aspirate ; as, κατὰ ἀπτω, καθδπτω ; τίπτε οὔτω, τίφθ' οὔτω. An aspirate, however, is never doubled ; as, Σάπφω, κατθανεῖν.

3. *Rule iii.*—Two successive syllables seldom begin with an aspirate ; when this would be the case, one of them loses its aspiration, and becomes soft ; as, θύω, τέθυκα for θεθυκα, and so in all reduplications.

Obs. 1. When both aspirates are in the root of a word, it is the first which is changed ; but it reappears if the second, from any cause, is lost ; as, τρεφω, [θρεφ.], θρέψω ; θρίξ, [θριχ.], τριχός. But affixes lose their aspiration in preference to the root, whether they are placed first or last ; as, τίθημι, [θε.], τίθετι for θι-θε-θι.

Obs. 2. Both aspirates are allowed to remain—

(a) in verbs, with the passive affixes θην, σθαι ; as, ἔχθην, πυθέσθαι.

(b) in compound words ; as, ἀνθίφορος.

(c) in adverbs in θεν, θι ; as, δθεν, δθι.

(d) in some particular words ; as, θάπτω, τέθαφα ; φημι, φάθι.

4. *Rule iv.*—The labials, or *p* sounds, π, β, φ,—

(a) become μ before μ ; as—

λείπω, λέλειμ-μαι ; τρίβω, τέτριμ-μαι ; γράφω, γέγραμ-μαι.

(b) become π before σ, and make the double letter ψ ; as—

λείπω, λείψω ; τρίβω, (τριπ-σω), τρίψω ; γράφω, γράψω.

5. *Rule v.*—The gutturals, or *k* sounds, κ, γ, χ—

(a) become γ before μ ; as—

πλέκω, πέπλεγ-μαι ; λέγω, λέλεγ-μαι ; βρέχω, βεβρεγ-μαι.

Yet some words retain κ, χ ; as, ἀκμή, ἔχμα.

(b) become κ before σ, and make the double letter ξ ; as—

πλέκω, πλέξω ; λέγω, (λεκ-σω), λέξω ; βρέχω, βρέξω.

6. *Rule vi.*—The linguals or *t* sounds, τ, δ, θ,—

(a) become σ before μ or another lingual ; as—

ἀνύτω, ἄνυσ-μαι, -σθην ; ψεύδω, ἔψευσ-μαι ; πείθω, πέπεισ-μαι.

Yet some retain the lingual before μ ; as, πότμος, ίδμεν, κεύθμων.

(b) are lost before σ or κ ; as—

ἀνύτω, ἀνύσω, ἄνυκα ; ψεύδω, ψεύσω, ἔψευκα ; πείθω, πείσω, πέπεικα.

7. *Rule vii.*—The liquid ν—

(a) becomes μ before a *labial*, π, β, φ, ψ ; as—

ἔμ-πας, ἔμ-βαίνω, ἔμ-φὺς, ἔμ-ψυχος.

(b) becomes γ before a *guttural*, κ, γ, χ, ξ ; as—

ἔγ-καλέω, ἔγ-γενῆς, ἔγ-χέω, ἔγ-ξέω.

(c) is assimilated before a *liquid*, λ, μ, ν, ρ ; as—

ἔλ-λείπω, ἔμ-μένω, ἔν-νοέω, συρ-ρίπτω.

(d) is lost before σ ; as, μῆν, [μηνσι], μησι.

Yet ν is retained in πέφαν-σαι, and a few other words.

Obs. When one lingual or liquid (δ, θ, ν, τ) is dropped before σ, the preceding vowel often remains unaltered ; as, μείζων, [μειζον-σι], μείζοσι.

But when *two at once* (*νδ*, *νθ*, *ντ*) are dropped, the vowel is made long ; and then *ε* is changed to *ει*, and *ο* to *ου* (§ 2, *obs.* 1) ; as, *σπένδω*, [*σπενδ-σω*], *σπέσω* ; *πδσχω*, [*πενθ-σουμαι*], *πείσομαι* ; *λέων*, [*λεοντ-σι*], *λέονσι*.

Yet sometimes the vowel is lengthened though only *ν* is lost ; as, *εῖς* (for *ἐνς*), *ἐνός*.

8. *Rule viii.*—No consonant can end a Greek word, except, *ν*, *ρ*, *σ*, *ξ*, *ψ*, the two last being compounds of *s*. When other final consonants would appear, they are dropped or changed ; as, *λέων* for *λεοντ* ; *ταμίαν* for *ταμιαμ*.

Obs. The words *ἐκ* before a consonant, and *οὐκ* before a vowel, end in *κ* ; but they, having no accent, may be counted as part of the following words.

§ 9. PARTS OF SPEECH.

The principal parts of speech are three, *Nouns*, *Verbs*, *Particles*.

1. Nouns are declined, verbs are conjugated, particles are undeclined.

2. Nouns include *Substantive*, *Adjective*, *Pronoun*, and *Article*.

3. Particles include *Adverb*, *Conjunction*, *Preposition*, and *Interjection*.

4. The parts of speech may therefore be reckoned as *nine* ; but interjections are sometimes called adverbs in Greek.

§ 10. NOUNS.

(i) Numbers.

1. Nouns have three numbers, *singular*, *dual*, *plural*.

2. The singular speaks of *one* ; as, *κριτής* a judge.

3. The dual —— of *two* ; as, *κριτὰ* two judges.

4. The plural —— of *more than one* ; as, *κριταὶ* judges.

Obs. The old Grecian or Pelasgic language seems to have had no dual ; whence it is not found in the *Æolic* dialect, or in Latin.

(ii) Genders.

1. Nouns have three genders, *masculine*, *feminine*, *neuter*.

2. Some nouns are also *doubtful*, *common*, or *epicæne*, in their gender, as in Latin.

(iii) Cases.

1. Nouns have five cases in each number :
 1. *Nominative*, 2. *Genitive*, 3. *Dative*,
 4. *Accusative*, 5. *Vocative*.
2. The nominative is sometimes called *direct*, and the others *oblique* cases.
3. The cases are distinguished by their endings.

§ 11. FORMATION OF NOUNS.

Nouns are formed, as in Latin, by adding *casual-affixes*, or *case-endings*, to the *crude-form* of the noun ; as, *μῆν* month, *G.μην-ὸς*, *D.μην-ὶ*, *A.μην-ᾳ*.

(i) Casual-affixes.

1. The casual-affixes are nearly alike in all nouns.

	SING.	DUAL.	PLUR.
Nom.	Σ, or [no affix]	E	ΕΣ, or I
Gen.	ΟΣ, then O or Σ	OIN	ΩΝ
Dat.	I	OIN	ΣΙ added to Nom. pl.
Acc.	A, or N	E	ΑΣ
Voc.	Σ, or [no affix]	E	ΕΣ, or I

Obs. In the Gen. and Acc. *Sing.* and the Nom. and Voc. *Plur.* the first affix belongs to *imparisyllabic*, and the second to *parisyllabic* nouns (*see § 12. 2.*).

2. In *neuter* nouns the Nom. Acc. Voc. are alike in all numbers, and in the Plur. end in *a*, except when contracted ; as, *ξύλον* timber, pl. *ξύλα* ; *τείχος* wall, pl. *τείχεα* (*τείχη*).

3. In the dual the Nom. Acc. Voc. are alike in all nouns.

4. In the plur. the Nom. and Voc. are alike in all nouns.

Obs. 1. Nom. SING. The proper affix for the Nom. Sing. seems to have been Σ ; as, [*λόγο*], *λόγος*.

(a) Some nouns do not take any affix in the Nom. Sing. ; as, *θύρα*, *μῆν*.

(b) Sometimes letters are dropped or changed in the Nom. ; as, [*λεοντ*], *λέων*; [*ελπιδ*], *ἐλπίς*.

(c) Neuter nouns, strictly speaking, had no Nom. or Voc. ; but when these cases were wanted for grammatical convenience the form of the Acc. was used. Hence Σ was not added to the Nom. of neuter nouns. For words like *τεῖχος*, -*eos*, which seem to add Σ, (see § 12, 2, obs. 2.)

Obs. 2. GEN. SING. The longest and probably oldest affix for the Gen. seems to have been *ΙΟΣ*, (the Latin *ius*), and from this by dropping the Σ the Epic Gen. in *οιο* is apparently derived ; as, *λόγος*, G. [λογο-ιο], *λόγοιο*.

With this form many *possessive* pronouns (which correspond in meaning with the Gen.) may be compared ; as, *πρῶος*, *cujus*, — *ἄλλοιος*, *alius*, &c.

Obs. 3. DAT. SING. The affix for the Dat. seems to be derived from the old Epic Dat. in *φι* or *φιν*, by dropping the consonant. The Latin exhibits three steps in this change ; as, *ti-bi*, *mi-hi*, *ill-i*.

Obs. 4. ACC. SING. The affix for the Acc. may be regarded as *ΑΜ* (Latin *em*), but as μ cannot end a word in Greek, it was changed to *ΑΝ* ;—the ν being dropped when the crude-form ends in a consonant ; and the α, when it ends in a vowel. For some apparent exceptions, (see § 12, 2, obs. 2.)

Obs. 5. VOC. SING. (a) The Voc. is sometimes the same as the Nom. ; as, *φυγὰς*, ὁ *φυγᾶς*.

(b) It more commonly exhibits the crude-form of the noun without any affix ; as, *ταμία*, ὅφι, *ρῆτρος*. Consonants which cannot end a word are then of course dropped ; as, *Αἴας*, [Αἰαντ], *V. Alas*.

(c) Parisyllabic nouns in *οις*, [ο], change the final [ο] into ε ; as, *λόγοις*, [λογο], *λόγε*. And imparsyllabic nouns in ω and ως, [ο], add ι ; as, *αιδώς*, [αιδο], *αιδοῖ*.

Obs. 6. DAT. PLUR. The simplest and perhaps oldest affix for the Dat. Plur. seems to have been *ΙΝ*, added to the crude-form ; as in the pronouns, *ἡμῖν*, *ὑμῖν*.

The other formation, by adding ΣΙ to the Nom. Plur., is used without alteration by the *Epic* and *Ionic* dialects, and is only shortened by the *Attic* ; as, *κριτᾶσι*, *κριτᾶις* ; *λεωτεσσι*, (λεωνται), *λέονται*. The Datives in *αισι* and *οισι* were used by Poets of all dialects.

In neuter nouns the Dat. Plur. is formed as if the Nom. were like the masculine ; as, *τεῖχοις*, *τεῖχέεσσι*, *τεῖχεσι*, (as if from *τεῖχεες*).

Obs. 7. ACC. PLUR. The Acc. Plur. might be considered as formed from the Acc. Sing. by adding Σ ; as, *ταμίαν*, (*ταμιαν*), *ταμίας*; *λόγουν*, (*λογουν*), *λόγουνς*. (See § 8. b. 7. d. obs.).

In this case words like *ἰχθύοις*, *ἰχθύας*, must be formed from Acc. Sing. *ἰχθύα*, which is used in some dialects instead of *ἰχθύν*.

(ii) *The Older Casual Affixes.*

Obs. 1. Besides the common case-endings there are others, which occur in the earliest writers, and their later imitators, and which do not at all agree with the usual forms of the language. These have sometimes been called *poetic nouns* in ϕ_i or ϕ_{iv} ,—words augmented by *paragoche*,—or *adverbs* in θ_{ev} and δ_e . They are however cases of nouns, belonging to a very early period, as even Homer uses them irregularly, as if they were becoming obsolete.

Obs. 2. From Homer the following may be discovered.

Gen. ΘΕΝ, or ΘΕ ; as, οὐράνοθεν from heaven ; ξμέθεν of me.

Dat. ΦΙΝ, „ ΦΙ ; „ θεόφιν to a God ; ἥφι βίηφι by his strength.

ΘΙ, „ οἴκοθι at home.

Acc. ΔΕ, „ ΣΕ ; „ δνδε δομύνδε to his home ; οὐράνοσε to heaven.

The same terminations seem to have been used for the Plur. also ; as, ναῦφιν from the ships ; 'Αθήνασδε or 'Αθήναζε to Athens ('Αθῆναι).

Obs. 3. This Dat. in ϕ_{iv} or ϕ_i is also used like the Latin *Ablative*, to denote 'from,' &c. ; as, ἐξ εὐνῆφι, *e lecto*, (*Pl. o.* 580) ; ἀπὸ χαλκόφι, *ab aere*, (*Pl. λ.* 351) ; when it seems to occur in any other case it is best explained by its semi-adverbial use ; as, δδος ἑτέρηφι, (*Hes. Op.* 199), not 'another way,' but 'a way on the other side.'

Obs. 4. When these forms became quite obsolete as regular cases, some of them were retained for the convenience of expressing some one peculiar meaning of the cases to which they respectively belonged ; as, θ_{ev} , *from* a place ; θ_i , *at* a place ; δ_e , *to* a place. They were then regarded as *adverbs*.

SUBSTANTIVES.

A SUBSTANTIVE is the name of any thing or object ; and is either *common* or *proper*.

§ 12. DECLENSIONS.

1. The declensions are ten ;—five of *simple*, and five of *contracted* nouns.

Obs. The declensions of nouns might be arranged according to the endings of their crude forms ; thus,

The A-declension, crude-form ending in A ; as, ταμίας, [ταμια.].	
„ E-declension, „	Ε ; „ τριήρης, [τριηρε.].
„ I-declension, „	I ; „ θφις, [όφι.].
„ O-declension, „	O ; „ λόγος, [λογο.].
„ Ω-declension, „	Ω ; „ λεώς, [λεω.].
„ Τ-declension, „	Τ ; „ ιχθύς, [ιχθυ.].
„ Consonant declension, „ a consonant ; „ μῆν, [μην.].	

2. All nouns in declining are—

*Parisyllabic and inseparable ;
or Imparisyllabic and separable.*

(a) Parisyllabic nouns *do not add a syllable* in declining, and their casual affixes are for the most part *inseparably joined* to the crude-form ; as, *ταμίας*, G. *ταμίου*, D. *ταμίᾳ*.

(b) Imparisyllabic nouns *add a syllable* in declining, and their casual affixes may be readily *separated* from the crude-form ; as, *μῆν*, G. *μηνὸς*, D. *μηνῖ*.

Obs. 1. The parisyllabic or inseparable form is used when the crude-form ends in a *vowel*. Hence the *four first* declensions of simple nouns are parisyllabic.

The imparisyllabic or separable form is used when the crude-form ends in a *consonant*. Hence the *fifth* declension of simple nouns is imparisyllabic.

Obs. 2. The declensions of *contracted nouns* all use the *separable* form after a vowel ; but then a consonant [σ. τ. Φ.], appears to have been dropped from the end of the crude-form ; as,

τεῖχος, [τειχεσ-ος],	τείχεος.	αἰδὼς, [αιδοσ-ος],	αἰδόσ.
ὄφις, [όφι-ος],	ὄφιος.	ἥρως, [ἥρωσ-ος],	ἥρωσ.
ἰχθύς, [ιχθυ-ος],	ἰχθύος.	κέρας, [κέρατ-ος],	κέραος.

Obs. 3. Traces are found (in the dialects) of a tendency to form all nouns with separable affixes ; as,

'Ατρείδης, Gen.	'Ατρείδου — (Aeol.)	'Ατρείδα-ο.
λόγος,	λόγου —	(Ep.) λόγο-ιο.
ἄλως,	ἄλω —	ἄλω-ος, (Ep.) Πετέω-ο.

SIMPLE NOUNS.

§ 13. FIRST DECLENSION—*Crude-form ends in A.* (nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *as* or *ης*, all masculine ; as, *ταμίας* steward, *κριτής* judge.

SING.	DUAL.	PLUR.
N. <i>ταμίας</i>	N. A. V. <i>ταμίā</i>	N. <i>ταμίαι</i>
G. <i>ταμίου</i>	G. D. <i>ταμίαιν</i>	G. <i>ταμιῶν</i>
D. <i>ταμίᾳ</i>		D. <i>ταμίαις</i>
A. <i>ταμίāν</i>		A. <i>ταμίāς</i>
V. <i>ταμίā</i>		V. <i>ταμίαι</i>

Formation.

SING.	[ταμια.]	PLUR.
N. ταμια-Σ	-as	N. ταμια-Ι
G. ταμια-Ο contracted	-ou	G. ταμια-ΩΝ contracted
D. ταμια-Ι	-a	D. ταμια-ΣΙ i dropped
A. ταμια-Ν	-av	A. ταμια-ΑΣ contracted
V. ταμια no affix	-a	V. ταμια-Ι

DUAL.

N. A. V. ταμια-Ε contracted -a | G. D. ταμια-ΟΙΝ contracted -au

2. In the same way nouns in ης are declined ;

SING.	DUAL.	PLUR.
N. κριτής	N. A. V. κριτᾶ	N. κριταὶ
G. κριτοῦ	G. D. κριταῖν	G. κριτῶν
D. κριτῆ		D. κριταῖς
A. κριτῆν		A. κριτὰς
V. κριτᾶ		V. κριταῖ

Examples.

βύας owl	δεσπότης lord	ποιητὴς poet
κοκλίας snail	έρέτης rower	Σκύθης Scythian
νεανίας a youth	κλέπτης thief	τελώνης publican

Obs. 1. Some nouns in as are contracted ; as, Ἐρμέας, -ῆς, Mercury.

G. Ἐρμέου, -οῦ ; D. -έα, ὥ ; A. -έαν, -ῆν ; V. -έα, -ῆ or ᾗ.
after ρ the α prevails ; as, βορέας, βορᾶς (not ἡς) northwind.

Obs. 2. Some in ης retain η in Voc. Sing. ; as, Πηλείδης, V. -δη.

The Voc. ends in ā in—

- nouns in της ; as, κριτής, V. κριτᾶ.
- verbal derivatives, which add ης to the consonant of the verb ; as, γεωμέτρης, V. -τρᾶ.
- names of nations ; as, Πέρσης Persian, V. -σᾶ : But Πέρσης Perses, V. -ση.
- some nouns which may also have η ; as, Οἰδιπόδης, V. -ά or η.

Obs. 3. DIALECTS.

SING.	<i>Aēol.</i>	<i>Dor.</i>	<i>Ion.</i>	PLUR.	<i>Aēol.</i>	<i>Dor.</i>	<i>Ion.</i>
Nom.	ā	as for ης	ης for as	Gen.	āων	āv	ēων
Gen.	āo	ā	ew	Dat.			αισι, γησι, ης
Acc.	āv	av for ην	ea (late)	Acc.	ais	ās	eas (late)

The *Epic* uses both the *Aēolic* and earlier *Ionic* forms.

With the *Aēol.* Nom. in ā compare the latin *nauta*, *poeta*, &c.

Obs. 4. FORMATION of Nom. Sing. Nominatives add Σ to the crude-form, and often change α into η ; as, [ταμια.], ταμιας ; [κριτα.], κριτής.

§ 14. SECOND DECLENSION—*Crude-form ends in A.*
 (nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *a* or *η*, all feminine; as, *θύρα* door, *τιμὴ* honour.

SING.	DUAL.	PLUR.
N. V. θύρā	N. A. V. θύρā	N. V. θύρai
G. θύρās	G. D. θύρaiw	G. θυρῶν
D. θύρa		D. θύρais
A. θύρāv		A. θύρās

Formation.

SING.	[θυρa.]	PLUR.
N. V. θυρa no affix	-a	N. V. θυρa-I
G. θυρa-Σ	-as	G. θυρa-ΩN contracted -ῶν
D. θυρa-I contracted	-a	D. θυρa-ΣI ; dropped -aιs
A. θυρa-N	-av	A. θυρa-ΑΣ contracted -aιs.

DUAL.

N. A. V. θυρa-E contracted -a | G. D. θυρa-OIN contracted -aιs

2. Nouns in *a* pure and *ρa* keep the *a* throughout; as, *φιλία*, *θύρa*. Also some proper names; as, *Λήδa*, -as, -a.

3. Others in *a* take *η* in the Gen. and Dat.; as, *γλώσσa*. And nouns in *η* keep the *η* in the singular; as, *τιμὴ*.

SING.	SING.
N. V. γλώσσa tongue	N. V. τιμὴ honour
G. γλώσσης	G. τιμῆς
D. γλώσση	D. τιμῆ
A. γλώσσāv	A. τιμήν

The other numbers like *θύρa*.

Examples.

ἀγορā market	βίλa force	παῦλa rest	λύπη grief
ἡμέρa day	γαῖa earth	ρίζa root	έορτὴ feast
αιτίa cause	οἰκίa house	γῆ earth	ζώνη girdle

Obs. 1. Some in *a* are contracted; as, *συκέa* fig-tree; *μνa* mina.

Sing. N. V. συκέa, -ῆ; G. éas, -ῆς; D. éa, -ῆ; A. éav, -ῆν.
 „ μνa, -ā; „ das, -ās; „ dā, -ā; „ dāv, -āv.

Obs. 2. DIALECTS.

The *Ionic* has *η* for *ā* (sometimes *ă*); as, *θύρη*; Dat. Pl. *αυτi*, *ησi*, *ηs*.

— *Doric* — *ā* for *η*; as, *τιμā*; Gen. Pl. *ᾶν*; Acc. *ᾶs*.

— *Aeolic* — Gen. Pl. *ᾶων*; Acc. *ᾶs*.

Obs. 3. FORMATION of *Nom. Sing.* Nominatives are the same as the crude-form, or change *a* into *η*; as, [θυρa.], *θύρa*; [τιμa.], *τιμὴ*.

§ 15. THIRD DECLENSION—*Crude-form ends in O.*
 (nouns *parisyllabic* or *inseparable*.)

1. Nominatives end in *os* and *ov*; *os* mas. and fem.; as, λόγος *m.* word, ὁδὸς *f.* way; and *ov* neut.; as, ξύλον timber.

SING.	DUAL.	PLUR.
N. λόγος	N. A. V. λόγω	N. λόγοι
G. λόγου	G. D. λόγοιων	G. λόγων
D. λόγῳ		D. λόγοις
A. λόγον		A. λόγοντς
V. λόγε		V. λόγοις

Formation.

SING.	[λόγο]	PLUR.
N. λογο-Σ	-ος	N. λογο-Ι
G. λογο-Ο contracted	-ον	G. λογο-ΩΝ contracted
D. λογο-Ι "	-φ	D. λογοι-ΣΙ i dropped
A. λογο-Ν	-ον	A. λογο-ΑΣ contracted
V. λογο altered	-ε	V. λογο-Ι

DUAL.

N. A. V. λογο-Ε contracted -ω | G. D. λογο-ΟΙΝ contracted -ον

2. In the same manner neuters in *ov* are declined;

SING.	DUAL.	PLUR.
N. A. V. ξύλον	N. A. V. ξύλω	N. A. V. ξύλα
G. ξύλον	G. D. ξύλοιων	G. ξύλων
D. ξύλῳ		D. ξύλοις

Examples.

ἀετὸς eagle	πόνος labour	δρόσος f. dew	ἄθλον prize
βῶλος clod	χαλκὸς brass	νῆσος f. isle	δῶρον gift
οἶκος house	χρυσὸς gold	ὁδὸς f. way	ἔργον work

Obs. 1. The Voc. Sing. sometimes ends in *os*, like the Nom.; as, ἀθεὸς; καὶ σὺ, φίλος, (*Od. a.* 301.)

Obs. 2. Nouns in *eos*, *eos* and *eov*, *eov* are contracted; thus, Sing. N. νέος, νοῦς, mind; G. νέου, νοῦν; D. νέφη, νῷ; A. νέον, νοῦν; V. νέε, νοῦν. Dual. N. A. V. νέω, νώ (not νῶ); G. D. νέοιν, νοῖν.

Plur. N. V. νέοι, νοῖ; G. νέων, νῶν; D. νέοις, νοῖς; A. νέοις, νοῖς.

So δοτέον bone,

Sing. N. A. V. δοτέον, -οῦν; G. δοτέον, -οῦ; D. δοτέψ, -ψ.

Dual. " δοτέω, -ώ (not ω); G. D. δοτέοιν, -οῖν.

Plur. " δοτέα, -ᾶ; G. δοτέων, -ῶν; D. δοτέοις, -οῖς.

Ιησοῦς Jesus, makes G. -οῦ; D. -οῦ; A. -οῦν; V. -οῦ.

*Obs. 3. DIALECTS.**Epic. Sing.* G. οιο. *Dual*, G. D. οιοι.*Ion.* " " εω.*Dor.* " " ω.*Plur.* G. ἔων; D. οισι.

" A. ως, in verse ος.

Some later dialects made νοῦς G. νοῦδι instead of νοῦ.

Obs. 4. FORMATION of Nom. Sing. Masculines and feminines add Σ, and neuters add Ν, to the crude-form; as, [λογο.], λόγος; [ξυλο.], ξύλον.

§ 16. FOURTH DECLENSION—*Crude-form ends in Ω.*
(nouns *parasyllabic* or *inseparable*.)

1. Nominatives end in ως and ων; ως mas. and fem.; as, λεώς *m.* people, ἀλως *f.* barn-floor, and ων neut.; as, ἀνώγεων upper-room.

SING.	DUAL.	PLUR.
N. V. λεώς	N. A. V. λεώ	N. V. λεῷ
G. λεώ	G. D. λεῷν	G. λεῶν
D. λεῷ		D. λεῷς
A. λεών		A. λεώς

Formation.

SING.	[ΛΕΩ.]	PLUR.
N. V. λεω-Σ	-ώς	N. V. λεω-Ι contracted -ῳ
G. λεω-Ο contracted	-ώ	G. λεω-ΩΝ " -ῶν
D. λεω-Ι "	-ῷ	D. λεω-ΣΙ ; dropped -ῷς
A. λεω-Ν	-ών	A. λεω-ΑΣ contracted -ώς

DUAL.

N. A. V. λεω-Ε contracted -ώ | G. D. λεω-ΟΙΝ contracted -ῷν

2. In the same way neuters in ων are declined;

SING.	DUAL.	PLUR.
N. A. V. ἀνώγεων	N. A. V. ἀνώγεω	N. A. V. ἀνώγεω
G. ἀνώγεω	G. D. ἀνώγεῳν	G. ἀνώγεων
D. ἀνώγεῳ		D. ἀνώγεῳς

Obs. 1. Neuters of this Dec. are really Adjectives; as, ἀνάγεων (*i. e.* οὐκημα).

Obs. 2. Nouns of this Dec. are mostly Attic; and they have often another form in ος, frequently ἄος; as,

λεώς people, λάος		'Αμφιάρεως, 'Αμφιάραος
νεώς temple, νάος		Μενέλεως, Μενέλαος

So with adjectives

ἄγηρως unaged, -ράος | εὔκερως well-horned, -ράος

ἀνάγεως above-ground,	-γαος	ἱλεως propitious,	ἱλαος
εὐγεως fertile,	-γειος	πλέως full,	πλέος

Obs. 3. A few, mostly proper names, sometimes drop the ν in the Acc. Sing.; as, Τέως, A. Τέω; λαγώς hare, λαγό. So with Adjectives; as, Ἰλεως, A. Ἰλεω.

Obs. 4. Some Nouns in ως, crude-form [ω.], are *imparisyllabic*;

SING.	DUAL.	PLUR.
N. V. ἥρως, hero	N. A. V. ἥρω	N. V. ἥρωες
G. ἥρωος	G. D. ἥρώωιν	G. ἥρωων
D. ἥρωΐ		D. ἥρωσι
A. ἥρωα (-ω)		A. ἥρωας

So, δμῶς servant, Τρῶς Trojan. But δλῶς barn-floor, μήτρως uncle, πάτρως uncle, Μίνως Minos, use both ways; as, G. δλωος or δλω.

Obs. 5. DIALECTS. The *Epic* has a *separable* form in the Gen.; as, Πετεώς, G. Πετεώ.

Obs. 6. FORMATION of Nom. Sing. Masculines and feminines add Σ, and neuters add Ν, to the crude-form; as, [λεω.], λεώς; [ἀνάγεω.], ἀνάγεων.

§ 17. FIFTH DEC.—Crude-form ends in a Consonant. (nouns *imparisyllabic* or *separable*.)

1. Nominatives end in three vowels α, ι, υ, all neuter; and five consonants ν, ρ, σ, ξ, ψ, of all genders; as, σῶμα body, μέλι honey, γόνυ knee, μῆν m. month, νέκταρ n. nectar, ἐλπὶς f. hope, κόραξ m. crow, λαῖλαψ f. whirlwind.

SING.	DUAL.	PLUR.
N. A. V. σῶμα	N. A. V. σώματε	N. A. V. σώματα
G. σώματος	G. D. σωμάτοιν	G. σωμάτων
D. σώματι		D. σώμασι
N. V. μῆν	N. A. V. μῆνε	N. V. μῆνες
G. μηνὸς	G. D. μηνοῦν	G. μηνῶν
D. μηνὶ		D. μησὶ
A. μηνᾶ		A. μηνᾶς
N. ἐλπὶς	N. A. V. ἐλπὶδε	N. ἐλπὶδες
G. ἐλπὶδος	G. D. ἐλπὶδοιν	G. ἐλπὶδων
D. ἐλπὶδι		D. ἐλπὶδσι
A. ἐλπὶδᾶ		A. ἐλπὶδᾶς
V. ἐλπὶ		V. ἐλπὶδες

Formation.

SING.	[μην.]	PLUR.
N. V. μην no affix	-ῆν	N. V. μην-ΕΣ
G. μην-ΟΣ	-νδος	G. μην-ΩΝ
D. μην-Ι	-νι	D. μηνεσ-ΣΙ shortened
A. μην-Α	-να	A. μην-ΑΣ

DUAL.		
N. A. V. μην-Ε	-νε	G. D. μην-ΟΙΝ

2. The Voc. *Sing.* in this Dec. is

(a) Like the Nom.; as, φλὸξ flame, ὁ φλὸξ; φύγας exile, ὁ φύγας.

(b) The same as the crude-form, only dropping consonants which cannot end a word (see § 8. b. 8); as,

λέων lion, λέοντ-ος, V.-ον	ἀνὴρ man, ἀνέρ-ος, V.-ερ
παῖς boy, παιδ-ὸς, V. παῖ	ρήτωρ orator, ρήτορ-ος, V.-ορ

So γυνὴ woman, γυναικ-ὸς, V. γύναι.

Obs. Sometimes even ν is dropped; as, Ἄτλας, -αντος, V. Ἄτλα.

Some nouns have both forms; as, Αἴας Ajax, Αἴαντ-ος, V. Αἴαν or Αἴας: ἄναξ, ἄνακτ-ος, V. ἄνα or ἄναξ.

'Απόλλων Apollo, -ωνος, V. -ον; Ποσείδων Neptune, -ωνος, V. -ον; σωτῆρ saviour, -ῆρος, V. -ερ; shorten the vowel in the Voc. So κύων dog, κύνδος, V. κύον.

3. The Dat. *Plur.* in this Dec. may be formed from the Dat. *Sing.* by inserting σ before ι, and casting out δ, θ, ν, τ; as, λαῦλαψ storm, -απι, D. Pl. (-απσι), -αψι; κόραξ crow, -ακσι, -αξι | ρήτωρ orator, ρήτορσι
ἔλπις hope, -ιδσι, -ισι | μῆν month, μηνσι, μησὶ¹
ὄρνις bird, -ιθσι, -ισι | σῶμα body, -ατσι, -άσι

If two consonants are cast out the preceding vowel is lengthened (see § 8. b. 7. *obs.*) ; as,

λέων lion, -οντσι, -ονσι	τιθεὶς placing, -εντσι, -εισι
γύγας giant, -αντσι, -ᾶσι	ἔλμινς worm, -ινθσι, -ῖσι

Obs. The full form of the Dat. *Plur.* in εσσι is *Epic*; and from it the common Dat. may be deduced; as, μῆν, μηνεσσι, (μηνσι) μησι.

§ 18. Examples.

The crude-form is often much disguised in the Nom. *Sing.* The following are most of the terminations:—

σῶμα body,	-άτος	φύγας exile,	-άδος	βαναξ king,	-ακτος
γάλα milk,	-ακτος	γίγας giant,	-αντος	κρέξ m. rail,	-εκτος
μέλι honey,	-ῖτος	έσθης f. dress	-ῆτος	σφήξ m. wasp,	-ηκτος
γόνυ knee,	-άτος	Πάρνης f.	-ηθος	ἀλώπηξ f. fox,	-εκος
παιὰν m. song,	-ᾶνος	χάρις f. grace,	-ῖτος	Βῃξ f. cough,	βηηχδος
χήν goose,	χηνὸς	ἔλπις f. hope,	-ῖδος	τέτπιξ f. cicada,	-ηγος
λιμὴν m. port,	-ενος	κηλὶς f. stain,	-ῖδος	φοίνιξ f. palm,	-ικοс
θίν f. shore,	θινὸς	ὄρνις bird,	-ῖθος	κύλιξ f. cup,	-ηкос
μόσσυν f. tower,	-ῦνος	ἀκτὶς f. ray,	-ῖνος	ψιξ f. crumb,	-ιχδс
εἰκὼν f. image,	-όνος	χλαμὺς f. cloak,	-ῦδος	θρίξ f. hair,	τριχδс
αἰών m.f. age,	-ῶνος	κάμψις f. bundle,	-ῦθος	φλοξ f. flame,	-ογъс
λέων m. lion,	-οντος	κόρυς f. helmet,	-ῦθος	κόκκυξ cuckoo,	-үгъс
Ξενοφῶν,	-ῶντος	Φόρκυς,	-ῦνος	Στύξ f. Styx,	-үгъс
κύνων m. f. dog,	κύνηδος	μάρτυς witness,	-ύρος	κήρυξ m. herald,	-акос
νέκταρ p. nectar,	-άρος	φῶς man,	φωτὸς	κάλυξ f. cup,	-укос
ψᾶρ m. starling,	ψᾶρὸς	παῖς child,	παιδὸς	δύναξ m. nail,	-үхос
δέλεαρ p. bait,	-άτος	δαῖς f. feast,	δαιτὸς	νὺξ f. night,	нуктдс
φρέαρ p. well,	-άτος	κλεῖς f. key,	κλειδὸς	φάρυγξ f. throat,	-үнгъс
δάμαρ wife,	-αρτος	κτεῖς m. comb,	κτενὸς	Ἀράψ Arabian,	-абос
θῆρ m. beast,	θηρὸς	ποὺς m. foot,	ποδὸς	λαῖλαψ f. storm,	-актос
πατήρ father,	-έρος	οὖς n. ear,	άρτος	φλέψ f. vein,	-ефъс
ἄρο p. sword,	ἄρορος	δόδοντος m. tooth,	-όντος	χέριψ f. ewer,	-ибос
ψίθυρ m. whisper,	-ύρος	Οὐκοῦς,	-οῦντος	ρόψ m. mat,	рікдс
ρήτωρ orator,	-օρος	ἀλς f. sea,	ἀλδος	(νιψ) f. snow,	ніфдс
ψᾶρ thief,	ψωρὸς	Τίρυνς,	-υνθος	δύψ f. voice,	ծтдс
ὕδωρ p. water,	-άτος	οἰλξ m. helm,	-άκος	χάλυψ m. steel,	-үбос
χείρ f. hand,	χειρὸς	κόραξ m. crow,	-άκος	ωψ f. face,	әпдс

Obs. 1. SYNCOPATED NOUNS.—A vowel dropped in declining.

In prose, πατήρ father, μήτηρ mother, θυγάτηρ daughter, γαστήρ belly, drop ε in the Gen., Dat. Sing., and Dat. Plur.; as,

πατήρ, G. πατρὸς, D. πατρὶ, A. πατέρα; D. Pl. πατράσι.

'Αντηρ man is syncopated throughout, with δ inserted; as,
S. ἀνδρ-δς, -ι-, -α | D. ἀνδρ-ε, -οιν | P. ἀνδρ-ες, -ῶν, -άσι, -ας.

In poetry are found the *unsyncopated* forms throughout; as, ἀνέρος, πατέρι: also the *syncopated* forms,—in θυγάτηρ, Δημήτηρ Ceres, throughout; as, θύγατρ-α, -ες, -ῶν, -άσ; Δήμητρ-ος, -α;—in πατήρ, G. Pl. πατρών;—in ἀστήρ star, D. Pl. ἀστράσι.

Obs. 2. A CONSONANT dropped in declining.

(a) Nouns, not *oxytons*, in ις, -ιδος, (especially in *Ep. Ion. Dor.*), sometimes drop δ, and are declined like *Dec. 2. Contract.*; as,

γάστρις glutton,	-ιδος, -ιος	τίγρις tiger,	-ιδοс, -иоs Att.
Θέτις Thetis,	-ιδοс, -иоs	τρόπις hinge,	-ιδоs, -иоs
Κύπρις Venus,	-ιδоs, -иоs Dor.	φθοῖς cake,	-οидоs, -оиоs
μῆνις anger,	-ιδоs, -иоs Ep.		

(b) Some nouns, seldom *oxytons*, in ις and υς drop the consonant only in the Acc. Sing. especially in *Attic*; as,

ἐρις strife,	ἐρίδα, -ιн	κόρυς helmet,	κόρυθа, -иn
χάρις grace,	χάριτα, -ιν	κλεῖς key,	κλείδа, κλεῖн

Also *δρυς* bird, *δρυῖθος* (-ιχος, Dor.), -ιθα, -ιν (-ιχα, Dor.).

Pl. *δρυῖθες*, -εις; G. -ιθων, -εων; A. -ιθας, -εις, -ις.

(c) Some nouns in *ων* drop the *ν* in some cases, and are then contracted; as,

'Απόλλων Apollo, Acc. -ωνα, [ωνα], -ω.

ἀηδῶν nightingale, Gen. -όνος, -οῦς; Dat. -όνι, -οῖ.

(d) In the same way nouns in *ως*, -ωτος, dropping τ; as, *Ιδρῶς* sweat, Dat. -ώτι, -ῷ; Acc. -ώτα, -ῶ. *Χρῶς* skin, Dat. *χρωτὶ*, and ἐν *χρῷ* closely, (to the quick). § 24. Obs. 1.

(e) For neuters in *ας*, see *Dec. 5. Contract.*

Obs. 3. Μέλι honey, μέλιτος, is the only noun in α of this Dec.

Obs. 4. Neuters in ν are only γόνυ knee, δόρυ spear; γόνυ; G. γόνατος, γόνυματος *Ion.*, γούνος *Ep.*

δόρυ; „ δόρατος, δούρατος „ δοῦρος „ δορὸς *Att. Poet.*

Obs. 5. Some neuters in αρ make Gen. ατος; as, δέλεαρ bait, -άτος. So ήταρ liver, -άτος | στεάρ fat | φρέαρ well; Also, σκώρ dung, σκάτος; ὕδωρ water, ὕδατος.

§ 19. Crude-forms ending in a Consonant.

1. Crude-forms end in every simple consonant except μ and σ.

MUTES.

Π. [ριπτ.]	from ριψ	K. [κρεκ.]	from κρὲξ	T. [φωτ.]	from φῶς
Β. [φλεβ.]	„	Φλὲψ	Γ. [φλογ.]	„	Φλὸξ
Φ. [νιφ.]	„	νιψ	X. [θριχ.]	„	Θρίξ

LIQUIDS.

Λ. [άλ.] from ἄλς | Ν. [μην.] from μῆν | Ρ. [θηρ.] from θήρ

2. FORMATION of Nom. Sing.

(a) Masculine and feminine Nouns.

i. Crude-forms in [π. β. φ.] add s, and make ψ; as, ριψ, φλὲψ, (νιψ).

ii. Crude-forms in [κ. γ. χ.] add s, and make ξ; as, κρὲξ, φλὸξ, θρίξ.

Obs. A short vowel is sometimes lengthened; as, [αλωπεκ.], ἀλώπηξ.

iii. Crude-forms in [τ. δ. θ.] add s, but τ, δ, θ, are dropped; as, φῶς, πᾶς, δρυς.

Obs. 1. The word ποδὸς foot, [ποδ.], lengthens [ο] into ου; and participles in ως lengthen [ο] into ω; as, [τετυφότ.], τετυφῶς having struck.

Obs. 2. Δάμαρ wife, [δαμαρτ.], drops the τ, but does not add s.

iv. Crude-forms in [ν. ρ.] remain unaltered, but a short vowel preceding is made long; as, [λιμεν.], λιμῆν; [πατέρ.], πατήρ.

Obs. 1. A few double forms add s, and drop [ν. ρ.]; as, ἀκτίς or ἀκτίς, μάρτυρ or μάρτυς.

Obs. 2. Κτελ's comb, [κτεν.], drops [ν.] before s, and lengthens ε into ει: So also the numeral εἰς one [έν.]: The Adj. μέλας black, [μελᾶν.], and τάλας wretched, [ταλᾶν.], add s, and drop [ν.].

Obs. 3. Αλς sea, [άλ.], is the only noun whose crude-form ends in [λ.].

v. Crude-forms in [ντ.] often add s and drop ντ, lengthening the preceding vowel (§ 8. b. 7. obs.); as, [γιγαντ.], γίγας; [οδοντ.], οδούς.

Obs. 1. Many crude-forms in [οντ.] drop the [τ.], and leave [ν.], with the vowel lengthened ; as, [λεοντ.] λέων.

Obs. 2. A few crude-forms in [νθ.], add *s*, and drop [θ.]; as, [έλμινθ.], έλμινς worm.

(b) *Neuter Nouns.*

Crude-forms remain unaltered, except that a final [τ.] is dropped ; as, [ἀορ.], ἀορ ; [σωματ.], σῶμα.

Obs. 1. Only πῦρ, πῦρδς, fire, lengthens the vowel in the Nom.

Obs. 2. Some irregular neuters have *ρ* or *s* instead of [τ.] in the Nom. ; as, [φρεατ.], φρέαρ ; [κερατ.], κέρας. So the neuter of Perf. participles ; as, [τετυφότ.], τετυφός.

Obs. 3. The crude-forms of neuter Substantives in this Dec. end only in [ρ.], or [τ.].

CONTRACTED NOUNS.

§ 20. CONTRACTED NOUNS are so called because both their *uncontracted* and *contracted* forms are in common use, which makes their contraction more observable.

1. The Declensions of contracted nouns are all derived from the 5th Dec. of simple nouns. Hence they are all *imparisyllabic* or *separable*, when uncontracted.

2. Contracted nouns differ from the 5th Dec. of simple nouns, in having their crude-forms end in a vowel.

Obs. The peculiarity of contracted nouns seems to be that they have lost a final consonant from the crude-form, and thus two vowels are brought together, and admit of contraction. (see § 12, 2, *obs.* 2.)

§ 21. FIRST DECLENSION—*Crude-form ends in E.*

(a final [σ] having been dropped.)

1. Nominatives end in *ης* and *os* ; *ης* mas. and fem., as, Δημοσθένης *m.* Demosthenes, τριήρης *f.* trireme ; and *os* neuter ; as, τεῖχος wall.

Obs. Neuter Adj. of this Dec. end in *es* ; as, ἀληθῆς, ἀληθές.

SING.	DUAL.	PLUR.
N. τριήρης	N. A. V. τριήρεε, -η	N. τριήρεες, -εις
G. τριήρεος, -ους	G. D. τριηρέοιν, -οῦν	G. τριηρέων, -ων
D. τριήρεϊ, -ει		D. τριηρέσι
A. τριήρεα, -η		A. τριήρεας, -εις
V. τριήρες		V. τριήρεες, -εις

Formation.

SING.	[τριηρε.] for [τριηρεσ.]	PLUR.
N. τριηρε-Σ ε lengthened	-ης	N. τριηρε-ΕΣ
G. τριηρε-ΟΣ	-εος	G. τριηρε-ΩΝ
D. τριηρε-Ι	-ει	D. τριηρεεσ-ΣΙ shortened
A. τριηρε-Α	-εα	A. τριηρε-ΑΣ
V. τριηρε-Σ	-ες	V. τριηρε-ΕΣ
DUAL.		
N. A. V. τριηρε-Ε	-εε	G. D. τριηρε-ΟΙΝ

2. In the same way neuters in *os* are declined;

SING.	DUAL.	PLUR.
N.A.V. τεῖχος	N.A.V. τείχεε, -η	N.A.V. τείχεα, -η
G. τείχεος, -ους	G.D. τειχέοιν, -οῦν	G. τειχέων, -ῶν
D. τείχει -ει		D. τείχεσι

Examples.

Δημοσθένης	ἀληθῆς, -ες, true	ἄλγος grief
Ίσοκράτης	εὐγενῆς, -ες, noble	ἄνθος flower
Σωκράτης	πλήρης, -ες, full	ἔγχος spear

3. Masculines in *ης* are all proper names; as, Δημοσθένης; or adjectives; as, ἀληθῆς. Feminines in *ης* are also really adjectives; as, τριήρης (*i. e.* ναῦς).

Obs. 1. Some nouns, principally proper names, vary between this and Dec. 1. of simple nouns; as, Σωκράτης, A. Σωκράτεα, or -ην.

Obs. 2. Compounds of κλέος glory; as, Ἡρακλέης Hercules, are contracted in the Nom., and hence have a variety of forms; thus,

N. Ἡρακλέης, -κλῆς	common Att.	
G. Ἡρακλέος rare, -κλέους	-κλεος <i>Ion.</i> ,	-κλῆος <i>Ep.</i>
D. Ἡρα[κλέει], -κλέει, -κλεῖ,	-κλει <i>Ion.</i> ,	-κλῆι <i>Ep.</i>
A. Ἡρα[κλέα], -κλέα, -κλῆ,		-κλῆα <i>Ep.</i>
V. Ἡράκλεες, -κλεις, -κλεις <i>vulgar.</i>		

Obs. 3. DIALECTS.

Ion.—uncontracted forms; Gen. *Sing.* ευς for εος -ους, (also *Dor.*).

Att.—contracted forms; or Gen. *Sing.* εος, *Plur.* ἔων.

Aiol.—drops final *s* in Gen. and Voc.; as, Σωκράτεο, -ου, -ε.

Ep.—uses the full form of Dat. *Plur.*; as, ἔπος, ἔπεισσοι.

Obs. 4. N. B.—This Dec. has plainer marks of a final consonant in the crude-form, than any others which have lost it; for, besides separable affixes,

the Voc. ends in a consonant, unlike all other vowels endings.
the neut. Nom. ends in *s*, which is not a proper affix for neuters.
the lost [σ] often reappears; as, σάκος, σακεσ-φόρος; σαφῆς, σαφέσ-τερος.
the corresponding Latin nouns are neuters in *us*, *eris*; as, γένος, γένεος, *genus, generis.*

Obs. 5. FORMATION of Nom. Sing.

Nominatives restore [s.], and [ε.] becomes η in mas. and fem. nouns,—and ο in neuters; as, [τριηρε·], τριήρης; [τειχε·], τείχος.

§ 22. SECOND DECLENSION—*Crude-form ends in I.* (a final [F.] having been dropped.)

1. Nominatives end in *is* and *i*; *is* mas. and fem.; as, ὄφις *m.* snake, πόλις *f.* city; and *i* neuter; as, σίναπι mustard.

SING.	DUAL.	PLUR.
N. πόλις	N. A. V. πόλιε	N. πόλιες, -īs
G. πόλιος	G. D. πολίοιν	G. πολίων
D. πόλι, -ī		D. πόλιστι
A. πόλιν		A. πόλιας, -īs
V. πόλι		V. πόλιες, -īs

This form is used by the *Ionic* dialect.

Formation.

SING.	[πολι·] for [πολι·F.]	PLUR.	
N. πολι·Ξ	-is	N. πολι·ΕΞ	-ιες
G. πολι·ΟΣ	-ios	G. πολι·ΩΝ	-ιων
D. πολι·Ι	-ii	D. πολιεσ·ΣΙ shortened	-ιοι
A. πολι·Ν	-iv	A. πολι·ΑΞ	-ιας
V. πολι no affix	-i	V. πολι·ΕΞ	-ιες

DUAL.			
N. A. V. πολι·Ε	-ie	G. D. πολι·ΟΙΝ	-ιων

2. The *i* is often changed into *e* in declining; Hence the following is a common form:

SING.	DUAL.	PLUR.
N. πόλις	N. A. V. πόλεε	N. πόλεες, -eis
G. πόλεος, -εως	G. D. πολέοιν	G. πόλεων
D. πόλεϊ, -ei		D. πόλεστι
A. πόλιν		A. πόλεας, -eis
V. πόλι		V. πόλεες, -eis

Obs. Of these the uncontracted forms are *Ion.*, the contracted *Att.*

3. In the same way neutrals in *i* are declined;

SING.	DUAL.	PLUR.
N. A. V. σινάπι	N. A. V. σινάπεε	N. A. V. σινάπεα
G. σινάπεος, -εως	G. D. σιναπέοιν	G. σινάπεων
D. σινάπεϊ, -ei		D. σινάπεστι

Examples.

εφίς <i>m.</i> snake	πόσις husband	κόμμι gum
οψίς <i>f.</i> sight	πίστις <i>f.</i> faith	στίμμι antimony
πράξις <i>f.</i> action	φύσις <i>f.</i> nature	πίπερι pepper

Obs. 1. Some nouns do not change *i* into *e*, even in *Attic* ;

κῆλις weevil, κῆδος, κῆ	δῆρις strife, -ιος or εως
κάτησις brother or sister, -ιος	πέρσις spouse, -ιος (Dat. ει)
κνήστης scraper, -ιος	τύρης tower, (pl. εις ; D. εσι)
λάτηρις servant, -ιος	πίπερι pepper, -ιος
ὦις sheep, ὄιος πόρτης calf, -ιος	So with adjectives ; as, θρησ.

Obs. 2. DIALECTS.

Besides the forms above the *Att.* has *Dual N.A.V.* ει, η : *G.D.* εψυ. The *Epic* lengthens ε ; as, *G.* πόληνος ; *D.* -ηι ; *A.* -ηα.

Obs. 3. FORMATION of *Nom. Sing.*

Masculines and feminines add Σ, neuters remain unaltered ; as, [πολη], πόλις ; [σιναπι], σίναπι.

§ 23. THIRD DECLENSION—Crude-form ends in Υ.

I. First Branch : Nouns in υς and υ.

(a final [F.] having been dropped.)

1. Nominatives end in υς and υ ; υς mas. and fem. ; as, ἰχθὺς *m.* fish, ἰσχὺς *f.* strength ; and υ neuter ; as, δάκρυ tear.

SING.	DUAL.	PLUR.
N. ἰχθύς	N. A. V. ἰχθύε	N. ἰχθύες, -ῦς
G. ἰχθύος	G. D. ἰχθύοιν	G. ἰχθύων
D. ἰχθύῃ		D. ἰχθύσι
A. ἰχθύν		A. ἰχθύας, -ῦς
V. ἰχθύ		V. ἰχθύες, -ῦς

Formation.

SING.	[ἰχθυ.] for [ἰχθυF.]	PLUR.	
N. ἰχθυ-Σ	-υς	N. ἰχθυ-ΕΣ	-ήες
G. ἰχθυ-ΟΣ	-υος	G. ἰχθυ-ΩΝ	-ώνων
D. ἰχθυ-Ι	-υῃ	D. ἰχθυεσ-ΣΙ shortened	-ησι
A. ἰχθυ-Ν	-υν	A. ἰχθυ-ΑΣ	-ύας
V. ἰχθυ no affix	-υ	V. ἰχθυ-ΕΣ	-έες

DUAL.

N. A. V. ἰχθυ-Ε	-υε	G. D. ἰχθυ-ΟΙΝ	-υοιν
-----------------	-----	----------------	-------

2. In the same way neuters in υ are declined ;

SING.	DUAL.	PLUR.
N. A. V. δάκρυ	N. A. V. δάκρυε	N. A. V. δάκρυα
G. δάκρυος	G. D. δακρύοιν	G. δακρύων
D. δάκρυῃ		D. δάκρυσι

3. Some nouns in *vs* and *v* change *v* into *ε*; except in the N. A. V. *Sing.*; as, *πῆχυς m. cubit, ἄστυ city.*

SING.	DUAL.	PLUR.
N. <i>πῆχυς</i>	N. A. V. <i>πήχεε</i>	N. <i>πήχεες, -εις</i>
G. <i>πῆχεος, -έως</i>	G. D. <i>πηχέοιν</i>	G. <i>πηχέων</i>
D. <i>πῆχεϊ, -ει</i>		D. <i>πῆχεσι</i>
A. <i>πῆχυν</i>		A. <i>πῆχεας, -εις</i>
V. <i>πῆχυ</i>		V. <i>πῆχεες, -εις</i>
N.A.V. <i>ἄστυ</i>	N.A.V. <i>ἄστεε, -η</i>	N.A.V. <i>ἄστεα, -η</i>
G. <i>ἄστεος, -έως</i>	G.D. <i>ἀστέοιν</i>	G. <i>ἀστέων</i>
D. <i>ἄστεϊ, -ει</i>		D. <i>ἀστέσι</i>

Obs. έγχελυς, eel, has G. *-vos*, but Pl. έγχέλεις, *-ves* *Ion.*, G. *-έων*.

II. Second Branch: Nouns in *εvs*.

(Crude-form ends in [F.], represented by *v* in N. V. *Sing.*)

Nominatives end in *εvs*, masculine; as, *ἱερεὺς priest*. The *v* is dropped in all cases, but the Nom. and Voc. *Sing.*, and Dat. *Plur.*; the Acc. has *a*, not *v*.

SING.	DUAL.	PLUR.
N. <i>ἱερεὺς</i>	N. A. V. <i>ἱερέε</i>	N. <i>ἱερέες, -εις, -ῆς</i>
G. <i>ἱερέος, -έως</i>	G. D. <i>ἱερέοιν</i>	G. <i>ἱερέων</i>
D. <i>ἱερέϊ, -ει</i>		D. <i>ἱερεῦσι</i>
A. <i>ἱερέā</i>		A. <i>ἱερέας, -εις</i>
V. <i>ἱερεῦ</i>		V. <i>ἱερέες, -εις</i>

Formation.

SING.	[ἱερευ.] for [ἱερεF.]	PLUR.	
N. <i>ἱερευ-Σ</i>	-εὺς	N. <i>ἱερεF-ΕΣ</i>	F dropped -έες
G. <i>ἱερεF-OΣ</i>	F dropped -έος	G. <i>ἱερεF-ΩΝ</i>	-έων
D. <i>ἱερεF-I</i>	” -έϊ	D. <i>ἱερεFε-ΣΙ</i>	shortened -έῦσι
A. <i>ἱερεF-A</i>	” -έα	A. <i>ἱερεF-ΑΣ</i>	F dropped -έας
V. <i>ἱερευ</i>	no affix -εῦ	V. <i>ἱερεF-ΕΣ</i>	” -έες

DUAL.

N. A. V. <i>ἱερεF-Ε</i>	F dropped -έε	G. D. <i>ἱερεF-OIN</i>	F dropped -έοιν
-------------------------	---------------	------------------------	-----------------

Examples.

<i>βότρυς, vos, m. cluster</i>	<i>πρέσβυς, εως, old man</i>
<i>μῦς, vos, m. mouse</i>	<i>πέλεκυς, εως, m. axe</i>
<i>πίτυς, vos, f. pine</i>	<i>γένυς, vos, chin</i>
<i>βασιλεὺς king</i>	<i>ἱππεὺς knight</i>
	<i>γραφεὺς painter</i>

Obs. 1. DIALECTS.

The *Epic* has η for ϵ in declining ; as, G. - $\eta\sigma$; D. - $\bar{\eta}\iota$; A. - $\bar{\eta}\alpha$.

The *Attic* sometimes contracts Acc. *Sing.* into $\hat{\eta}$; as, $\iota\bar{e}\rho\acute{e}\alpha$, - $\hat{\eta}$.

And with $\epsilon\bar{v}s$ pure contracts thus ; $\chi\bar{o}\epsilon\bar{v}s$ pitcher ; G. $\chi\bar{o}\epsilon\bar{w}s$, - $\bar{w}s$; A. - $\bar{\epsilon}\alpha$, - \bar{a} ; *Pl.* G. - $\bar{\epsilon}\omega\nu$, - $\bar{\omega}v$; A. - $\bar{\epsilon}\alpha s$, - $\bar{a}s$.

Obs. 2. In the four words, $\nu\bar{a}\bar{v}s$ ship, $\gamma\bar{r}\bar{a}\bar{v}s$ old woman, and $\beta\bar{o}\bar{v}s$ ox, $\chi\bar{o}\bar{v}s$ mound, the [v.] also stands for a [f.], and is dropped in some cases ; thus,

<i>Sing.</i> Att.	<i>Ion.</i>	<i>Dual.</i>	<i>Att.</i>	<i>Ion.</i>	<i>Plur.</i> Att.	<i>Ion.</i>
N. $\nu\bar{a}\bar{v}s$	$\nu\bar{\eta}\bar{a}\bar{v}s$	N. A. V.	$\nu\bar{\eta}\bar{e}$	N.	$\nu\bar{\eta}\bar{e}s$	
G. $\nu\bar{e}\bar{w}s$	$\nu\bar{\eta}\bar{d}s$	G. D.	$\nu\bar{e}\bar{o}\bar{l}\bar{v}$	G.	$\nu\bar{e}\bar{w}\bar{v}$	$\nu\bar{\eta}\bar{w}\bar{v}$
D.	$\nu\bar{\eta}\bar{t}$			D.	$\nu\bar{a}\bar{u}\bar{s}\bar{l}$	$\nu\bar{\eta}\bar{u}\bar{s}\bar{l}$
A. $\nu\bar{a}\bar{u}\bar{v}$	$\nu\bar{\eta}\bar{a}$			A.	$\nu\bar{a}\bar{v}s$	$\nu\bar{\eta}\bar{a}s$
V. $\nu\bar{a}\bar{v}$	$\nu\bar{\eta}\bar{u}$			V.		$\nu\bar{\eta}\bar{e}s$

Also *Ep.* G. $\nu\bar{e}\bar{d}s$; A. $\nu\bar{e}\bar{a}$; *Pl.* N. $\nu\bar{e}\bar{e}s$ &c. *Dor.* $\nu\bar{a}\bar{s}$; A. $\nu\bar{a}\bar{u}\bar{v}$ or $\nu\bar{a}\bar{v}$.

So $\gamma\bar{r}\bar{a}\bar{v}s$, only it makes *Att.* D. $\gamma\bar{r}\bar{a}\bar{t}$; *Pl.* N. $\gamma\bar{r}\bar{a}\bar{e}s$, $\gamma\bar{r}\bar{a}\bar{v}s$; G. $\gamma\bar{r}\bar{a}\bar{w}\bar{v}$; A. $\gamma\bar{r}\bar{a}\bar{a}s$, $\gamma\bar{r}\bar{a}\bar{v}s$.

SING.	DUAL.	PLUR.
N. $\beta\bar{o}\bar{v}s$	N. A. V. $\beta\bar{\delta}\epsilon$	N. $\beta\bar{\delta}\bar{e}s$
G. $\beta\bar{o}\bar{d}\bar{o}s$, $\beta\bar{o}\bar{v}$ poet.	G. D. $\beta\bar{o}\bar{o}\bar{l}\bar{v}$	G. $\beta\bar{o}\bar{w}\bar{v}$
D. $\beta\bar{o}\bar{t}$		D. $\beta\bar{o}\bar{u}\bar{s}\bar{l}$, $\beta\bar{o}\bar{e}\bar{s}\bar{s}\bar{i}$ poet.
A. $\beta\bar{o}\bar{v}\bar{v}$,	[So $\chi\bar{o}\bar{v}s$]	A. $\beta\bar{o}\bar{v}s$, $\beta\bar{\delta}\bar{a}s$ Ep.
V. $\beta\bar{o}\bar{v}$		V. $\beta\bar{\delta}\bar{e}s$

Obs. 3. The word $\lambda\bar{a}\bar{a}s$ stone, seems to have lost a digamma or some other consonant (comp. *lapis.*), G. $\lambda\bar{a}\bar{o}s$, ($\lambda\bar{a}\bar{o}v$ *Soph.*) ; D. $\lambda\bar{a}\bar{i}\bar{i}$; A. $\lambda\bar{a}\bar{a}v$.

Obs. 4. FORMATION of Nom. Sing.

Masculines and feminines add Σ , neuters remain unaltered ; as, [$i\chi\theta v.$], $i\chi\theta\bar{v}s$; [$\delta\bar{a}k\rho v.$], $\delta\bar{a}k\rho v$.

§ 24. FOURTH DECLENSION—*Crude-form ends in O.* (a final [σ.] having been dropped.)

Nominatives end in ωs and ω , all feminine ; as, $a\bar{i}\bar{\delta}\bar{\omega}s$ shame, $\phi\epsilon i\bar{\delta}\bar{\omega}$ parsimony.

SING.	
N. $a\bar{i}\bar{\delta}\bar{\omega}s$	N. $\phi\epsilon i\bar{\delta}\bar{\omega}$
G. $a\bar{i}\bar{\delta}\bar{\omega}\bar{o}s$, - $\bar{o}\bar{v}s$	G. $\phi\epsilon i\bar{\delta}\bar{\omega}\bar{o}s$, - $\bar{o}\bar{v}s$
D. $a\bar{i}\bar{\delta}\bar{\omega}\bar{i}$, - $\bar{o}\bar{i}$	D. $\phi\epsilon i\bar{\delta}\bar{\omega}\bar{i}$, - $\bar{o}\bar{i}$
A. $a\bar{i}\bar{\delta}\bar{\omega}a$, - $\bar{\omega}$	A. $\phi\epsilon i\bar{\delta}\bar{\omega}a$, - $\bar{\omega}$
V. $a\bar{i}\bar{\delta}\bar{\omega}i$	V. $\phi\epsilon i\bar{\delta}\bar{\omega}i$

These nouns rarely have a *Dual* or *Plural*.

Formation.

[φειδο.] for [φειδοσ.]

N. φειδο	lengthened	-ώ	D. φειδο-I	-δι
G. φειδο-ΟΣ		-δος	A. φειδο-Α	-δα
V. φειδο,	altered	-οΐ		

Examples.

ἡώς dawn	ἡχώ echo	Λητώ Latona
Γοργὼ Gorgo	'Ιω Io	πειθώ persuasion

Obs. 1. A few nouns in *ων*, *ονος*, are declined (in Attic) like this Dec.; as, ἀηδῶν, -όνος or -οῦς. Also, χρῶς skin, χρωτός, has *Ep.* χρόδος, -οτ-, -δα.

Obs. 2. Ἡώς morning, ἡός, makes in prose ἥως, G. ἥω, D. ἥφ, A. ἥω.

Obs. 3. FORMATION of Nom. Sing.

Nominatives lengthen [ο.] into *ω*, and sometimes add Σ; as, [φειδο.], φειδο ; [αιδο.], αἰδώς.

§ 25. FIFTH DEC.—Crude-form ends in AT or A.

(a final [τ.] being sometimes dropped.)

SING.

N. A. V. κέρας			
G. κέρατος,	<i>Ep.</i> κέραος,	Att. κέρως	
D. κέρατι,	„ κέραϊ,	„ κέρᾳ	

DUAL.

N. A. V. κέρατε	„ κέραε	„ κέρα
G. D. κεράτοιν	„ κεράοιν	„ κερών

PLUR.

N. A. V. κέρατα	„ [κεραα]	„ κέρα
G. κεράτων	„ κεράων	„ κερών
D. κέρασι	„ κεράτεσσι	„ κέρασι

The Ionic has ε for α; as, κέρεος, -εῖ &c.

Formation.

[κερατ.] or [κερα.]

Formed like the fifth Declension of simple nouns.

Obs. 1. In the same way κρέας flesh, κρέατος, -αος, -ως; τέρας wonder, -άτος, -αος, contracted only in the Pl. τέρα; οὖς ear, πέρας or πείρας limit, never lose the [τ.].

Obs. 2. Some never have the [τ.] in declining; as,

γέρας prize, αος	δέκας cup, κνέφας dusk	σκέπας defence σέλας brightness
γῆρας old age, αος		

N. B. Perhaps these have lost [σ.], not [τ.]; as σέλας, [σελασ-ος], σέλαος, like αἰδώς, [αιδοσ-ος,] αἰδός.

Obs. 3. Some are declined in the *Ionic* way, in *eos*; as, *Βρέτας* image, G. *βρέτεος*; so *κῶας* hide, *οὖδας* ground.

And in other words G. *eos*, -*ous*, is found in *Attic poets*.

Obs. 4. In this Dec. may be placed the poetic noun *κάρα* head.

N. A. V. <i>κάρα n.</i>	D. <i>κάρα</i>
G. <i>κρατὸς</i> ; D. <i>κρατὶ</i> ; A. <i>κράτα m.</i> <i>Soph. neut.</i> ; Pl. A. <i>κράτας m.</i> peculiar <i>Epic formation</i>	
N. A. <i>κάρη n.</i> ; G. - <i>ἥάτος</i> , - <i>ητος</i> ; D. - <i>ἥάτι</i> , - <i>ητι</i> ;	Pl. N. <i>κάρα</i>
G. <i>κράτος</i> ; D. <i>κράτι</i> ; Pl. G. <i>κράτων</i> ; D. <i>κρασὶ</i> ; A. <i>κράττα</i>	<i>Pl. N. A. κάρηνα</i> ; G. <i>καρήνων</i> .

Obs. 5. FORMATION of Nom. Sing.

Nominatives take Σ for [τ.]; as, [*κερατ.*], *κέρας*.

§ 26. THE GENDER OF NOUNS.

The Gender of nouns is determined in two ways.

- I. By the *meaning* of words—*General Rules*.
- II. By the *form* of words—*Particular Rules*.

I. General Rules.

1. *Masculine.* Words denoting *men*, or *male* beings, are masculine.

2. *Feminine.* Words denoting *women*, or *female* beings, are feminine.

3. *Common.* Words denoting an office or condition, which may belong either to *men* or *women*, and many names of *animals*, are common in their gender.

Obs. 1. Diminutives in *iov*, (when not proper names); as, *κοράσιον* damsel, and also *τέκνον*, *τέκος*, child, are *neuter*; the *form* of the words prevailing over their *meaning*.

Obs. 2. Several names of animals are *Epicene*, having only one gender for both sexes; as, *ἴεραξ m.* hawk, *γλαύξ f.* owl. Some are *doubtful* in their gender, being used either as masculine or feminine without any distinction.

4. *Neuter.* All undeclined words are neuter.

II. Particular Rules.

N. B. The *Particular Rules* should apply only to those nouns whose gender is not determined by their meaning; yet sometimes the *form* of the word fixes the gender, when the *meaning* would require a different one. (*See above Obs. 1.*)

In many words the form and meaning coincide; as, *κριτῆς*, -*οῦ*, *m.*

(a) Simple Nouns.

1. *First Dec.* Nouns in *as* and *ης* all *masculine*.
2. *Second Dec.* Nouns in *a* and *η* all *feminine*.
3. *Third Dec.* Nouns in *os* mostly *masculine*.
Nouns in *ou* all *neuter*.

Obs. 1. Several nouns in *os* are feminine ; as,

ἀτράπος path	ἡπειρος continent	δόδος way
βάλανος acorn	κάμινος oven	πλίνθος tile
βάσανος test	κέλευθος way	ῥάβδος staff
βίβλος book	κέρκος tail	σποδὸς ashes
γνάθος jaw	κόπρος dung	τάμισος runnet
δέλτος tablet	κρύσταλλος crystal (and precious stones)	τάφρος ditch
διάλεκτος dialect	νῆσος island	τρίβος path
δοκὸς beam	νόσος disease	ψάμμος sand
δρόσος dew		ψῆφος pebble

And some others, especially where the word is really an adjective, with a *fem.* substantive understood ; as, *ἡ νεὸς* (*i. e.* γῆ), the new-tilled land.

Obs. 2. The following are *doubtful* :

ἄκατος boat	βάρβιτος lyre	κρτῖνος olive	οἶμος path
ἄτρακτος spindle	θάμνος shrub	ληνὸς press	ῥινὸς skin

4. *Fourth Dec.* Nouns in *os* mostly *masculine*.
Nouns in *ou* *neuter*.

Obs. Αλῶς barn-floor, and some islands; as, Κῶς, Τέως, are *feminine*.

5. *Fifth Dec.* (i) Nouns in *a*, *ι*, *υ*, *neuter*.
(ii) Nouns in *υ* all *mas.* or *fem.*

(a) *Masculines* end in *av*, *ην*, *ων* (-οντος or -ωνος); as, παιᾶν song, λιμὴν port, δράκων serpent, ἀγῶν contest.

Obs. 1. φρήν mind is *feminine*; νεόμην new moon, *doubtful*.

Obs. 2. άλων barn-floor, γλήχων penny-royal, μήκων poppy, τρήπων dove, are *feminine*.

άλων age, αὐλῶν defile, κάδων bell, are *doubtful*.

(b) *Feminines* end in *ιν* or *ις*, and *ων* (-ονος); as, ἀκτὶν, -ὶς ray, εἰκὼν image.

Obs. 1. δελφὶν dolphin is *masculine*; θὺν shore, *doubtful*.

Obs. 2. ἄκρων anvil is *masculine*. Also some from their meaning; as, δαίμων deity.

(iii) Nouns in *ρ* all *mas.* or *neut.*

(a) *Masculines* end in *ηρ*, *υρ*, *ωρ* (-ωρος, or -ορος); as, ἀστὴρ star, ψίθυρος whisper, ἀχὼρ ulcer, βῆτωρ orator.

Obs. 1. *γαστὴρ* belly, *κῆρ* fate, are *fem.*; *ἀήρ*, *αιθὴρ*, air, *doubtful*. *κῆρ* for *κέαρ* heart, *ἡρ* for *ἔαρ* spring, are *neut.* (*see below b.*)

Obs. 2. *πῦρ* fire is *neuter*.

Obs. 3. *ἔλδωρ* wish, *ἔλωρ* spoil, *πέλωρ* monster, (-*ωρος*), are *neut.*

Obs. 4. Nouns in *ωρ*, *օρος*, are all names of *men*; except *ἀλέκτωρ*, *ἥωρ*, wife.

(b) *Neuters* end in *αρ*, *ορ*, *ωρ* (-*ατος*); as, *νέκταρ* nectar, *ἡτορ* heart, *ὕδωρ* water.

Obs. *ψάρ* starling is *masculine*; *μῶμαρ* fool, *ὦρ* wife, take their gender from their *meaning*.

N. B. All nouns making Gen. *ατος* are *neuter*.

(iv) Nouns in *s* all *mas.* or *fem.*

(a) *Masculines* end in *as* (-*ατος*), *ους*, *ως*; as, *ἱμᾶς* thong, *όδοὺς* tooth, *γέλως* laughter.

Obs. *οὖς*, *ὤτος*, ear, and *φῶς* light, are *neuter*.

(b) *Feminines* end in *as* (-*αδος*), *ης*, *ις*, *υς*; as, *λάμπας* torch, *ἔσθῆς* dress, *ἔρις* strife, *χλάμυς* cloak.

Obs. 1. *λέβης* cauldron is *masculine*; also towns in *ης*.

Obs. 2. *ὄρνις* bird is *doubtful*.

For neuters in *as*, *ατος*, *see Dec. 5. Contract.*

(v.) Nouns in *ξ* all *mas.* or *fem.*

(a) *Masculines* end in *ξ*, G. *κος*; as, *οἴαξ*, -*āκος*, rudder.

Obs. 1. The following are *feminine*,

<i>ἀλώπηξ</i> fox	<i>κλίμαξ</i> ladder	<i>πίδαξ</i> fount	<i>προῖξ</i> dowry
<i>βῶλαξ</i> clod	<i>κύλιξ</i> cup	<i>πλάξ</i> plain	<i>φρίξ</i> foam
<i>γλαῦξ</i> owl	<i>λάρναξ</i> chest	<i>Πνύξ</i> Pnyx	<i>χοῖνιξ</i> chœnix
<i>κάλυξ</i> cup	<i>πήληξ</i> helmet	add <i>νὺξ</i> , <i>νυκτ-δς</i> , night	

Obs. 2. The following are *doubtful*—

ἅμπνυξ band | *αὐλαξ* furrow | *κάμαξ* spear | *λείμαξ* mead | *χάλιξ* pebbles

(b) *Feminines* end in *ξ*, G. *γος*; as, *μάστιξ*, -*īγος*, whip.

Obs. 1. *τέττιξ* cicada is *masculine*.

Obs. 2. *λάρνυξ*, *φάρνυξ*, throat, *φάλαγξ* phalanx, are *doubtful*.

Obs. 3. Nouns in *ξ*, Gen. *χος*, are few.

Mas. [*γλωξ*], *γλῶχες* spikes | *ὄνυξ* nail | *βστριξ* hedgehog

Fem. *διώρυξ* canal | *θρίξ* hair | *πτυνξ* fold | *ψίξ* crumb

Doubtful *βῆξ* cough.

(vi) Nouns in *ψ* mostly *mas.*

Masculines end in *ψ*; as, *χάλυψ* steel.

<i>Obs.</i> <i>Feminines</i> are	<i>λαῖλαψ</i> storm	<i>φλὲψ</i> vein
<i>καλαύροψ</i> crook	<i>(νιψ)</i> <i>νίφα</i> snow	<i>χέρνιψ</i> ewer
<i>κατῆλψ</i> stairs	<i>ὄψ</i> <i>ὄπος</i> voice	<i>ώψ</i> <i>ώπος</i> face

(b) Contracted Nouns.

1. *First Dec.* Nouns in *ης* proper names of *men*.
 Nouns in *ος* *neuter*.

2. *Second Dec.* Nouns in *ις* *feminine*.
 Nouns in *ι* *neuter*.

Obs. κῆλις weevil, λέων lion, ὄφεις snake, are *masculine*;

3. *Third Dec.* Nouns in *υς* mostly *feminine*.
 Nouns in *υ* *neuter*.
 Nouns in *ευς* *masculine*.

Obs. The following in *υς* are *masculine*:

βότρυς bunch		ἰχθύς fish		νέκυς corpse		πῆχυς cubit
θρῆνος stool		μῦς mouse		πέλεκυς axe		στάχυς ear of corn

4. *Fourth Dec.* Nouns in *ως* and *ῳ* *feminine*.

5. *Fifth Dec.* Nouns in *ας* (-*atos* or -*aos*) *neuter*.

§ 27. IRREGULAR NOUNS.

1. Irregular nouns are called *Heteroclites*.
 2. Heteroclites are of three kinds; *Variants*, *Redundants*, *Defectives*.

I. VARIANTS.

Variants vary their gender, declension, or meaning in different cases, numbers, or dialects.

1. Variant in Gender.

- (a) Masculine in the *Sing.*, neuter in the *Plur.*
 θέσμος law, σῖτος corn.
 (b) Masculine in *Attic*, feminine in *other dialects*,
 βάτρος bramble, κίων column.
 (c) Feminine in *Attic*, masculine in *other dialects*,
 βῶλος clod, ὄμφαξ unripe grape, ὑάλος crystal.

2. Variant in Declension.

These variations are often caused by the crude-form being much altered in the Nom. *Sing.*

- ἀμνὸς lamb, G. ἀρν-δς, -ι, -α; as if from ἄρνς or ἄρην.
 γάλα milk, G. γάλακτ-ος, -ι, (Ep. γλάγος; Latin *lac, lactis*).
 γυνὴ woman, G. γυναικ-δς, -ι, -α, γυναι. κύων dog, G. κυν-δς, -ι, -α, κύων.
 Ζεὺς Jupiter, G. Ζην-δς, -ι, -α, Ζεῦ. ὅνειρον dream, G. ὁνείρατ-ος, -ι.
 δύσσε two eyes, Pl. ὅσσοι, -ων, -οῖς, like *Dec. 3.*
 πῦρ fire, πυρὸς, Pl. πυρά, -ῶν, -οῖς, like *Dec. 3.*
 for γύννη, δύρη, ὕδωρ, &c., see § 18. *obs. 4, 5.*

3. Variant in Meaning (and Gender).

ἡ ἄλει sea, Sing.,	οἱ ἄλει salt, Plur.
σπάνδη libation, Sing.,	σπάνδας treaty, Plur.
δένγη yoke,	τὸ δένγη balance.
δίπτος mouse-trap,	ἡ δίπτος burden.
δίπτος horse,	ἡ δίπτος cavalry.
διέκιθος pottage,	ἡ διέκιθος yolk of an egg.
δίλιθος stone,	ἡ διάλιθος jewel.
διηρόδις, μηρόδις, thigh,	τὰ διηρόδια, μηρόδια, thigh bones.
διχάραξ palisade,	ἡ διχάραξ stake for vines.

II. REDUNDANTS.

Redundants have for the same word two terminations of different genders or declensions.

1. Redundant throughout the cases.

ἄλως, -ω ; or ἄλων, -wos, floor.	μάρτυς or μάρτυρος witness.
δένδρον or δένδρος, -eos, tree.	ὄνειρον or ὄνειρος dream.
διάκτωρ or διάκτορος messenger.	πρέσβυτος or πρεσβύτης elder.
δυώς or δυώδης attendant.	σκότος, -ou ; σκότος, -eos, gloom.
θύλαξ or θύλακος sack.	τύφως, -ω ; τύφων, -ωνος, storm.
λεώς or λαός people.	χέρνιψ or χέρνιβον ewer.

and some others.

2. Redundant in some cases.

γέλως laughter, A. γέλωτα or γέλων.

Ζεὺς Jupiter, G. Ζηνὸς or Διὸς, &c.

Θέμις justice, G. ἴδος, -ιστος Ep., -ῖτος Dor., -ιος Ion.

κοινωνὸς partner, Pl. N. -νοι or -νες ; A. -νους or -νας.

κρίνον lily, Pl. N. D. -να, -νοις, (-νεα, -νεσι, Ion.)

Οἰδίπονος (Edipus, G. Οἰδίποδ-ος, -αο, -ā Dor., Οἰδίπονος.

νιός son, G. νιοῦ, or νιέος, (νιός Ep.) &c.

Also, see § 18. obs. 2. § 21. 3. obs. 1. § 24. obs. 1.

Some redundancies are found only in Epic and other poets ; the poetical cases being derived from forms not commonly in use.

POETIC.

G. ἄδος, -ι, -α, Hades,	ἀδόνυ, -η, -ην.
στιχὸς, Pl. -ες, -ας, rank,	-ου, -οι, -ους.
D. ἀλκή aid	ἀλκῆ.
κλαδὸς, Pl. -εσι, twig,	κλαδῷφ, -οις.
λιτὴ, -τα, linen,	λιτῆ, -ον.

COMMON.

μαστὶ, -η, scourge,	μαστίγι, -α.
ὄσμιν battle,	ὄσμιντρ.
A. κρόκα web,	κρόκην.
Θέραπα, Pl. -ες, -οντα, -οντες.	Pl. D. προσάπασι, προσάποις.

POETIC.

μαστὶ, -η, scourge,	μαστίγι, -α.
ὄσμιν battle,	ὄσμιντρ.
A. κρόκα web,	κρόκην.
Θέραπα, Pl. -ες, -οντα, -οντες.	Pl. D. προσάπασι, προσάποις.

3. Redundant in the Plural.

Masculine in the Sing. ; mas. and neut. in the Plur.

βόστρυχος curl	δίφρος car	κύκλος circle	σταθμὸς station
δεσμὸς band	ἡ κέλευθος way	λύχνος lamp	δ, ή, Τάρταρος

The following have the neut. rarely, or in later writers.

δάκτυλος finger	μύχος recess	τράχηλος neck
δρυμὸς forest	ρύπος filth	χαλίνος bit

Many forms of Redundants might be classed as Defectives.

III. DEFECTIVES.

Defectives are deficient in number or in case.

1. Defective in number.

(a) Nouns which have only the *Singular*.

Names of qualities or abstract ideas ; as, *δικαιοσύνη* justice.

Nouns denoting a substance or mass ; as, *πλοῦτος* wealth, *χρυσός* gold, *ἀήρ* air.

(b) Nouns which have only a *Dual* and *Plural*.

οσσε two eyes, *οσσοι* ; the pronoun *ἀλλήλουι*, *ἀλλήλων*.

(c) Nouns which have only a *Plural*.

Mas. *έτησαι* annual winds ; names of Towns ; as, *Δελφοί* Delphi.

Fem. *δυσμαλ* sun-set ; names of Towns ; as, *Αθῆναι* Athens.

Neut. *βασίλεια* palace (rarely *Singular*) ; *ἔγκατα* entrails ; towns and festivals ; as, *Λεύκτρα* Leuctra, *Διονύσια* feast of Bacchus.

2. Defective in case.

(a) *Aptots* ;—or undeclinable nouns,

The names of letters ; as, *ἄλφα*, *βῆτα* ;

some foreign words ; as, *βάσαλ*, *πάσχα* ;

cardinal numbers from 5 to 100 ; as, *πέντε*, *ἕξ*, *ἕπτα* ;

also *δέμας* body, *σέβας* worship, *ὄναρ* dream, *ὄπαρ* vision,

ὄφελος profit, *δῶς* gift ; rightly used only in N. A. V.

short forms ; as, *δῶ* for *δῶμα*, *κρῖ* for *κρίθη*, *ἄλφι* for *ἄλφιτον*.

(b) *Monoptots* ;—nouns with only one case,

Nom. *φροῦδος*, -η, -ον, gone, also, Nom. *Dual.* and *Plur.*

Gen. *μάλης* arm.

Dat. *ἀλκὶ* aid (*above*, ii. 2).

Acc. *νίφα* snow.

Voc. *ἡλὲ* or *ἡλεὲ* infatuated.

(c) *Diptots* ;—nouns with only two cases,

N. *λῖς*, A. *λῖν*, lion. D. *λιτλ*, A. *λίτρα*, (*above*, ii. 2).

(d) *Triptots* ;—nouns with only three cases,

G. *Διὸς*, -ι, -α, [*Διἰς*], (*above* ii. 2). G. *ὀπὺς*, -ι, -α, [*Ὥψ*], voice.
the pronouns *ἀλλήλων*, *οὐ*, *ἐμαυτοῦ*, *σεαυτοῦ*, *ἴαυτοῦ*.

(e) *Tetraprots* ;—nouns with only four cases,
all interrogative, relative, and demonstrative pronouns, from their
nature, have no Vocative.

§ 28. Index to Irregular nouns.

<i>ἀήρ</i> , III. 1, a.	<i>βάσαλ</i> , III. 2, a.	<i>δάκτυλος</i> , II. 3.
' <i>Αθῆναι</i> , III. 1, c.	<i>βασίλεια</i> , III. 1, c.	<i>Δελφοί</i> , III. 1, c.
<i>ἄιδος</i> , II. 2.	<i>βάτος</i> , I. 1, b.	<i>δέμας</i> , III. 2, a.
<i>ἄλκι</i> , II. 2. III. 2, b.	<i>βάστρυχος</i> , II. 3.	<i>δένδρον</i> , II. 1.
<i>ἀλλήλων</i> , III. 1, b. III. 2, d.	<i>βώλος</i> , I. 1, c.	<i>δεσμὸς</i> , II. 3.
<i>ἄλφα</i> , &c., III. 2, a.	<i>γάλα</i> , I. 2.	<i>διάκτωρ</i> , II. 1.
<i>ἄλφι</i> , III. 2, a.	<i>γέλως</i> , II. 2.	<i>δικαιοσύνη</i> , III. 2, a.
<i>ἄλως</i> , II. 1.	<i>γόνν</i> , I. 2.	<i>διονύσια</i> , III. 1, c.
<i>ἄμνὸς</i> , I. 2.	<i>γυνὴ</i> , I. 2.	<i>Διὸς</i> , III. 2, d.

δίφρος, II. 3.	κρόκα, II. 2.	πλαῦτος, III. 1, a.
δώσ, II. 1.	κύκλος, II. 3.	πρέσβυς, II. 1.
δόρυ, I. 2.	κύων, I. 2.	προσάπασι, II. 2.
δρυμὸς, II. 3.	λέκεθος, I. 3.	πῦρ, I. 2.
δυσμαλ, III. 1, c.	Λεῦκτρα, III. 1, c.	ρύπος, II. 3.
δῶ, III. 2, a.	λεώς, II. 1.	σεαυτοῦ, III. 2, d.
δὼς, III. 2, a.	λίθος, I. 3.	σέβας, III. 2, a.
ἐπιτοῦ, III. 2, d.	λὶς, III. 2, c.	σῖτος, I. 1, a.
ἔγκατα, III. 1, c.	λιτὴ, II. 2. III. 2 c.	σκέπτος, II. 1.
ἔμαυτοῦ, III. 2. d.	λύχνος, II. 3.	σπάνδη, I. 3.
ἔτηρσαι, III. 1, c.	μάλης, III. 2, b.	σταθμὸς, II. 3.
Ζεὺς, I. 2. II. 2.	μάρτυς, II. 1.	στιχὸς, II. 2.
Ὕρδη, I. 3.	μαστὶ, II. 2.	Τάρταρος, II. 3.
ἡλὲ, III. 2, b.	μηρὸς, I. 3.	τράχηλος, II. 3.
Θέμις, II. 2.	μυχὸς, II. 3.	τύφως, II. 1.
Θέραπα, II. 2.	νίφα, III. 2, b.	ὑαλος, I. 1, c.
Θεσμὸς, I. 1, a.	Οἰδίπους, II. 2.	ὑδωρ, I. 2.
Θύλαξ, II. 1.	δμφαξ, I. 1, c.	νῆδη, II. 2.
Ἴπος, I. 3.	δναρ, III. 2, a.	ὑπαρ, III. 2, a.
Ἴππος, I. 3.	δνειρον, I. 2. II. 1.	ὑσμινη, II. 2.
κέλευθος, II. 3.	δσσε, I. 2. III. 1, b.	φροῦδος, III. 2, b.
κλεν, I. 1, b.	δφελος, III. 2, a.	χαλινὸς, III. 3.
κλαδὶ, II. 2.	δψ, III. 2, d.	χάραξ, I. 3.
κοινωνὸς, II. 2.	πάσχα, III. 2, a.	χέρνιψ, II. 1.
κρῆ, III. 2, a.	πέντε, &c., III. 2, a.	χρυσός, III. 1, a.
κρίνον, II. 2.		

ADJECTIVES.

1. ADJECTIVES denote the *qualities* of things, and are joined to substantives to express their nature or character; as, *σοφὸς ἄντρος*, a wise man.

2. Adjectives take the form and declension of substantives.

Obs. Adjectives being declined like substantives, generally follow them also in their dialectic varieties.

§ 29. *Adjectives of three terminations.*

(a) Some adjectives have three terminations, one for each gender.

Obs. In adjectives of three terminations the crude-form of the *fem.* always ends in [a.]—Dec. 2.; but that of the *mas.* and *neut.* varies.

1. Adjectives in *os*, *η*, *ov*; [ο. α.]; *as*, *σοφὸς* wise.

SING.	PLUR.
N. <i>σοφὸς</i> , -ῆ, -ὸν,	N. <i>σοφὸι</i> , -αὶ, -ὰ,
G. <i>σοφοῦ</i> , -ῆς, -οῦ,	G. <i>σοφῶν</i> , -ῶν, -ῶν,
D. <i>σοφῷ</i> , -ῇ, -ῷ,	D. <i>σοφοῖς</i> , -αῖς, -οῖς,
A. <i>σοφὸν</i> , -ῆν, -ὸν,	A. <i>σοφοὺς</i> , -ὰς, -ὰ,
V. <i>σοφὲ</i> , -ῆ, -όν.	V. <i>σοφοὶ</i> , -αὶ, -ά.

DUAL.

N. A. V. *σοφὼ*, -ὰ, -ὼ, | G. D. *σοφοῦν*, -αῶν, -οῖν.

Adjectives in *os* pure and *pos* keep *a* in the *fem.*; *as*,
 N. δίκαιος, -ᾶ, -ον, just, | ιερὸς, -ᾶ, -ὸν, sacred,
 G. δικαίου, -ᾶς, -ον. | ιεροῦ, -ᾶς, -ον.

Obs. 1. Some in *oos* have *η* in the feminine; except after *ρ*; *as*,
 δῆδος, -ῆη, -οον, eighth. | ἀθρόος, -δα, -δον, crowded.

Obs. 2. Some in *eos* and *oos* are contracted; and then *έα* (not preceded by *ρ*), and *όη*, make *ῆ* in the *Sing.* but *εα*, *οα*, make *α* in the *Dual* and *Plur.*; *as*, χρύσεος golden, ἀργύρεος silver, ἄπλος single.

Sing. <i>χρύσεος</i> -οῦς, <i>χρυσέα</i> -ῆ, <i>χρύσεον</i> -οῦν.	Plur. <i>χρύσεα</i> -ᾶ.
ἀργύρεος -οῦς, ἀργυρέα -ῆ, ἀργύρεον -οῦν.	ἀργύρεα -ᾶ.
ἄπλος -οῦς, ἄπλόη -ῆ, ἄπλον -οῦν.	ἄπλοα -ᾶ.

2. Adjectives in *us*, -ειᾶ, -υ, [υ. εια.]; *as*, ήδὺς sweet.

SING.	PLUR.
N. ήδὺς, ήδεῖα, ήδὺ,	ήδεῖς -εῖς, ήδεῖαι, ήδέα,
G. ήδέος, ήδεῖας, ήδέος,	ήδέων, ήδειῶν, ήδέων,
D. ήδεῖ -εῖ, ήδεία, ήδεῖ -εῖ,	ήδεσι, ήδείαις, ήδέσι,
A. ήδὺν, ήδεῖαν, ήδὺ,	ήδέας -εῖς, ήδείας, ήδέα,
V. ήδὺ, ήδεῖα, ήδὺ.	ήδεῖς -εῖς, ήδεῖαι, ήδέα.

DUAL.

N. A. V. ήδέε, ήδείā, ήδέε. | G.D. ήδέοιων, ήδείαων, ήδέοιν.

Πολὺς much, is declined irregularly; *as*,

N. πολὺς, πολλὴ, πολὺ,	D. πολλῷ, πολλῆ, πολλῷ,
G. πολλοῦ, πολλῆς, πολλοῦ,	A. πολὺν, πολλῆν, πολύ.

(the *Dual* and *Plur.* entirely from *πολλός*.)

Obs. DIALECTS. Besides the usual dialectic changes
 (a) poets have *ε* for *ei* in the *fem.*; *as*, ήδέα, -έης, -έη, -έην.

— also in the *Acc.* *εα* for *uv*; *as*, εὐρέα πόντον, *Il. 5.291.*

(b) poets use some Adj. in *us* with only two terminations; *as*, θῆλυς έέρση *Od. 4.467.*; ἀδέα χαίταν. *Theoc. xx. 8.*

(c) For πολὺς the *Ionic* uses πολλός, -ῆ, -ὸν, throughout.

The *Epic* has πολὺς, πολὺ, with only two terminations, making
G. πολέος; *D. -έη*; *Pl. N. -έες*, *neut. -έα*; *G. -έων*; *D. -έσι*; *A. -έας*.

3. Adjectives in *ās*, *āsā*, *āv*, [αντ. ασα.]; as,*Sing.* N. *πᾶς*, *πᾶσα*, *πᾶν*, all,G. *παντ-ὸς*, *πάσης*, *παντ-ός*, &c.

(the rest like Dec. 5, and Dec. 2.)

Obs. *Πᾶς* and its compounds *πᾶσας*, *σύμπας*, are the only *adjectives* thus declined; but all *participles* in *as* have this form.*Sing.* N. *μέλας*, *μέλαινă*, *μέλᾰν*, black,G. *μέλᾰν-ος*, *μελαίνης*, *μέλᾰν-ος*, &c.

(the rest like Dec. 5, and Dec. 2.)

So *τάλας*, *τάλαινα*, *τάλαν*, wretched.*Sing.* N. *μέγας*, *μεγᾰλη*, *μέγᾰ*, great,G. *μεγάλ-ου*, *-ης*, *-ου* | D. *μεγάλ-ῳ*, *-ῃ*, *-ῳ*A. *μέγᾰν*, *μεγάλην*, *μέγα*.(the *Dual* and *Plur.* entirely from *μέγαλος*.)4. Adjectives in *eis*, *εστă*, *εν*, [εντ. εστα.]; as,*Sing.* N. *χαρέις*, *χαρέσσα*, *χαρέν*, graceful,G. *χαρέντ-ος*, *χαρέσσης*, *χαρέντ-ος*, &c.

(the rest like Dec. 5, and Dec. 2.)

Obs. Adjectives in *ηεις* and *οεις* are often contracted; as, *τιμήεις -ῆς*, *τιμήεσσα -ῆσσα*, *τιμήεν -ῆν*, honoured.*μελιτόεις -οῦς*, *μελιτόεσσα -οῦσσα*, *μελιτόεν -οῦν*, honied.5. Adjectives in *ων*, *ουσă*, *ον*, [οντ. ουσα.]; as,*Sing.* N. *ἐκών*, *ἐκοῦσα*, *ἐκὸν*, willing,G. *ἐκόντ-ος*, *ἐκούσης*, *ἐκόντ-ος*, &c.

(the rest like Dec. 5, and Dec. 2.)

(b). *Participles.*

All participles have three terminations, and end in *os*; as, *τυπτόμενος*, *-η*, *-ον*, being struck, (like *σοφός*).
 „ *as*; „, *τύψας*, *-ᾶσă*, *-av*, having struck, (like *πᾶς*).
 „ *ων*; „, *τύπτων*, *-ουσă*, *-ον*, striking, (like *ἐκών*).
 „ *εις*; „, *τυφθεὶς*, *-εῖσă*, *-ὲν*, struck, (*έντος*, *εἰσης*, *έντος*).
 „ *υς*; „, *δεικνὺς*, *-ῦσă*, *-ῦν*, showing, (*ύντος*, *ύσης*, *ύντος*).
 „ *ους*; „, *διδοὺς*, *-ούσă*, *-ὸν*, giving, (*όντος*, *ούσης*, *όντος*).
 „ *ως*; „, *τετυφὼς*, *-ὐā*, *-ὸς*, having struck, (*ότος*, *ὐίας*, *ότος*).

Obs. Contracted or shortened participles in *ωs* are thus declined, *ἔστηκἀς*, *ἔστεῶς*, *ἔστὼς*, having stood up.*Sing.* N. *ἔστὼς*, *-ῶσα*, *-ῶς* or *ὸς*, | G. *ἔστωτος*, *-ῶσης*, *-ῶτος*.

§ 30. *Adjectives of two terminations.*

Some adjectives have two terminations, one for the *mas.* and *fem.*, and one for the *neut.*

1. Adjectives in *ης*, *neut.* *ες*, [*ε.* for *ες*.]; as, ἀληθῆ^ηst true.

SING.		PLUR.
N. ἀληθῆ ^η s,	ἀληθὲs,	N. ἀληθέεs, -εīs, ἀληθέa, -ῆ,
G. ἀληθέo ^s , -oūs,		G. ἀληθéωn, -ῶn,
D. ἀληθéi, -εī,		D. ἀληθéo ^t ,
A. ἀληθéa, -ῆ,	ἀληθὲs,	A. ἀληθéas, -εīs, ἀληθéa, -ῆ,
V. ἀληθēs.		V. ἀληθées, -εīs, ἀληθéa, -ῆ.

DUAL.

N. A. V. ἀληθée, -ῆ, | G. D. ἀληθéo^w, -oū.

Obs. 1. After a vowel *ēa* is contracted into *ā* in the *Acc. Sing.*, but not in the *Plur.*; as, ὑγίēs healthy, ὑγίēa, -ā, but ὑγίēas, -ēīs.

Obs. 2. Compounds of *τριάντα* year have also a feminine in *is*; as, τριέτη^η, τριέτi^s, three years old.

2. Adjectives in *os*, *neut.* *ov*, [*o.*]; as,

Sing. N. χρήσιμo^s, χρήσιμo^v, useful,

G. χρησίμo^v, &c.

Of this kind are most compound adjectives in *os*.

Obs. 1. Compounds in *ικός* have three terminations; as, ἐπιδεικτικό^s, -ῆ, -ōv, ostentatious. And in the earliest writers, and subsequently in poetry, other compounds are so declined; as, ἀθάνατo^s, -η, -oū, *Il.8.447. Aesch. Ch.609.*

Obs. 2. The simple Adj. in *os*, which have only two terminations, are especially those that end in *μo^s*; as, χρήσιμo^s. Also some that end in—

ιο ^s .	αιο ^s .	ειο ^s .	πο ^s .
ἅγιo ^s holy.	ἀναγκαῖo ^s ,	αῖλεi ^s in court.	ἀβρᾶs soft.
ἄργi ^s white.	βέβαιo ^s secure.	βασίλεi ^s royal.	βάρβαρo ^s foreign.
δῆμi ^s public.	γηραιo ^s aged.	δύνεi ^s foreign.	ἐλευθερo ^s free.
δόλi ^s crafty.	θυραιo ^s abroad.	δρεi ^s mountain.	ἡμερo ^s tame.
ἔτησi ^s yearly.	μάταιo ^s vain.	τέλεi ^s perfect.	

Also ἔξιτηλo^s failing, ἔρημo^s desert, ησυχo^s quiet, &c.

Yet some of these are also found with -ῆ.

Obs. 3. Even superlatives are found with only two terminations; as, ὀλοώτατo^s ὀδυή. *Od.8.442*, and see *Thuc. III.101.*

3. Adjectives in *ous*, *neut.* *ouv*, (*oos* contracted); as,

Sing. N. (εῦνo^s) εῦνou^s, (εῦνo^v) εῦνouv, friendly,
G. (εῦνo^v) εῦνou^v, &c.

Pl. N. A. V. *neut.* εῦνo^a, not contracted.

Obs. The compounds of πούς foot, and ὀδούς tooth, make
 N. τετράπους, τετράπουν, | N. μονόδους, μονόδον,
 G. τετράποδος, or -που, &c. | G. μονόδοντος, &c.

Compounds of πούς have also a form in ος; as, τετράκος.

4. Adjectives in ως, neut. ων, [ω.], Attic; as,
 Sing. N. ἥλεως, ἥλεων, propitious,
 G. ἥλεω, &c.

Obs. 1. Some compounds in ως make ωτος; as, ὠμοθρῶς, G. -ῶτος, devouring raw.

Obs. 2. Compounds of γέλως, κέρας, vary between ω and ωτος; as, N. φιλόγελως, -ων; G. -ωτος or -ω. | βούκερως, -ων; G. -ωτος or -ω.

5. Adjectives in ην, neut. εν, [εν.]; as,
 Sing. N. ἄρσην, ἄρσεν, masculine,
 G. ἄρσενος, &c.

Obs. τέρην, τέρεια, τέρεν, tender, has three terminations.

6. Adjectives in ων, neut. ον, [ον.]; as,
 Sing. N. σώφρων, σώφρον, prudent,
 G. σώφρονος, &c.

Like σώφρων are declined comparatives in ων; as,
 Sing. N. μείζων, μείζον, greater,
 G. μείζονος, &c.

Obs. 1. Comparatives in ων admit of contraction; thus,

S. Ac. μείζονα, [-οα], μείζω. | Pl. Ac. μείζονας, [-οας], μείζους.
 Pl. N. V. μείζονες, [-οες], μείζουν. | Neut. μείζονα, [-οα], μείζω.

Obs. 2. Πίων fat has sometimes a feminine form πίειρα.

The following are mostly compound adjectives.

7. Adjectives in ις, neut. ι, [ι. τ. δ. θ.], according to the derivation, but the Acc. makes ων; as,

Sing. N. εὐχαρις, εὐχαρι, graceful,
 G. εὐχάριτος, A. εὐχαριω, -ι.

Obs. 1. Compounds of πόλις make N. ἄπολις; G. -ιδος; A. -ιδα or ιν.

Obs. 2. A few Adjectives in ις are not compounds; as,

ηρις knowing, -ιος, -εως | εῖνις bereft, -ιος, -εως, -ιδος.
 τρόφις well-fed, -ιος, | νῆστις starved, -ιος, -εως, -ιδος.

8. Adjectives in υς, neut. υ, [υ.]; as,
 Sing. N. δίπηχυς, δίπηχυ, of two cubits,
 G. δίπήχεος, &c.

Obs. άδακρυς tearless, and other compounds of δάκρυ, use only the Nom. and Acc. Sing.

§ 31. *Adjectives of one termination.*

Some adjectives have only one termination for all genders; as, *μάκαρ* happy, *μάκαρ-os*.

Obs. 1. The different endings of these Adjectives are very numerous. The greater part of them are compounds; and are more frequently used in verse than in prose.

Obs. 2. Adjectives of one termination are not often used as neuters; and scarcely in any case but the *Gen.* or *Dat.*; as, *φοιτάσι πτεροῖς*, *Eur. Phæn.* 1038. Yet some are found with a *neut.* form in the *Plur.*; as, *ἢ τέκεα ἀπάτορα*, *Eur. Herc.* F. 115.

Obs. 3. Adjectives of one termination are more like *substantives* than adjectives: and some of their forms seem more adapted to the *masculine* Gender,—others to the *feminine*,—and others to be equally suited to either. Yet in fact all these forms are used with both Genders.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Common.</i>
<i>ας, -ου</i> ; as, <i>γενναδᾶς</i> noble.		<i>αρ, ἄρος</i> ; as, <i>μάκαρ</i> happy.
<i>ης, -ου</i> ; „ <i>ἐθελοντῆς</i> willing.		<i>ωρ, ορος</i> ; „ <i>ἀπάτωρ</i> fatherless.
	<i>ας, -αδος</i> ; as, <i>μανίας</i> mad.	<i>ας, -αυτος</i> ; „ <i>ἀκδυας</i> untired.
<i>ις, -ιδος</i> ; „ <i>ἄναλκις</i> weak.		<i>ης, -ητος</i> ; „ <i>ἀδμής</i> untamed.
		<i>υς, -υδος</i> ; „ <i>νέηλυς</i> stranger.
		<i>ως, -ωτος</i> ; „ <i>ἀγνώς</i> unknown.
		<i>ξ, [κ.γ.χ.]</i> ; „ <i>φοίνιξ</i> purple.
<i>ην, -ηνος</i> ; as, <i>ἄπτην</i> wingless.		<i>ψ, [π.β.φ.]</i> ; „ <i>αιθίοψ</i> swarthy.

Obs. 4. Some compounds keep the form of the substantive from which they are derived; as,

<i>χειρ, μακρόχειρ</i> long-handed.	<i>αἰών, μακραίων</i> long-lived.
<i>παις, ἄπαιος</i> childless.	<i>βρήσ, εἴρησ</i> sharp-scented.

Obs. 5. Some adjectives of one termination have also a feminine form in use; as, *μάκαρ*, and (*f.*) *μάκαιρα*.

Obs. 6. FORMATION of the *Nom. Sing.* in Adjectives.

Adjectives follow the same rules as substantives;—But

(a) The neut. of Adjectives in *ης*, [*ε.*], does not change *ε* into *ο* like substantives; as, *ἄληθης*, *neut.* *ἄληθὲς*, (not *ἄληθος*).

(b) Adjectives in *ως* have *neut.* in *ων*, even when the crude-form ends in [*ωτ.*]; as, *βούκερως*, *βούκερων*.

COMPARISON OF ADJECTIVES.

Adjectives have two degrees of comparison, the *Comparative* and *Superlative*.

§ 32. Formation of comparatives and superlatives.

1. The most usual formation is by adding—

τερος for the comparative.

τατος for the superlative.

(a) These are added to the crude-form of the positive; as, *πιστὸς* faithful, [πιστο.], *πιστό-τερος*, *πιστό-τατος*.
μέλας black, [μελαν.], *μελάν-τερος*, *μελάν-τατος*.
μάκαρ happy, [μακαρ.], *μακάρ-τερος*, *μακάρ-τατος*.
σαφῆς clear, [σαφεσ.], *σαφέσ-τερος*, *σαφέσ-τατος*.

Obs. Adjectives in *ης*, like *σαφῆς*, retain the [σ.] of the crude-form in the comparative and superlative.

(b) When the penultima is short, *ο* becomes *ω*; as, *σοφὸς* wise, *σοφώτερος*, *σοφώτατος*.

Obs. 1. Except *κενὸς* empty, (*Ιον. κεινὸς*), *-ότερος*, *-ότατος*.
στενὸς narrow, (*Ιον. στεινὸς*), *-ότερος*, *-ότατος*.

Also Poets, when the penultima is *long*, use *ω* in some words for the sake of the metre; as, *λαρὸς* delicious, *λαρώτερος*;
δῖζυρὸς afflicted, *-ότερος*; *κακόξεινος* inhospitable, *-ότερος*.

Obs. 2. Adjectives in *αιος* commonly drop *ο*; as, *γεραιὸς* aged, *γεραῖ-τερος*, *γεραῖ-τατος*.

So *ἡσυχαῖος* quiet, *παλαιὸς* old, *περαιῶς* beyond, *σχολαῖος* at leisure.

Also *φίλος* dear, *φίλ-τερος*. Yet *παλαιὸς*, *σχολαῖος* have also *-ότερος*.

In imitation of these forms *αι* is sometimes inserted; as, *φίλοις*, *φιλαῖ-τερος*; and in the same way,

<i>ἄσμενος</i> welcome	<i>ἴσος</i> equal	<i>νέος</i> new	<i>πλησίος</i> near
<i>εῦδιος</i> calm	<i>μέσος</i> middle	<i>δψιος</i> late	<i>πράιος</i> early

Of these *μέσος*, *νέος*, also make superlatives *μέσατος*, *νέατος*; and *δψιος*, comparative *δψιτερος*.

2. Some adjectives use the longer forms,

έστερος or *ίστερος* for the comparative.

έστατος or *ίστατος* for the superlative.

Obs. These longer forms seem also to be the oldest, the shorter being formed from them; as (*ισ-*)*τερος*, (*ισ-*)*τατος*, *ιστ(ατ)ος*. Hence also the Latin *issimus*, and the English *est*.

(a) Adjectives use *έστερος*, *έστατος*, when they end,— in *ων*; as, *σώφρων* prudent, *σωφρον-έστερος*, *-έστατος*.

Obs. *Πίων* fat, has (from *πῖος Dor.*) *πιβ-τερος*, *πιβ-τατος*.

πέπων ripe, *πεπαιτερος*, *πεπαιτατος*. See above *Obs. 2.*

in *εις*; as, *χαρίεις* graceful, *χαρι-έστερος*, *-έστατος*.

Obs. 1. The ending of the positive, *εις*, is lost in the formation.

Obs. 2. Some Adjectives in *ος* use this form; as, *αιδοῖος* respected, *αιδοι-έστερος*, *αιδοι-έστατος*.

So also	<i>ἄπονος</i> without toil.	<i>ἄφθονος</i> abundant.
<i>ἄκρατος</i> unmixed.	<i>ἀπλός</i> simple.	<i>ἐρρωμένος</i> strong.
<i>ἄμορφος</i> shapeless.	<i>ἄσμενος</i> welcome.	<i>σπουδাইος</i> good.

Of these *ἄσμενος*, *σπουδαῖος*, take also *τερος*, *τατος*.

(b) Adjectives use *ἰστερος*, *ἰστατος*, when they end, in *ξ*; as, ἄρπαξ rapacious, ἄρπαγ-*ἰστερος*, -*ἰστατος*.

Obs. 1. Some in *ξ* make *ἴστερος*; as, ἀμφῆλξ adult, -*κέστερος*, βλάξ effeminate (from μαλάκος) βλακ-*ἰστερος*, and -*ώτερος*.

Obs. 2. Some in *ος* use this form; as, λάλος talkative, λαλ-*ἰστερος*, -*ἰστατος*.

also δύψφαγος gluttonous; πτωχός beggared.

3. Some Adjectives, especially in *υς*, take
ίων for the comparative,
ιστος for the superlative; as,

ἡδὺς sweet, ἡδ-*ίων*, ἡδ-*ιστος*. | κακός bad, κακ-*ίων*, κάκ-*ιστος*.

Obs. 1. The *ι* in *ιων* is *long* in *Attic*, and *short* in other dialects.

Obs. 2. The Adjectives *ἡδὺς* sweet, *ταχὺς* quick, *ἔλαχὺς* small, regularly use *ιων*, *ιστος*. Other Adjectives in *υς* more commonly have *τερος*, *τατος*, though some of the forms in *ιων*, *ιστος* are also found, especially in poets; as, βαθὺς, deep, βαθ-*ύτερος* or -*ίων*, -*ύτατος* or -*ιστος*.

Obs. 3. In some comparatives in *ιων* the *ι* with a preceding *guttural* (*κ.γ.χ.*) or *lingual* (*τ.δ.*) is changed into *σσ* or *ζ*; as,

βράσσων for βραδίων.	θάσσων for ταχίων.	μείζων for [μεγίων]
ἔλασσων „ [ἔλαχίων]	κρείσσων „ [κρατίων]	δλίζων „ [δλιγίων]
ἥσσων „ [ἥκιων]	μάσσων „ [μακίων]	see § 33.2,3.

So in Adverbs, *ἥσσον* less, for [ἥκιον]; *ἥσσον* nearer, for [ἥγχιον] and with *λλ* in *μᾶλλον* rather, for [μάλιον] See § 101.δ. *Obs.* 1.

§ 33. Irregular comparison.

1. Some Adjectives take their comparison from the form of a kindred substantive; as,

ἀἰσχρὸς base, (ἀἰσχος),	ἀἰσχίων,	ἀῖσχιστος.
ἀλγεινὸς painful, (ἀλγος),	ἀλγίων,	ἀλγιστος.
	ἀλγεινότερος,	ἀλγεινότατος.
ἐχθρὸς hostile, (ἐχθος),	ἐχθίων,	ἐχθιστος.
		ἐχθρότατος, (Att.).

καλὸς fair, (κάλλος), καλλίων, κάλλιστος.

κερδαλέος gainful, (κέρδος), κερδίων, κέρδιστος.

κυδρὸς famous, (κύδος), κυδίων, κύδιστος.

οἰκτρὸς pitiable, (οἰκτος), οἰκτρότερος, οἰκτρότατος.

ὑψηλὸς high, (ὕψος), ὑψίων, ὑψιστος.

2. The Comparative altered by *Euphonic* changes.

<i>βραδὺς</i> slow,	<i>βραδύτερος</i> ,	<i>βραδύτατος</i> .
(<i>βραδίων</i> or (έλαχὺς Ep.) small,	<i>βράσσων</i> ,	<i>βάρδιστος</i> , <i>Ep.</i>)
<i>μακρὸς</i> long,	<i>μακρότερος</i> ,	<i>μακρότατος</i> .
(<i>μάσσων</i> ,		(<i>μήκιστος</i> poet.)
<i>μέγας</i> great,	<i>μείζων</i> ,	<i>μέγιστος</i> .
<i>ταχὺς</i> quick,	<i>θάσσων</i> ,	<i>τάχιστος</i> .
	<i>ταχύτερος</i> , <i>ταχίων</i> ,	<i>ταχύτατος</i> .

3. Anomalous comparison ;—mixed forms.

<i>ἀγαθὸς</i> good,	<i>ἀμείνων</i> better,	<i>ἄριστος</i> best.
[<i>Ἄρης</i> Mars,]	(<i>ἀρείων</i> <i>Ep.</i>)	
[<i>βέλος</i> dart,],	<i>βελτίων</i> better,	<i>βέλτιστος</i> .
(<i>βέλτερος</i> ,		(<i>βέλτατος</i> , <i>Ep.</i>)
[<i>φέρω</i> bear,],	(<i>φέρτερος</i> , <i>φέρτιστος</i> , -ιστος, -τατος, <i>Ep.</i>)	
(<i>κρατὺς</i> <i>Ep.</i>) strong,	<i>κρείσσων</i> stronger,	<i>κράτιστος</i> .
	(<i>κρέσσων</i> , <i>Ion.</i>)	
by transposition, (<i>κάρσων</i> , <i>Dor.</i>)		(<i>κάρτιστος</i> , <i>Ep.</i>)
[<i>λῶ</i> wish,],	(<i>λωτῶν</i> , <i>λφῶν</i> , <i>λώιστος</i> , <i>λψτος</i> , <i>Poet.</i>)	
	(<i>λωτέρος</i> , <i>Ep.</i>)	

All these may be rendered ‘better,’ ‘best,’ though each in a different sense, according to their derivation.

<i>κακὸς</i> bad,	<i>κακίων</i> worse,	<i>κάκιστος</i> worst.
	(<i>κακάτερος</i> , <i>Ep.</i>)	
[<i>χεὶρ</i> hand,],	<i>χείρων</i> inferior,	<i>χείριστος</i> .
(<i>χειρότερος</i> , <i>χερείων</i> , <i>χερειότερος</i> , <i>Ep.</i>)		
[<i>ῆκα</i> slightly,],	<i>ῆσσων</i> less,	<i>ῆκιστος</i> least.
[<i>κίῶν</i> dog,],	(<i>κύντερος</i> , <i>Ep.</i>) more impudent.	
[<i>ρῆγος</i> chill,],	(<i>ρηγίων</i> , <i>Ep.</i>) more horrifying.	

All these comparatives may be rendered ‘worse ;’ though each in a somewhat different sense.

<i>δλίγος</i> little,	<i>μείων</i> ,	<i>δλίγιστος</i> .
	(<i>δλίζων</i> ,	<i>μεῖστος</i> , poet.)
<i>πολὺς</i> much (<i>πλέος</i> full),	<i>πλέων</i> , <i>πλείων</i> ,	<i>πλείστος</i> .
	neut. (<i>πλεῖν</i> Att.), (<i>πλεῦν</i> Ion. Dor.)	
<i>ράδιος</i> easy, (<i>ρεῖα</i> , <i>adv.</i>),	<i>ράδων</i> ,	<i>ράδιστος</i> .
	(<i>ρητῶν</i> ,	(<i>ρήστος</i> , <i>Ion.</i>)

Obs. 1. Ἀρείων, ἀριστός, come from the root AP. ‘ manliness, excellence,’ whence also Ἀρης, Mars; ἀρετή, virtue. Comp. Latin *vir, virtus*.

Obs. 2. Βελτίων, βέλτιστος, are commonly derived from βέλος, dart; thus meaning ‘ better *in war*. ’ They may be compared with *melior* and *better*; and may probably be connected with ΒΟΛ., seen in βούλομαι, *vol-o, vel-le*; as the Latin *optimus* is with *opto*, and λατῶν with λᾶ.

Obs. 3. Φέρτερος coming from ΦΕΡ. φέρω, may signify ‘ preferred before another’—i. e. superior in *rank or authority* (see *Il. a. 281*).

Obs. 4. Χείρων, χειρίστος are sometimes formed from χερεύς or χερῆς, (an alleged *Epic* word whence χερῆ, χερῆ) meaning ‘ an inferior,’—literally a ‘ handman’ (comp. the English ‘ handmaid.’): But χέρης (*sic*) may be contracted from χερείονι. Many derivations from χείρ, as well as χείρων, denote inferiority; as, χείρος, ὑποχείρος, χειρώ.

Obs. 5. Μείων, μεῖστος, may be formed from μικρός, little, and stand for μικίων, μικίστος, Latin *minor, minimus*; Comp. *magnus, [mag-ior], ma-ior*; Eng. *more*; Germ. *mehr*; and, μέγιστος; Eng. *most*; Germ. *meist*.

4. Defective Comparison;—no *positive* adjective.

[ἀνω]	ἀνώτερος upper,	ἀνώτατος.
[ἐγγὺς]	ἐγγύτερος nearer,	ἐγγύτατος.
[ἔξω]	ἔξωτερος more outward,	ἔξωτατος.
[κάτω]	κατώτερος lower,	κατώτατος.
[ἀπαλός?]	(δόπλοτερος younger,	δόπλότατος, poet.)
[πέρα]	περαίτερος further,	περαίτατος.
[ὑπὲρ]	ὑπέρτερος higher,	ὑπέρτατος.
[ὑπὸ?]	ὑστερός later,	ὑστατος.

Obs. Sometimes additional degrees of comparison are formed from comparatives and superlatives; as, κύδιστος, κυδιστότατος by far the most glorious.

NUMERALS.

§ 34. The principal numerals are—
Cardinal numbers—expressing, *how many?*
Ordinal — — in what rank or order?

		CARDINAL.	ORDINAL.
1,	ά,	εῖς, one,	πρώτος, first.
2,	β̄,	δύο,	δεύτερος.
3,	γ̄,	τρεῖς,	τρίτος.
4,	δ̄,	τέσσαρες,	τέταρτος.
5,	έ,	πέντε,	πέμπτος.
6,	ξ̄,	ἕξ,	ἕκτος.
7,	ζ̄,	ἕπτα,	ἕβδομος.
8,	ή,	δέκτω,	δέκτης.
9,	θ̄,	ἐννέα,	ἐννιάτος.
10,	ῑ,	δέκα,	δέκατος.
11,	ιά,	ἐνδέκα,	ἐνδέκατος.
12,	ιβ̄,	δώδεκα,	δωδέκατος.
13,	ιγ̄,	τρισκαίδεκα,	τρισκαιδέκατος.
14,	ιδ̄,	τεσσαρεσκαίδεκα,	τεσσαρακαίδεκατος.
15,	ιέ,	πεντεκαίδεκα,	πεντεκαιδέκατος.
20,	κ̄,	εἴκοσι,	είκοστός.
21,	κά,	εἴκοσιν εῖς,	είκοστὸς πρώτος.
30,	λ̄,	τριάκοντα,	τριάκοστός.
40,	μ̄,	τεσσαράκοντα,	τεσσαρακοστός.
50,	ν̄,	πεντήκοντα,	πεντηκοστός.
60,	ξ̄,	ἕξήκοντα,	ἕξηκοστός.
70,	ό,	ἕβδομήκοντα,	ἕβδομηκοστός.
80,	π̄,	δύοδηκοντα,	δύοδηκοστός.
90,	ώ,	ἐνενήκοντα,	ἐνενηκοστός.
100,	ρ̄,	έκατὸν,	έκατοστός.
200,	σ̄,	διάκόσιοι,	διάκοσιοστός.
300,	τ̄,	τριάκόσιοι,	τριακοσιοστός.
400,	ύ,	τετρακόσιοι,	τετρακοσιοστός.
500,	φ̄,	πεντακόσιοι,	πεντακοσιοστός.
600,	χ̄,	ἕξακόσιοι,	ἕξακοσιοστός.
700,	ψ̄,	ἑπτακόσιοι,	ἑπτακοσιοστός.
800,	ώ,	δικακόσιοι,	δικακοσιοστός.
900,	λ̄,	ἐννακόσιοι,	ἐννακοσιοστός.
1000,	ᾳ,	χίλιοι,	χιλιοστός.
2000,	β̄,	δισχίλιοι,	δισχιλιοστός.
10,000,	ῑ,	μύριοι,	μυριοστός.
20,000,	κ̄,	δισμύριοι,	δισμυριοστός.

(a) The Cardinal numbers below *five*, and above a *hundred*, are declined; thus,

N. εἰς,	μέλα,	ἐν,	N. A. δύο (<i>Att.</i>), δύω,
G. ἐνὸς,	μελᾶς,	ἐνὸς,	G. δυοῦν, δυεῦν (<i>later</i>)
D. ἐνὶ,	μελῷ,	ἐνὶ,	D. δυοῦν, δύσι (<i>rare</i>).
A. ἐνα,	μελάν,	ἐν.	

N. τρεῖς,	τρία,	N. τέσσαρες,	τέσσαρα,
G. τριῶν,		G. τεσσάρων,	
D. τρισὶ,		D. τέσσαρσι, (<i>τέτρασι, poet.</i>)	
A. τρεῖς,	τρία.	A. τέσσαρας,	τέσσαρα.

Like εἰς are declined its compounds οὐδεῖς, μηδεῖς, no one: and like δύω is declined ἀμφω both; ἀμφοῦ; but δύο and ἀμφω are sometimes undeclined.

The numbers above a hundred are adjectives of three terminations; as, διακόσιοι, -αι, -α.

Obs. 1. The first numeral is made up of two different words, εἰς, [*la*], ἐν and [μεῖς], μέλα, [*μεν*].

The former is connected with *unus*, one, only, &c.—the latter with *μόνος*, &c. The form *la* (commonly written *lā*, *īn̄s*, *īñ*, *lāv*, D. *neut. iñ*, *Il. ζ. 422.*) is used as an *Epic* numeral; *μεῖς* is *Ionic* for *μῆν* month (the *unit* of the year); and *μὲν* remains as a conjunction, ‘in the first place.’

Obs. 2. DIALECTS. From δύω the *Ionic* made G. δυῶν; D. δυοῖσι. *Ep.* N. A. δοίω. *Pl.* N. δοιοι, -αι, -ά; G. -οῖσι, -οῖς; A. -οῖς, -άς, -ά.

Obs. 3. Τρεῖς and τέσσαρες are generally declined in the compound numbers; as, τρισκαδεκα, τριακαδεκα.

(b) The Ordinal numbers are all declined, being adjectives of three terminations; as, πρώτος, -η, -ον.

Obs. The ordinal numbers, except δεύτερος, are *superlative* forms; as, πρώτος, contracted from πρότατος, ‘fore-most;’ τρίτος for τρίτατος *Ep.*

Δεύτερος is a *comparative* form,—‘the second of two.’

§ 35. Secondary Numerals.

There are many other numeral forms in use, both as *substantives*, *adjectives*, and *adverbs*.

1. SUBSTANTIVE numbers end in -ας, -άδος; as,
1. μονάς unit | 2. δυάς pair | 3. τριάς triplet, &c.

2. ADJECTIVE numbers, (besides Cardinals and Ordinals) are,

(a) *Multiplicatives*; expressing, ‘how many fold’?

- | | |
|-------------------------|---------------------------|
| 1. ἀπλός, -οῦς, single | 3. τριπλός, -οῦς, triple. |
| 2. διπλός, -οῦς, double | 4. τετραπλός, -οῦς, &c. |

Another form for multiplicatives, above unity, is, δίπλαξ, τρίπλαξ, &c.

(b) *Proportionals*; expressing, ‘how many times more’?

- | | |
|----------------------------|-------------------------------|
| 2. διπλάσιος twice as much | 3. τριπλάσιος thrice as much. |
|----------------------------|-------------------------------|

(c) *Diurnal or temporal numbers*; expressing, ‘on what day’?

- | | |
|------------------------------|--------------------------|
| 2. δευτερाय় on the 2nd day. | τριταῖয় on the 3rd day. |
|------------------------------|--------------------------|

Obs. 1. Other Adj. of this kind are also found, not derived from numerals; as, σκοταῖয় ήλθε, he came in the dark.

Obs. 2. Distributives are expressed by means of a preposition; as, ἀνὰ ἑκατον a hundred each, συνδύο two each.

3. ADVERBIAL numbers express;—(a) *how many times*?

- | | | | |
|---------------|-----------------|--------------|--------------|
| 1. ἀπαξ once. | 3. τρὶς thrice. | 5. πεντάκις. | 7. ἑπτάκις. |
| 2. δὶς twice. | 4. τετράκις. | 6. ἔξακις. | 8. δέκτακις. |

(b) *Into how many parts*?

- | | |
|-------------------------|-------------------------|
| 2. δίχα into two parts. | τρίχα into three parts. |
|-------------------------|-------------------------|

Obs. The first syllable in ἀπλοῦς, ἀπαξ, (seen also in ἀμ-α, δμ-οῦ, δμ-ους) corresponds with the Latin *semel*, *simul*, *simplex* &c., and signifies ‘uniformity’, and thence ‘singleness.’ The affix πλός, -οῦς is from the root ΠΟΛ. or ΠΛΟ. seen in πολὺς, πλέος, full; and πλάξ means a ‘surface’: διπλός therefore is ‘twice full’; δίπλαξ, ‘having a double surface.’

PRONOUNS.

PRONOUNS supply the place of substantives, and prevent their too frequent repetition in a sentence.

Pronouns are 1. Personal; 2. Demonstrative; 3. Relative; 4. Interrogative; 5. Possessive; 6. Adjective.

§ 36. *Personal Pronouns.*

1. The *personal* Pronouns,—ἐγώ I, σὺ thou, οὐ of himself, αὐτὸς self, with duals, and plurals.

SING.

N. ἐγὼ,	σὺ,		αὐτὸς, -ῆ, -δ,
G. ἐμοῦ, μοῦ,	σοῦ,	οῦ,	αὐτοῦ, -ῆς, -οῦ,
D. ἐμοὶ, μοὶ,	σοὶ,	οῖ,	αὐτῷ, -ῆ, -ῷ,
A. ἐμὲ, μὲ.	σὲ.	ὲ.	αὐτὸν, -ῆν, -ο.

DUAL.

N. A. νὼ,	σφὼ,		αὐτὼ, -ὰ, -ὼ,
G. D. νῷν.	σφῷν.	σφωτὸν.	αὐτοῖν, -αῖν, -οῖν.

PLUR.

N. ἡμεῖς,	ἡμεῖς,	σφεῖς,	N. σφέα,	αὐτοὶ, -αι, -ὰ,
G. ἡμῶν,	ἡμῶν,	σφῶν,		αὐτῶν,
D. ἡμῖν,	ἡμῖν,	σφίσι,		αὐτοῖς, -αις, -οῖς,
A. ἡμᾶς.	ἡμᾶς.	σφᾶς,	N. σφέα.	αὐτοὺς, -ὰς, -ά.

Formation.

SING.	[με.]	[σε.]	[ἐ.] for [σφε.]
G. με-IO, με-O,	μοῦ.	σε-IO, σε-O,	σοῦ.
D. με-FI, (<i>mi-hi</i>),	μολ.	σε-FI, (<i>ti-bi</i>),	σολ.
A. με, no affix,	μὲ.	σε, no affix,	σὲ.
DUAL.	[νο.]	[σφο.]	[σφε.] for [σφε.]
N. A. νο-Ε, (<i>nos</i>),	νὼ.	σφο-Ε, (<i>vos</i>).	σφὼ.
G. D. νο-OIN,	νῷν.	σφο-OIN,	σφῷν.
PLUR.	[ἡμε.]	[ἡμε.]	[σφε.] for [σφε.]
N. ἡμε-ΕΣ,	-εῖς.	ἡμε-ΕΣ,	σφε-ΕΣ, -εῖς.
G. ἡμε-ΩΝ,	-ῶν.	ἡμε-ΩΝ,	σφε-ΩΝ, -ῶν.
D. ἡμε-ΙΝ,	-ῖν.	ἡμε-ΙΝ,	σφε-ΕΤ-ΣΙ, -ἰσι.
A. ἡμε-ΑΣ,	-ᾶς.	ἡμε-ΑΣ,	σφε-ΑΣ, -ᾶς.

Obs. 1. The declension of the personal pronouns varies a little from that of other nouns; for being words in constant use from the earliest period, they have in some cases retained older forms, and in others have been more liable to changes in pronunciation.

Obs. 2. *The first and second pronouns.*

(a) The *first* and *second* pronouns are connected, in form and meaning, with the *first* and *second numerals*; thus,

(i) μοῦ, μοὶ, μὲ—μία, μόνος, μὲν (*me*=number one)

(ii) σὺ, σοῦ, Dor. τὺ, τεῦ,—two, δύο, δὲ, δεύτερος.

(b) The *Nom.* ἐγὼ has a different *root*, and *meaning*, from the oblique cases; for, ἐγὼ, (comp. ἐκάς, *secus*, apart), means *separation*—i. e. I, by myself,—or self, used *subjectively*: μὲ, (comp. μία &c.), means the *first object*—i. e. me—or self, used *objectively*.

The initial ε in ἐμοῦ, ἐμοὶ has been added, as in ἐκεῖνος for κεῖνος.

(c) In the *first* and *second* pronouns, the crude-form of the *Sing.* differs in *form* and *meaning* from the *Dual* and *Plur.*; as, *Sing.* ἐγὼ, I, i. e. self: *Plur.* ἡμεῖς, we, i. e. not many selves, but self+others.

The crude-forms [ἡμε.], [ὑμε.], come from [ἀσμε.], [ὑσμε.], whence Ἄελ. ἡμμες, ὑμμες; the aspirate in the common form compensating for the lost [σ.], as in so many other words.

Obs. 3. The THIRD pronoun.

(a) The third Pers. has no simple pronoun, like ἐγώ, σὺ; for οὐ, besides wanting the *Nom.*, has a *reflective* meaning. The defect is supplied, for the *oblique* cases by αὐτὸς; and for the *Nom.* by the Article δ, ἡ, τὸ, (in the older language),—or by a demonstrative pronoun, when emphatic.

(b) A rare *Nom.* of the 3rd Pers. seems to have existed (see *Donaldson's New Crat.* p. 170.)—namely τι, himself; and τι, he, without a reflective force. Several derivatives from this τι or τι may be traced; as, τν (him), τνα, τνος, hic, is, ita, jam (i-am).

(c) The Crude-form of οὐ is the same (in origin) in all numbers,—namely [σφε.]. The φ in the *Dual* and *Plur.* represents the lost η; and σφ are both lost in the *Sing.*; a strong aspirate remaining. In Latin the σφ remain in su-i.

Obs. 4. The ο in μολ, σολ, ολ, seems to represent the digamma of the affix fi, which in the *Epic Dat.* appears as φι or φν.

The affix fi, i.e. bhi, is seen in the Latin *mihi*, *tibi*; the one having lost the b, and the other the h. See § 11.i.4. *Obs. 3.*

Obs. 5. DIALECTS:—Many of the varieties may be simply traced to the formation.

SING.	(first)	(second)	(third)
N. ἐγῶν Ἄελ. ἐγάνη Dor.	τὸν Dor. τύνη Ep.		
G. ἐμέο, -εῦ, μεῦ Ion.	τεῦ Dor. σέο, σεῦ Ion.	ἔο, εῦ Ion.	
ἐμεῖο, ἐμέθεν Ep.	σεῖο, τέοι Ep. σέθεν Po.	ἔθεν Ep.	
ἐμεῦς, ἐμοῦς Ἄελ. Dor.	τεῦς, τεοῦς Ἄελ. Dor.	ἔούς Ἄελ. Dor.	
D. ἐμὲν Dor.	τὸν Dor. τένι Ἄελ. Ep.	τὸν Dor. σφὸν Poet.	
A.	τὲ Dor. Ep. τὺ, τὸν Dor.	ἔτε Ep. νὺν, σφὲ Dor. and Att. Po. (all genders).	μὺν Ion. (all genders).

DUAL.

N. νῶι Ep.	σφῶι Ep.	
G.D. νῶιν Ep.	σφῶιν Ep.	σφῶιν Ep.
A. νῶι Ep. never νώ.	σφῶι Ep. never σφώ.	σφωὲ, σφὰ Ep.

PLUR.

N. ὑμμες Ἄελ.	ὑμμες Ἄελ.	
ἀμὲς Dor. ὑμέες Ion.	ὑμὲς Dor. ὑμέες Ion.	
G. ἀμμέων Ἄελ.	ὑμμέων Ἄελ.	σφείων Ep. σφέων Ion.
ἡμείων Ep. ἡμέων Ion.	ὑμείων Ep. ὑμέων Ion.	σφείων Ep. σφέων Poet.
D. ἀμμι Ἄελ. ἀμμέσι Ἄελ.	ὑμμι Ἄελ.	σφι, σφὶν Poet.
A. ἀμμε Ἄελ. ἡμέας Ion.	ὑμμε Ἄελ. ὑμέας Ion.	σφὲ Poet. σφέας Ion.

2. Αὐτὸς, self, may be joined with all the other personal pronouns, and forms *compounds* with them in the oblique cases,

SING. (myself)	(thyself)	(himself)
N. ἐγὼ αὐτὸς, -ἡ, σὺ αὐτὸς, -ἡ, αὐτὸς, -ἡ, -ό,		
G. ἐμαυτοῦ, -ῆς, σεαυτοῦ, -ῆς, ἐαυτοῦ, -ῆς, -οῦ,		
D. ἐμαυτῷ, -ῇ, σεαυτῷ, -ῇ, ἐαυτῷ, -ῇ, -ῷ,		
A. ἐμαυτὸν, -ήν. σεαυτὸν, -ήν. ἐαυτὸν, -ήν, -ό.		

So also *Plur.* N. ἡμεῖς αὐτοὶ; G. ἡμῶν αὐτῶν. So with ὑμεῖς.

3. The 3rd Pers. alone makes compounds in the *Plur.*

G. ἐαυτῶν, D. ἐαυτοῖς, -αις, A. ἐαυτοὺς, -ὰς, -ά.
or σφῶν αὐτῶν; σφίσω αὐτοῖς; σφὰς αὐτούς.

Obs. 1. A further contraction is sometimes found in the 2nd and 3rd Pers.; as, σεαυτοῦ, σαυτοῦ; ἐαυτοῦ, αὐτοῦ.

Obs. 2. The short form αὐτοῦ, -ῷ &c. is used with *all* persons like αὐτὸς when emphasis is needed; and even ἐαυτοῦ is so used, especially in *later* writers. 1stP. *Plato, Phæd.* 78.b. 2ndP. *Xen. Mem.* 1.4.9.

Obs. 3. These double pronouns are necessarily *reflective* in the oblique cases.

Obs. 4. The Article δ, ἡ, τὸ before αὐτὸς signifies 'the same.' A contraction often takes place; as, τὸ αὐτὸ, ταὐτὸ, *Att. ταὐτόν.* G. τοῦ αὐτοῦ, ταὐτοῦ.

§ 37. Demonstrative Pronouns.

1. The simple *Demonstratives* are—οὗτος this, οὗτε this, ἐκεῖνος that.

Obs. Οὗτος, οὗτε, denote an object near *me—the speaker.*
ἐκεῖνος—an object near *some one else—the person spoken to, or of.*

The Greek (like English) has no demonstrative expressly for the 2nd Person like *iste* in Latin.

		SING.
N.	οὗτος, αὕτη, τοῦτο,	οὗτε, ηὗτε, τόδε,
G.	τούτου, ταύτης, τούτου,	τοῦδε, τῆσδε, τοῦδε,
D.	τούτῳ, ταύτῃ, τούτῳ,	τῷδε, τῇδε, τῷδε,
A.	τοῦτον, ταύτην, τοῦτο.	τόνδε, τήνδε, τόδε.
		DUAL.
N.A.	τούτω, ταύτα, τούτω,	τώδε, τάδε, τώδε,
G.D.	τούτοιν, ταύταιν, τούτοιν.	τοῦνδε, ταῦνδε, τοῦνδε.
		PLUR.
N.	οὗτοι, αὕται, ταῦτα,	οἵδε, αἵδε, τάδε,
G.	τούτων, τούτων, τούτων,	τῶνδε, τῶνδε, τῶνδε,
D.	τούτοις, ταύταις, τούτοις,	τοῦσδε, ταῦσδε, τοῖσδε,
A.	τούτους, ταύτας, ταῦτα.	τούσδε, τάσδε, τάδε.

3. *'Eκεῖνος*, -η, -ο is declined like *aὐτός*.

Obs. 1. A number of other demonstrative forms are also used ; as, *τρόος* so great, *τοῖος* such, *τηλίκος* of such an age.

These are commonly lengthened in prose by adding *τος* or *δε* ; thus,

<i>τόσος</i> ,	<i>τοῖος</i> ,	<i>τηλίκος</i> ,	like δ.
<i>τοσοῦτος</i> ,	<i>τοιοῦτος</i> ,	<i>τηλικοῦτος</i> ,	„ οὗτος.
<i>τοσδεῖ</i> .	<i>τοιόδε</i> .	<i>τηλικόδε</i> .	„ δδε.

Obs. 2. DIALECTS. The Attic adds ἵ as a demonstrative particle ; as, *οὗτοῖ*, *τοιδή*, this (here).

The Ionic often inserts ε ; as, *τούτεω*, *τουτέων*.

Obs. 3. For the origin of *οὗτος* and *δδε*, see § 42. *Obs.* 3, 4.

§ 38. Relative Pronouns.

1. The simple relative is δς, ἡ, δ, who, which.

SING.	DUAL.	PLUR.
N. δς, ἡ, δ,	N.A. δ, δ, δ,	N. οἱ, αἱ, ἄ,
G. οὐ, ἡς, οὐ,	G.D. οἶν, αἶν, οἴν.	G. ων, ων, ων,
D. φ, ἥ, φ,		D. οἰς, αἰς, οἰς,
A. δν, ἡν, δ.		A. οὖς, ἀς, ἄ.

2. The compound δστις is declined in both parts,

Sing. N. δστις, ἡτις, δτι ; G. οὐτινος, ἡστινος, οὐτινος.

the rest like δς and τις, which see below.

Obs. 1. A number of other relative forms are also used ; as, δσος (so great) as, οἷος (such) as, δσπερ which very one, δστισοῦν whosoever.

Obs. 2. DIALECTS. The Ionic relative is

Sing. N. δς, ἡ, τδ, *Plur.* N. οἱ, αἱ, τά,

G. τοῦ, τῆς, τον. G. τῶν, τῶν, τῶν. The rest like the Article.

Even Att. poets sometimes use this form.

The Ion. and Att. from δστις make G. δτεο, δτον ; D. δτεψ, δτω. And Att. Pl. neut. δττα for δτινα.

Obs. 3. The older language considered the conjunction τε as necessary to the Relative. Hence Epic δστε for δς, φτε for φ. Also in Attic in some phrases ; as, οἶδε τε, able. (See Art. § 42. *Obs.* 4.)

§ 39. Interrogative Pronouns.

1. The simple *Interrogative* is τις, τι, who, what ?

SING.	DUAL.	PLUR.
N. τις, τι,	N. A. τίνε,	N. τίνες, τίνα,
G. τίνος,	G. D. τίνοιν.	G. τίνων,
D. τίνι,		D. τίσι,
A. τίνα, τι.		A. τίνας, τίνα.

2. *Tis*, (unaccented) is an indefinite, ‘some one’ ‘any one.’

Obs. 1. A number of other interrogative forms are used, all having an initial *π* (or Ionic *κ*) ; as, *πόσος* how great ? *ποῖος* of what kind ? *πηλίκος* of what age or size ?

Obs. 2. When a question is *indirect*, *δs* is prefixed to *tis* ; as, *δστις* ; and *δ* to the other demonstratives ; as, *δπόσος*.

Obs. 3. Hence a number of correlatives may be compared.

Interrogat.	Indirect Inter.	Demonstrat.	Relative.
<i>tis</i> [for <i>τος</i>]	<i>δστις</i> [for <i>δπος</i>]	<i>οὗτος</i> [for <i>τος</i>]	<i>δs.</i>
<i>πόσος</i> ,	<i>δπόσος</i> ,	<i>τόσος</i> ,	<i>δσος.</i>
<i>ποῖος</i> ,	<i>δποῖος</i> ,	<i>τοῖος</i> ,	<i>οῖος.</i>
<i>πηλίκος</i> ,	<i>δπηλίκος</i> ,	<i>τηλίκος</i> ,	<i>ήλικος.</i>

(a) So also *ποδαρὸς* of what country ? — *δποδαρός*.
πότερος which of two ? *δπότερος* : *πόστος* which of many ? *δπόστος*.

(b) Pronominal *Adverbs* may be similarly arranged ; as,

Interrog.	Indirect Inter.	Demonst.	Relat.	
<i>πόθεν</i> ,	<i>δπόθεν</i> ,	<i>τόθεν</i> ,	<i>δθεν</i> ,	whence.
<i>ποῦ</i> ,	<i>δποῦ</i> ,	(<i>αὐτοῦ</i>),	<i>οῦ</i> ,	where.
<i>ποῖ</i> ,	<i>δποῖ</i> ,	(<i>ἐκεῖσε</i>),	<i>οῖ</i> ,	whither.
<i>πότε</i> ,	<i>δπότε</i> ,	<i>τότε</i> ,	<i>δτε</i> ,	when.
<i>πηνίκα</i> ,	<i>δπηνίκα</i> ,	<i>τηνίκα</i> ,	<i>ήνίκα</i> ,	when.
<i>πῶς</i> ,	<i>δπῶς</i> ,	<i>τῶς</i> ,	<i>ώς</i> ,	how.
<i>πῆ</i> ,	<i>δπη</i> ,	<i>τῇ</i> ,	<i>ῇ</i> ,	in what way.

(c) The interrogatives may all be used as *indefinites*, and the accent is then on the last syllable ; as, *ποσδs*, of some size or other ; *ποθεν*, from some place or other.

Obs. 4. DIALECTS. From *tis*, Ion. G. *τέο*, *τεῦ*; D. *τέφ*; Pl. G. *τέων*; D. *τέοις*. hence Att. „ *τοῦ*; „ *τῷ*; rarely *τοῖς*.

§ 40. Possessive Pronouns.

The *Possessives* are formed from the Personal pronouns ; thus,

ἐμοῦ; *ἐμὸς*, -*ὴ*, -*ὸν*, my, mine. | *ἡμεῖς*; *ἡμέτερος*, our, ours.
σὺ ; *σὸς*, -*ὴ*, -*ὸν*, thy, thine. | *ὑμεῖς*; *ὑμέτερος*, your, yours.
οὐ ; *ἔօς*, *δs*, -*ὴ*, -*ὸν*, his own. | *σφεῖς*; *σφέτερος*, their own.

Obs. 1. DIALECTS. *Τεδs*, thine, from *τὺ*, Dor. *Σφδs* for *σφέτερος*, Ep. *ἡμδs* for *ἡμέτερος*, and *ὑμδs* for *ὑμέτερος*, Ep. and Dor. poets. The dual possessives *νωτέρος*, *σφωτέρος*, are Homeric.

Obs. 2. ‘*Eds* or *δs* is used only by Ion. Dor. and Poet. But *σφέτερος* is common in Att. prose. These two pronouns properly belong to the 3rd Pers.—‘his own’, ‘their own’. Yet *ἔδs* is found in all persons *Sing.*; and *σφέτερος* in all persons both *Sing.* and *Plur.*, having the general sense of ‘own’, like *αὐτδs* self.

thus ἔδος, my own (*Od.* i. 28).—thy own (*Od.* a. 402).—his (*passim*).
 σφέτερος, my own (*Theoc.* xxv. 163). | our own (*Xen.Cyr.* vi. 1. 10)
 “ thy own (*Theoc.* xxii. 67) | your own (*Hes.Op.* 136)
 “ his own (*Aesch.Per.* 898) | their own always in *Hom.* and *Att.*

The short form σφόδος is always ‘their own.’

§ 41. Adjective Pronouns.

1. The *Adjective* pronouns (not *possessive*) are
 ἄλλος, -η, -ο, another. | ἐκάτερος, -α, -ον, either.
 ἄλλήλων, of each other. | ἕκαστος, -η, -ον, each.
 ἔτερος, -α, -ον, other. | δεῖνα, a certain one.
2. Ἅλλήλων and δεῖνα are thus declined—
 Plur. G. ἄλλήλων; D. -οις, -αις, -οις; A. -ονς, -ας, -α.
 Dual. G. D. ἄλλήλουν, -αιν, -οιν; A. -ω, -α, -ω.
 Sing. N. A. δεῖνα; G. -ος; D. -ι.
 Plur. N. δεῖνες; G. -ων; A. -ας.

§ 42. THE ARTICLE.

The Article is δ, ἡ, τὸ, ‘the’, and is thus declined,

SING.	DUAL.	PLUR.
N. δ, ἡ, τὸ,	N.A. τὼ, τὰ, τὼ,	N. οἱ, αἱ, τὰ,
G. τοῦ, τῆς, τοῦ,	G.D. τοῖν, ταῖν, τοῖν.	G. τῶν, τῶν, τῶν,
D. τῷ, τῇ, τῷ,		D. τοῖς, ταῖς, τοῖς,
A. τὸν, τὴν, τό.		A. τοὺς, τὰς, τά.

Obs. 1. DIALECTS. The Attic does not use the *fem.* form of the *Dual*, but has τὼ for all genders.

G. τεῦ for τοῦ, *Ep.* Pl. N. τοι, ταὶ, for οἱ, αἱ, *Ep.* Dor.

Obs. 2. The Crude-form of the Article is [το. τα.]; and the Nom. *Sing.* was probably τὸς, τὴ, τὸ, a form still seen in the *Epic*, τοι, ταὶ, and the derivative αὐ-τὸς. (Yet comp. the Sanscrit Article *as, sa, tad.*)

Obs. 3. The Article is closely connected with the pronouns; and in the early language the same word answered the purpose of a *personal*, *demonstrative*, and *relative* pronoun, as well as an *Article*. Afterwards these meanings were distinguished, and the personal P. became αὐ-τὸς -ῃ, -δ, self,—in the oblique cases ‘him.’ demonstrative “ (δ-τος) αὐτὸς, αὐτη, τοῦτο, or δδε, ηδε, τόδε, *this*. relative “ δς, η, δ, who, which. article “ δ, η, τὸ, the.

Yet many traces of this old confusion still remain. (See *Syntax*).

Obs. 4. The Demonstrative δδε is formed with the demonstrative enclitic δε, just as the relative δστε is with τε. See § 38. *Obs.* 3.

VERBS.

§ 43. A VERB denotes an *action*, or a *state of being*; as, $\tau\acute{u}\pi\tau\omega$ I strike, $\pi\alpha\sigma\chi\omega$ I suffer. The person who performs the action, or exists in the state, is called the *Subject* of the verb; as, $\acute{\epsilon}\gamma\omega\tau\acute{u}\pi\tau\omega$ I strike.

(a) *Voces.*

1. Verbs have three Voices, *Active*, *Passive*, *Middle*.
2. The *Active* voice denotes that the subject performs an action; as, $\tau\acute{u}\pi\tau\omega$ I strike.
3. The *Passive* denotes that the subject is acted upon by another; as, $\tau\acute{u}\pi\tau\omega\mu\alpha i$ I am struck.
4. The *Middle* denotes that the subject acts upon, or for, itself; as, $\tau\acute{u}\pi\tau\omega\mu\alpha i$ I strike myself.
5. Active verbs are either *transitive* or *neuter*.
6. *Deponents* have a passive or middle form with an active signification; as, $\acute{\epsilon}\rho\chi\omega\mu\alpha i$ I come.

(b) *Moods.*

1. Verbs have five Moods, *Indicative*, *Imperative*, *Subjunctive*, *Optative*, *Infinitive*.
2. The *Indicative* speaks of an action as simply and actually done; as, $\tau\acute{u}\pi\tau\omega$ I strike.
3. The *Imperative* speaks of an action as commanded or desired; as, $\tau\acute{u}\pi\tau\epsilon$ strike thou.
4. The *Subjunctive* and *Optative* speak of an action as only thought of in the mind; as, $\grave{\omega}s\tau\acute{u}\pi\tau\omega$ that I may strike, $\grave{\omega}s\tau\acute{u}\pi\tau\omega\mu i$ that I might strike.

Obs. The *Subjunctive* and *Optative* might be considered as *one Mood*. In their use they are both *subjunctive*, i. e. subjoined to, or dependent on, something else; and both *potential*, i. e. denoting something uncertain or possible, which *may* or *might* be. The *Optative* also expresses a *wish*, and hence its name.

5. The *Infinitive* speaks of an action, without any reference to the person performing it, but as subsisting by itself like a *substantive*; as, $\tau\acute{u}\pi\tau\epsilon\iota\nu$ to strike, or the striking.
6. *Participles* are verbal *adjectives*; as, $\tau\acute{u}\pi\tau\omega\nu$ striking, i. e. one who strikes.

(c) *Tenses.*

1. Verbs have six Tenses,

Present ;	as, τύπτω	I strike, or am striking.
Imperfect ;	„ ἤτυπτον	I struck, or was striking.
Future ;	„ τύψω	I shall strike.
Aorist ;	„ ἤτυψα	I struck.
Perfect ;	„ τέτυφα	I have struck.
Pluperfect ;	„ ἤτετύφεω	I had struck.

In the *passive* voice some verbs have a Future-Perfect; as, γράφω, γεγράψομαι I shall have been written.

2. The Aorist in all voices,—the Perfect in the active,—and the Future in the passive,—have two forms called *first* and *second*.

Obs. 1. It must be remembered that these double forms are not *two tenses*, but only *two forms* of the same tense. Few verbs have both forms, especially in the active and middle voices, but in some the *Second*, or irregular, form is used instead of the *First*.

Obs. 2. The Second Perfect is sometimes called the *Perfect Middle*, but it belongs to the active voice.

3. The Indicative mood alone has all the tenses. The other moods have no distinct forms for the Imperfect or Pluperfect. The Imperative and Subjunctive have no Futures.

4. The tenses are divided into two classes—*principal* and *historic*.

Principal—Present, Future, Perfect.

Historic—Imperfect, Aorist, Pluperfect.

Obs. The *principal* tenses refer to *present* or *future* time, and are derived from the crude-form of the verb.

The *historic* tenses refer to *past* time, and are formed from the principal ones.

5. Tenses describe the *time* and *state* of an action, the *time* of an action is *present*, *past*, or *future*; the *state* — is *imperfect*, *perfect*, or *indefinite*; *imperfect*, the action described as *going on*, *perfect*, — as *finished*, *indefinite* (or *Aorist*) — as simply acted, without noting whether it is going on or finished.

Obs. 1. As the tenses describe the *time and state* of an action, they would be more correctly named

Present-imperfect,	instead of Present,	<i>τίντω</i>	I am striking.
Past-imperfect,	,"	<i>ητυπτον</i>	I was striking.
Future-indefinite,	,"	<i>τίνψω</i>	I shall strike.
Past-indefinite,	,"	<i>ητυψα</i>	I struck.
Present-perfect,	,"	<i>τέτυφα</i>	I have struck.
Past-perfect,	,"	<i>ητετύφειν</i>	I had struck.

Obs. 2. There being three *times* and three *states* of an action, **nine** tenses would be required to express all the different modifications,—viz. three Imperfects, three Indefinites, three Perfects ; but neither the Greek nor the English verb has all these nine tenses ; nor are all the same tenses found in both. Hence the Greek tenses cannot always be exactly rendered in English.

Obs. 3. The Greek verb has two *Imperfects*,—two *Indefinites*,—two *Perfects*. (*See above, Obs. 1.*)

(a) It has no *Present-indefinite* like the English ‘I strike’, ‘I am struck’ ; but uses for it (when wanted) sometimes the *Present-imperfect*, *τίντω*, *τίντομαι*,—sometimes the *Aorist* or *Past-indefinite*, *ητυψα*, *ητύφθη*.

(b) It has no *Future-imperfect* like ‘I shall be striking’, nor *Future-perfect* like ‘I shall have struck,’ except in the passive voice. These tenses are sometimes supplied by a circumlocution; as, *ησται ἔξαρκῶν* (*Soph. Ph.* 460) ; *ἔπιτετειχικῶς έση* (*Xen. Hist.* vii.2.20).

Obs. 4. The Greek verb differs from the English principally in making great use of *Imperfects*, namely—

Present-imperfect, *τίντω* I am striking (seldom I strike).

Past-imperfect, *ητυπτον* I was striking (seldom I struck).
so in the passive, *τίντομαι* I am being struck.

ητυπτόμην I was being struck.

also in the other moods ; as, Imperative, *τίντε* be thou striking.

This use of *Imperfects* gives a lively dramatic effect to the Greek, which can only be awkwardly rendered, if at all, in English.

Obs. 5. The Greek tenses cannot be always correctly rendered in English, because—

(a) The English has no regular *Imperfects*, and a circumlocution is sometimes *too emphatic*, or even *impossible* ; thus, *τίντω* I am striking ; but *τίντομαι* must be rendered ‘I may be struck’ for ‘I may be in the act of being struck’ would be intolerable.

(b) The English has no Aorist or *Past-indefinite*, except in the Indicative Mood ; therefore the Greek Aorist in all other moods must be rendered by the Present or Perfect ; as, *τίνψω* strike thou, *τίνψα* to strike or to have struck.

(d) Numbers and Persons.

1. Tenses have three numbers, *Singular*, *Dual*, *Plural*.

2. Each number has three persons, *First, Second, Third.*

§ 44. FORMATION OF VERBS.

1. The different tenses and persons of verbs are formed, as in Latin, by adding *temporal* and *personal affixes* to the crude-form of the verb; thus,

the crude-form of $\tau\bar{u}\pi\tau\omega$ is . . . [$\tau u \pi.$]

the temporal affix for the Future is . . . $\sigma.$

the personal affix for the 1. Pers. is . . . $\omega.$

thus making $\tau u \pi \cdot \sigma \cdot \omega$, $\tau u \psi \omega$ I shall strike.

2. *Classes of Verbs.*—Verbs are divided into two *Classes*, called *Verbs in ω* , and *Verbs in μ* , according to the ending of the Present; as, $\tau\bar{u}\pi\tau\omega$, $\tau i\theta\eta\mu\iota$.

Obs. Verbs in μ have older and simpler forms than those in ω ; but verbs in ω being much more numerous, and more complete in their tenses, must be noticed first.

§ 45. VERBS IN ω .—Conjugations.

1. Verbs in ω have *five* conjugations, which are distinguished by their *characteristic letters*.

2. The *characteristic* is the last letter of the Crude-form, and immediately precedes ω or $o\mu\alpha\iota$ in the Present. But in $\pi\tau$ the former letter is the characteristic;—in ζ (i. e. $\delta\sigma$) the characteristic is δ ;—and in $\sigma\sigma$, $\tau\tau$, a guttural (κ , γ , χ) is concealed.

Obs. The former letter is also the *characteristic* in the verbs $\pi\acute{e}kt\omega$, $\pi\acute{e}\xi\omega$, I comb; $\tau\acute{e}kt\omega$, $\tau\acute{e}\xi\omega$, I bring forth; $\delta\acute{e}kt\omega$, $\delta\acute{e}\xi\omega\mu\alpha\iota$, I bite; $\kappa\acute{a}mu\omega$, $\kappa\acute{a}mu\mu\alpha\iota$, I labour; $\tau\acute{e}mu\omega$, $\tau\acute{e}mu\hat{\omega}$, I cut.

3. When the *characteristic* is a short vowel it generally becomes long, before a consonant, in conjugating the verb; hence \ddot{a} and ϵ are changed to η , and o to ω .

Obs. 1. In some irregular verbs the crude-form and characteristic are much disguised in the Present, and must be traced in other tenses, especially the 2.Aorist.

Obs. 2. The temporal and personal affixes being nearly the same in all verbs in ω , the difference of Conjugation is produced by the different manner in which the same affixes combine with the characteristic letters of different verbs.

4. The Characteristics of the Conjugations.

First —the *labials*, or p sounds, π, β, φ.

Second—the *gutturals*, or k sounds, κ, γ, χ.

Third —the *linguals*, or t sounds, τ, δ, θ.

Fourth—the *liquids*, λ, μ, ν, ρ.

Fifth —any *vowel* or *diphthong*.

When the characteristic is a, ε, ο, the verb is contracted. (See *Contracted Verbs*.)

5. Characteristics and Principal tenses.

First Conjugation.

π. [τρεπ.],	τρέπω turn,	τρέψω	τέτροφα..
β. [τριβ.],	τρίβω rub,	τρίψω	τέτριφα.
φ. [γραφ.],	γράφω write,	γράψω	γέγραφα.
πτ. [τυπ.],	τύπτω strike,	τύψω	τέτυφα..

Second Conjugation.

κ. [πλεκ.],	πλέκω fold,	πλέξω	πέπλεχα.
γ. [ἀγ.],	ἀγω lead,	ἀξω	ἡχα.
χ. [τευχ.],	τεύχω frame,	τεύξω	τέτευχα.
σσ.ττ. [ταγ.],	τάσσω order,	τάξω	τέταχα.

Third Conjugation.

τ. [ἀνητ.],	ἀνητω perform,	ἀνησω	ἥμυκα.
δ. [σπενδ.],	σπένδω pour out,	σπείσω	ἔσπεικα.
θ. [πειθ.],	πείθω persuade,	πείσω	πέπεικα.
ζ. [φραδ.],	φράζω explain,	φράσω	πέφράκα.

Fourth Conjugation.

λ. [στελ.],	στέλλω send,	στελῶ	ἔσταλκα.
μ. [νεμ.],	νέμω distribute,	νεμῶ	νενέμηκα.
ν. [φαν.],	φαίνω shew,	φάνω	πέφαγκα.
ρ. [φθερ.],	φθείρω destroy,	φθερῶ	ἔφθαρκα.

Fifth Conjugation.

[τι.],	τίω honour,	τῖσω	τέτικα.
[παν.],	παύω stop,	παύσω	πέπαυκα.
α. [τιμα.],	τιμάω-ώ honour,	τιμήσω	τετίμηκα.
ε. [φιλε.],	φιλέω-ώ love,	φιλήσω	πεφίληκα.
ο. [δηλο.],	δηλόω-ώ shew,	δηλώσω	δεδήλωκα.

Obs. 1. A few verbs in $\sigma\sigma\omega$ and $\tau\tau\omega$ belong to the *Third Conjugation*; being derived from roots in τ. δ. θ; as, ἐρέσσω, row, F. *étréōw*, 1.A. ἡρεσα, (*étréηs*, a rower).

So ἀγθέσσω am unused	κορβσσω arm	πάσσω sprinkle
ἀφδσσω Ion. handle	λεύσσω see	πλάσσω form
βλίττω get honey	λίσσομαι pray	πτίσσω pound
ἱμάσσω Ep. lash	νίσσομαι return	

νάσσω heap up, -ξω, P. P. νένασσμαι (-γμαι Ion.), partakes of both.

So πυρέσσω have a fever, -ξω, 1.A. -έξα, -έσα.

Obs. 2. Many verbs in ζω belong to the *Second Conjugation*, being derived from roots in, (κ), γ, χ; as, στίξω prick, στίξω, ξστίξα, P. P. ξστιγμαι.

So τάλαπάζω spoil	ελελίζω roll	ρέζω do
ἀτύζω confound	τέναρίζω kill	ρυστάζω drag
βρίζω sleep	μαστίζω scourge	σπαδίζω tear off
δαίζω divide	+*μερμηρίζω doubt	στρίζω drop
†δυνοπαλίζω shake	τελεμίζω move	σταλάζω drip
+τέγγυαλίζω pledge	τπολεμίζω war	τστυφελίζω shake

(especially verbs expressing a sound)

αιδζω lament	θρυλλίζω hum	κράζω croak	δτοτίζω mourn
ἀλαλάζω shout	ίζω moan	μύζω mutter	σίζω hiss
βάζω speak	κοτζω grunt	όδδζω gnash	στενάζω groan
γρύζω grunt	κράζω cry	οίμάζω groan	σφύζω throb
ἐλελίζω shout	[κρίζω] creak	όλολάζω howl	φεύζω lament

the verbs of *sound* are mostly derived from exclamations; as, αἰδζω from αἰ, αἰ! φεύζω from φεῦ!

(a) A few verbs in ζω belong to both *second* and *third Conj.* as, ἄρπαζω seize, -σω, -ξω, &c. ἀθερίζω slight, -ξω, 1.A. ξα, (-σα late.).

βαστράζω bear, -σω, 1.A. -σα, (-ξα later), 1.A.P. -χθην.

θρυάζω burst out, -ασσμαι, 1.A. -άξα. νυστάζω nod, -σω, -ξω.

παίζω sport, -ξομαι, 1.A. -σα, -ξα, P.P. -σμαι, -γμαι.

στηρίζω fix, -σω, 1.A. -ξα, P.P. -γμαι.

(b) Three verbs in ζω have a crude-form in [γγ], and make F. γξω. κλάζω sound, κλάγξω; πλάζω make to wander; σαλπίζω trumpet. ξλιγξα rang is also thought to come from [λιξω].

EXAMPLE OF A VERB.

§ 46. ACTIVE VOICE.

[τυπτ.], τύπτω, †τύψω, †τέτυφα, (to strike).

Indicative Mood.

Present [τυπτ.] I strike or am striking.

Sing.	τύπτω	τύπτεις	τύπτει
Dual.		τύπτετον	τύπτετον
Plur.	τύπτομεν	τύπτετε	τύπτουσι.

† Epic.

* Sometimes 1.Aor. in -σα.

‡ Scarcely found in τύπτω.

Imperfect [ετυπτ.] I struck or was striking.

<i>Sing.</i>	ἔτυπτον	ἔτυπτες	ἔτυπτε
<i>Dual.</i>		ἔτύπτετον†	ἔτυπτέτην
<i>Plur.</i>	ἔτύπτομεν	ἔτύπτετε	ἔτυπτον.

Future [τυψ.] I shall strike.

<i>Sing.</i>	τύψω	τύψεις	τύψει
<i>Dual.</i>		τύψετον	τύψετον
<i>Plur.</i>	τύψομεν	τύψετε	τύψουσι.

(contracted or circumflexed Futures)

κτενῶ shall kill, -εῖ, -εῖ | -εῖτον, -εῖτον | -οῦμεν, -εῖτε-οῦσι.

1. Aorist [ετυψα.] I struck.

<i>Sing.</i>	ἔτυψα	ἔτυψας	ἔτυψε
<i>Dual.</i>		ἔτυψάτον†	ἔτυψάτην
<i>Plur.</i>	ἔτύψαμεν	ἔτυψάτε	ἔτυψαν.

1. Perfect [τετυψα.] I have struck.

<i>Sing.</i>	τέτυψα	τέτυψας	τέτυψε
<i>Dual.</i>		τετύψάτον	τετύψάτον
<i>Plur.</i>	τετύψαμεν	τετύψάτε	τετύψασι.

1. Pluperfect [ετετυφει.] I had struck.

<i>Sing.</i>	ἐτετύφειν	ἐτετύφεις	ἐτετύφει
<i>Dual.</i>		ἐτετύφειτον†	ἐτετυφείτην
<i>Plur.</i>	ἐτετύφειμεν	ἐτετύφειτε	ἐτετύφεισαν, or -εσαν.

2. Aorist [ετυπ.] I struck.

<i>Sing.</i>	ἔτυπον	ἔτυπες	ἔτυπε.
--------------	--------	--------	--------

(like the Imperfect).

2. Perfect [τετυπα.] I have struck.

<i>Sing.</i>	*τέτυπα	τέτυπας	τέτυπε
--------------	---------	---------	--------

(like the 1. Perfect, through all the moods).

2. Pluperfect [ετετυπει.] I had struck.

<i>Sing.</i>	*ἐτετύπειν	ἐτετύπεις	ἐτετύπει
--------------	------------	-----------	----------

(like the 1. Pluperfect).

† Attic often -την like 3rd Per.

* Not found in τύπτω.

Imperative Mood.

Present—strike thou, or be thou striking.

<i>Sing.</i>	τύπτε	τυπτέτω
<i>Dual.</i>	τύπτετον	τυπτέτων
<i>Plur.</i>	τύπτετε	τυπτέτωσαν or τυπτόντων.

1. Aorist—strike thou.

<i>Sing.</i>	τύψον	τυψάτω
<i>Dual.</i>	τύψάτον	τυψάτων
<i>Plur.</i>	τύψάτε	τυψάτωσαν or τυψάντων.

Perfect—do thou have struck.

<i>Sing.</i>	τέτυφε	τετυφέτω,
(like the Present,—but very rarely used).		

2. Aorist—strike thou.

<i>Sing.</i>	τύπε	τυπέτω,
(like the Present).		

Subjunctive Mood.

Present—I may strike or be striking.

<i>Sing.</i>	τύπτω	τύπτης	τύπτῃ
<i>Dual.</i>		τύπτητον	τύπτητον
<i>Plur.</i>	τύπτωμεν	τύπτητε	τύπτωσι.

1. Aorist—I may strike.

<i>Sing.</i>	τύψω	τύψης	τύψῃ
(like the Present).			

Perfect—I may have struck.

<i>Sing.</i>	τετύφω	τετύφης	τετύφῃ
(like the Present,—but rarely used).			

2. Aorist—I may strike.

<i>Sing.</i>	τύπω	τύπης	τύπῃ
(like the Present).			

Optative Mood.

Present—I might strike or be striking.

<i>Sing.</i>	τύπτοιμι	τύπτοις	τύπτοι
<i>Dual.</i>		τύπτοιτον	τυπτοίτην
<i>Plur.</i>	τύπτοιμεν	τύπτοιτε	τύπτοιεν.

Future—I should strike.

1. Aorist—I might strike.

<i>Sing.</i>	τύψαιμι	τύψαις (or -ειασ†)	τύψαι (or -ειε†)
<i>Dual.</i>		τύψαιτον	τυψαίτην
<i>Plur.</i>	τύψαιμεν	τύψαιτε	τύψαιεν (or -ειαν†).

Perfect—I might have struck.

Sing. τετύφοιμι τετύφοις τετύφοι
(like the Present,—but rarely used).

2. Aorist—I might strike.

Infinitive.

Participles.

τύψειν, Future. **τύψων**, -ουσα, -ον,
to be about [or going] to strike. about [or going] to strike.

(κτενεῖν contracted Future. κτενῶν, -οῦσα, -οῦν.)
 τύψαι, 1. Aorist. τύψας, -ᾶσα, -αν,

τυπεῖν. 2. Aorist. *τυπῶν, -οῦσα, -όν.*

[†] Called sometimes the *Aeolic Aorist.*

§ 47. FORMATION OF PERSONS—*Active Voice.*(a) *Indicative Mood.*

Pres. Fut.	ω , εις, ει	ετον, ετον	ομεν, ετε, ουσι.
Perf.	α, ἄσ, ε	ἄτον, ἄτον	ἄμεν, ἄτε, ἀσι.
Imp. 2.Aor.	ον, ες, ε	ετον, ετην	ομεν, ετε, ον.
1.Aor.	α, ἄσ, ε	ἄτον, ἄτην	ἄμεν, ἄτε, ἄν.
Pluperf.	ειν, εις, ει	ειτον, ειτην	ειμεν, ειτε, εισαν.

These endings contain the *Personal Affixes* and the *Connecting Vowels*.

1. *Personal Affixes,*

Principal	—	ις, ι	τον, τον	μεν, τε, ντσι.
Historic	ν, σ,	—	τον, την	μεν, τε, νορσαν.

2. *Connecting Vowels*, called also *Mood-vowels*, because they vary in different moods,

Sing. ο, ε, ε, Dual. ε, ε, Plur. ο, ε, ο.

The crude-form of the *Perf.* *Pluperf.* and *1.Aor.* ends in a *vowel*, and hence the other connecting vowels are omitted.

Obs. 1. Irregularities.

(a) In the *Pres.* and *Fut.* ο, the connecting vowel of the *1.Per.S.*, is lengthened into ω ; as, τύπτω, τύψω.

(b) In the *Perf.* and *1.Aor.* the *1.Per.* and *3.Per.S.* have no personal affix ; and ο is used instead of α in the *3.Per.*; as, τέτυφα, -ε.

Obs. 2. In the *3.Per. Pl.* ουσι, ἀσι are for οντσι, αντσι by Euphony.

Obs. 3. For the oldest forms of Personal affixes, see *Verbs in μι.*

Obs. 4. Dialects.

(a) An old affix σθα for the *2.Per. S.* is used in Poets, but is found in only a few irregular verbs in prose ; as,

ἡν, was, ησθα.	οιδα, know, ολσθα.	ἔφην, said, ἔφησθα.
ἥειν went, ήεισθα.	ἥδειν, knew, ήδεισθα.	

(b) The *Epic* sometimes makes the *Dual* in τον for all tenses and persons, (see *Il. κ.364.σ.583.*)

The *Attic* sometimes makes both persons of the historic tenses end in την in the *Dual*, as also in the *passive*, (see *Elmsl. note Acharn.733.*)

(c) The *Ionic* makes the *Pluperf.* in εα, εας, εε ; as, ἐτετύφεα ; hence *Old Att.* ἐτετύφη.

(d) The *Doric* sometimes makes the *Perf.* in η, ης, η ; as, τετύφη.

So ες for εις ; as, τύπτεις, Dor.-ες. | αντι for ἀσι ; as, τετύφασι, Dor.-αντι.

η „ ει ; „ τύπτει, „ -η.	οντι „ ουσι ; „ τύπτουσι, „ -οντι.
--------------------------	------------------------------------

μες „ μεν ; „ τύπτομεν, „ -μες.	οισι „ ουσι ; „ τύπτουσι, „ -οισι.
---------------------------------	------------------------------------

(e) Some unpolished dialects have *σαν* for the 3. *Per. Pl.* of all historic tenses; as, ἐφαίνοσαν, for ἐφαίνου. Also in the *Perf.* ἔγνωκαν for ἔγνώκαστι, *Gr. Test.*

(b) *Imperative Mood.*

Tenses.	ε, ετω	ετον, ετων	ετε, ετωσαν.
1. Aor.	ον, ἄτω	ἄτον, ἄτων	ἄτε, ἀτωσαν.

1. *Personal affixes,*

Sing. —, τω, *Dual.* τον, των, *Plur.* τε, τωσαν.

2. *Connecting vowel,—ε;* the 1. *Aor.* keeping its *a*, and making the 2. *Per. S.* in *ον*.

(c) *Subjunctive Mood.*

Tenses.	ω, ησ, η	ητον, ητον	ωμεν, ητε, ωσι.
---------	----------	------------	-----------------

1. *Personal affixes,—like the Principal tenses.*

2. *Connecting vowels,—the Indicative made long.*

Obs. DIALECTS.

(a) The *Epic* sometimes makes the 1. *Per. S.* in *μι*; as, θέλωμι, (*Il. a.549*); and has the connecting vowels *short*; as, ἔγειρομεν, ετε.

(b) The *Ionic* and *Doric* sometimes use *σι* and *τι* in the 3. *Per. S.*; as, τύπτησι *Ion.*, τύπτητι *Dor.*, for τύπτῃ.

(d) *Optative Mood.*

Tenses.	οιμι, οις, οι	οιτον, οιτην	οιμεν, οιτε, οιεν.
1. Aor.	αιμι, αις, αι	αιτον, αιτην	αιμεν, αιτε, αιεν.

1. *Personal affixes,—like the Historic tenses, with μι for ν in the 1. *Per. S.**

2. *Connecting vowels,—οι; the 1. *Aor.* making αι.*

Obs. 1. The 3. *Per. Pl.* has *εν* for *σαν*, (see above, a.1.).

Obs. 2. The *Perf.* in the Subjunctive and Optative is often formed with the participle and *ειμι*; as, τετυφως φ; τετυφως ειην.

Obs. 3. The Optative of the *Perf.* and of contracted tenses, whether *Pres.* or *Fut.* sometimes ends in οιην, οιης, οιη; as, πεφευγοιην, φανοιην. (See *Contracted Verbs.*)

(e) *Infinitive and Participles.*

Pr. F. 2. A.	ειν, old form εμεναι	ων, ουσα, ον.
Perfect.	εναι,, εμεναι	ως, νια, ος.
1. Aorist.	αι,, αμεναι	αι, ασα, αν.

1. *Old affix for the Infinitive,—μεναι, (Epic.)*

2. *Connecting vowel*,—ε ; the 1. Aor. keeping its α.

Obs. From εμεναι comes εμεν, [εεν], ειν : also εναι.

The Doric makes ην or εν ; as, τύπτην, -εν for τύπτειν.

The Ionic makes 2. Aor. έειν ; whence Att. ειν contracted.

3. The Crude-form of Participles ends in [ντ.] m. [ντσα] f.

4. *Connecting vowel*,—ο ; the 1. Aor. keeping its α.

5. The Perf. makes the crude-form end in [τ.] m. [νια.] f.

Obs. The Perf. participle originally ending in ων like the Pres. The Ἀeolic in the 1. Aor. has ας for ασ.

§ 48. PASSIVE VOICE.

Indicative Mood.

Present [τυπτ.] I am struck, am being struck.

Sing. τύπτομαι τύπτῃ, or -ει τύπτεται

Dual. τυπτόμεθον τύπτεσθον τύπτεσθον

Plur. τυπτόμεθα τύπτεσθε τύπτονται.

Imperfect [ετυπτ.] I was struck, was being struck.

Sing. ἐτυπτόμην ἐτύπτου ἐτύπτετο

Dual. ἐτυπτόμεθον ἐτύπτεσθον ἐτυπτέσθην

Plur. ἐτυπτόμεθα ἐτύπτεσθε ἐτύπτοντο.

Perfect [τετυπ.] I have been struck.

Sing. τέτυμμαι τέτυψαι τέτυπται

Dual. τετύμμεθον τέτυφθον τέτυφθον

Plur. τετύμμεθα τέτυφθε τετυμμένοι εἰσί.

Pluperfect [ετετυπ.] I had been struck.

Sing. ἐτετύμμην ἐτέτυψο ἐτέτυπτο

Dual. ἐτετύμμεθον ἐτέτυφθον ἐτετύφθην

Plur. ἐτετύμμεθα ἐτέτυφθε τετυμμένοι ἦσαν.

Perfect in other Conjugations (*see Rules of Euph.*)

Conj. 2. τέταγμαι, -αξαι, -ακται	-άγμεθον, -αχθον	-άγμεθα &c.
----------------------------------	------------------	-------------

Conj. 3. ήτησμαι, -ύσαι, -ησται	-ήσμεθον, -ησθον	-ήσμεθα &c.
---------------------------------	------------------	-------------

Conj. 4. έσταλμαι, -αλσαι, -αλται	-άλμεθον, -αλθον	-άλμεθα &c.
-----------------------------------	------------------	-------------

Conj. 5. πέπανμαι, -ανσαι, -ανται	-άμμεθον, -αυσθον	-άμμεθα &c.
-----------------------------------	-------------------	-------------

1. Aorist [*ετυφθη.*] I was struck.

<i>Sing.</i>	† <i>ετύφθην</i>	<i>έτυφθης</i>	<i>έτυφθη</i>
<i>Dual.</i>		<i>έτυφθητον</i>	<i>έτυφθήτην</i>
<i>Plur.</i>	<i>έτυφθημεν</i>	<i>έτυφθητε</i>	<i>έτυφθησαν.</i>

1. Future [*τυφθησ.*] I shall be struck.

<i>Sing.</i>	<i>τυφθήσομαι</i>	<i>τυφθήσῃ</i> or - <i>ει</i>	<i>τυφθήσεται</i>
<i>Dual.</i>	<i>τυφθησόμεθον</i>	<i>τυφθήσεσθον</i>	<i>τυφθήσεσθον</i>
<i>Plur.</i>	<i>τυφθησόμεθα</i>	<i>τυφθήσεσθε</i>	<i>τυφθήσονται.</i>

2. Aorist [*ετυπη.*] I was struck.

<i>Sing.</i>	<i>έτύπην</i>	<i>έτύπης</i>	<i>έτύπη,</i> (like the 1. Aorist).
--------------	---------------	---------------	--

2. Future [*τυπησ.*] I shall be struck.

<i>Sing.</i>	<i>τυπήσομαι</i>	<i>τυπήσῃ</i> or - <i>ει</i>	<i>τυπήσεται,</i> (like the 1. Future).
--------------	------------------	------------------------------	--

Future-Perfect [*τετυψ.*] I shall have been struck.

<i>Sing.</i>	* <i>τετύψομαι</i>	<i>τετύψῃ</i> or - <i>ει</i>	<i>τετύψεται,</i> (like the 1. Future).
--------------	--------------------	------------------------------	--

Imperative Mood.

Present—be thou struck (act going on).

<i>Sing.</i>	<i>τύπτου</i>	<i>τυπτέσθω</i>
<i>Dual.</i>	<i>τύπτεσθον</i>	<i>τυπτέσθων</i>
<i>Plur.</i>	<i>τύπτεσθε</i>	<i>τυπτέσθωσαν, or τυπτέσθων.</i>

Perfect—do thou have been struck, (rarely used).

<i>Sing.</i>	<i>τέτυψο</i>	<i>τετύφθω</i>
<i>Dual.</i>	<i>τέτυψθον</i>	<i>τετύφθων</i>
<i>Plur.</i>	<i>τέτυψθε</i>	<i>τετύφθωσαν, or τετύφθων.</i>

Perfect in other conjugations.

Conj. 2. <i>τέταξο,</i> <i>τετάχθω,</i> &c.	Conj. 3. <i>ήνυσο,</i> <i>ήνυσθω,</i> &c.
Conj. 4. <i>ἔσταλσο,</i> <i>ἔσταλθω,</i> &c.	Conj. 5. <i>πέπαυσο,</i> <i>πεπάνθω,</i> &c.

† Scarcely found in *τύπτω.*

* Not found in *τύπτω.*

1. Aorist—be thou struck.

<i>Sing.</i>	τύφθητι	τυφθήτω
<i>Dual.</i>	τύφθητον	τυφθήτων
<i>Plur.</i>	τύφθητε	τυφθήτωσαν, or τυφθέντων.

2. Aorist—be thou struck.

<i>Sing.</i>	τύπηθι	τυπήτω, (like the 1. Aorist).
--------------	--------	----------------------------------

Subjunctive Mood.

Present—I may be struck (act going on).

<i>Sing.</i>	τύπτωμαι	τύπτῃ	τύπτηται
<i>Dual.</i>	τυπτώμεθον	τύπτησθον	τύπτησθον
<i>Plur.</i>	τυπτώμεθα	τύπτησθε	τύπτωνται.

Perfect—I may have been struck.

<i>Sing.</i>	τετυμμένος ὡ	—ῆς	—ῆ
<i>Dual.</i>	τετυμμένω	ῆτον	ῆτον
<i>Plur.</i>	τετυμμένοι ὥμεν	ῆτε	ῶσι.

1. Aorist—I may be struck.

<i>Sing.</i>	τυφθῶ	τυφθῆς	τυφθῆ
<i>Dual.</i>		τυφθῆτον	τυφθῆτον
<i>Plur.</i>	τυφθῶμεν	τυφθῆτε	τυφθῶσι.

2. Aorist—I may be struck.

<i>Sing.</i>	τυπῶ	τυπῆς	τυπῆ,
			(like the 1. Aorist).

Optative Mood.

Present—I might be struck (act going on).

<i>Sing.</i>	τυπτοίμην	τύπτοιο	τύπτοιτο
<i>Dual.</i>	τυπτοίμεθον	τύπτοισθον	τυπτοίσθην
<i>Plur.</i>	τυπτοίμεθα	τύπτοισθε	τύπτοιντο.

Perfect—I might have been struck.

<i>Sing.</i>	τετυμμένος εἴην	—εἴης	—εἴη
<i>Dual.</i>	τετυμμένω	εἴητον	εἰήτην
<i>Plur.</i>	τετυμμένοι εἴημεν	εἴητε	εἴεν.

1. Aorist—I might be struck.

<i>Sing.</i>	τυφθείην	τυφθείης	τυφθείη
<i>Dual.</i>		τυφθείητον	τυφθειήτην
<i>Plur.</i>	τυφθείημεν	τυφθείητε	(τυφθείησαν) —εῖμεν —εῖτε —εῖεν.

1. Future—I should be struck.

Sing. τυφθησοίμην τυφθήσοιο τυφθήσοιτο,
(like the Present).

2. Aorist—I might be struck.

Sing. τυπείην τυπείης τυπείη,
(like the 1. Aorist).

2. Future—I should be struck.

Sing. τυπησοίμην τυπήσοιο τυπήσοιτο,
(like the 1. Future).

Future-Perfect—I should have been struck.

Sing. τετυψοίμην τετύψοιο τετύψοιτο,
(like the Present).

Infinitive.

Participles.

τύπτεσθαι,	Present.	τυπτόμενος, -η, ον,
to be struck (act going on).		being struck (act going on).
τετύφθαι,	Perfect.	τετυμμένος, -η, -ον,
to have been struck.		having been struck.

Perfect in other Conjugations.

Conj. 2. τετάχθαι.	3. ἡνύσθαι.	4. ἐστάλθαι.	5. πεπαῦσθαι.
τυφθῆναι,	1. Aorist.	τυφθεὶς, -εῖσα, -εν,	
to be struck, or to have		being struck, or having been	
been struck.		struck: i.e. one who was struck.	
τυφθήσεσθαι,	1. Future.	τυφθησόμενος, -η, -ον,	
to be about (or going) to be struck.		about (or going) to be struck.	
τυπῆναι.	2. Aorist.	τυπεὶς, -εῖσα, -εν.	
τυπήσεσθαι.	2. Future.	τυπησόμενος, -η, -ον.	
τετύψεσθαι,	Future-perfect.	τετυψόμενος, -η, -ον,	
to be about to have been struck.		about to have been struck.	
Verbal in τέος, τυπτέος, must be struck.			

§ 49. FORMATION OF PERSONS—*Passive Voice.*

(a) *Indicative Mood.*

Pr. F.	<i>ομαι</i> , <i>η</i> , <i>εται</i>	<i>ομεθον</i> , <i>εσθον</i> , <i>εσθον</i>	<i>ομεθα</i> , <i>εσθε</i> , <i>ονται</i> .
Imp.	<i>ομην</i> , <i>ονυ</i> , <i>ετο</i>	<i>ομεθον</i> , <i>εσθον</i> , <i>εσθην</i>	<i>ομεθα</i> , <i>εσθε</i> , <i>οντο</i> .
Perf.	<i>μαι</i> , <i>σαι</i> , <i>ται</i>	<i>μεθον</i> , <i>σθον</i> , <i>σθον</i>	<i>μεθα</i> , <i>σθε</i> , <i>νται</i> .
Plup.	<i>μην</i> , <i>σο</i> , <i>το</i>	<i>μεθον</i> , <i>σθον</i> , <i>σθην</i>	<i>μεθα</i> , <i>σθε</i> , <i>ντο</i> .
Aor.	<i>ην</i> , <i>ης</i> , <i>η</i>	<i>ητον</i> , <i>ητην</i>	<i>ημεν</i> , <i>ητε</i> , <i>ησαι</i> .

1. Personal Affixes :

Principal	<i>μαι</i> , <i>σαι</i> , <i>ται</i>	<i>μεθον</i> , <i>σθον</i> , <i>σθον</i>	<i>μεθα</i> , <i>σθε</i> , <i>νται</i> .
Historic	<i>μην</i> , <i>σο</i> , <i>το</i>	<i>μεθον</i> , <i>σθον</i> , <i>σθην</i>	<i>μεθα</i> , <i>σθε</i> , <i>ντο</i> .

2. The *Connecting vowels* in all the moods are the same as in the *Active voice*.

3. In the 2. Per. S. of the *Present* and *Imperfect* the *Ionic* drops the *σ*, in all moods, and then the *Attic* contracts the vowels ; thus,

Present	(<i>τύπτεσαι</i>), <i>Ion.</i> <i>τύπτεαι</i> , <i>Att.</i> <i>τύπτῃ</i> or - <i>ει</i> .
Imperf.	(<i>ἐτύπτεσο</i>), „ <i>ἐτύπτεο</i> , „ <i>ἐτύπτον</i> .
Imperat.	(<i>τύπτεσο</i>), „ <i>τύπτεο</i> , „ <i>τύπτον</i> .
Subjunct.	(<i>τύπτησαι</i>), „ <i>τύπτηαι</i> , „ <i>τύπτῃ</i> .
Optative	(<i>τύπτοισο</i>), „ <i>τύπτοι</i> (no contraction).

Obs. 1. The *Attic* contraction in -*ει* is especially used in contracted *Futures* of the *Middle* voice ; as, *κτενοῦμαι*, -*εῖ*, -*εῖται*. And -*ει* is always used in *βούλομαι*, wish ; *σιγμαι*, think ; *δψομαι*, shall see.

Obs. 2. The *Aorists* :—the *passive Aorists* take the forms of the *active voice* of Verbs in *μ*, throughout the Moods.

Obs. 3. The *Perfect* and *Pluperfect* :—The *Perf.* and *Pluperf.* take no connecting vowels in any of the moods ; but their consonants are changed by Euphony ; thus,

S. <i>τέτυμαι</i> , - <i>ψαι</i> , - <i>πται</i> ; D.- <i>φθον</i> ; Pl.- <i>φθε</i> .	Imp.- <i>ψο</i> , - <i>φθω</i> .	Inf.- <i>φθαι</i> .
for - <i>πκμαι</i> , - <i>πσαι</i> , „ - <i>πσθον</i> ; „ - <i>πσθε</i> .	- <i>πσο</i> , - <i>πσθω</i> .	- <i>πσθαι</i> .

So with other Conjugations. (See *Perfектs* § 48.)

When the crude-form of the *Perf.* and *Pluperf.* ends in a consonant, the 3. Per. Pl. is formed with the participle and *εἰμι* : as, (*τετυκ-μαι*), *τετυμένοι εἰσὶ* and *ἡσαν*.

Obs. 4. The *Ionic* 3. Per. Pl.—The *Ionic* often forms the 3. Per. Pl. in historic tenses, from the 3. Per. S., by inserting *α* before *ται* or *το* ; as, *ἐτύπτετο*, *ἐτύπτέατο*; *α*, *η*, *ει*, preceding, are then commonly changed to *ε* ; as, *κέται*, *κέαται*.

This form is also much used in the *Perf.* (more rarely in the

Pres.); and consonants, which have been changed, then return to their original state, except that they are often aspirated ; as,

τύπτω, [τυκτ.], τετύφαται.	πείθω, [πειθ.], πεπείθαται.
τδσσω, [ταγ.], τετδχαται.	σκευάζω, [σκευαδ.], ἐσκευάδαται.

This 3. *Per. Pl.* is sometimes found in Attic writers.

Obs. 5. The *Doric* and *Poets* make the 1. *Per. D.* and *Pl.* with σ ; as, τυπτόμεσθον, τυπτόμεσθα. And in the *Aorists* use εν for ησαν ; as, ἔτυφθεν for ἔτύφθησαν.

(b) Imperative Mood.

Pres.	ον, εσθω	εσθον, εσθων	εσθε, εσθωσαν.
Perf.	σο, σθω	σθον, σθων	σθε, σθωσαν.
Aor.	θι, τω	τον, των	τε, τωσαν.

1. Personal Affixes.

Sing. σο, σθω. | *Dual.* σθον, σθων. | *Plur.* σθε, σθωσαν.

2. For 2. *Per. S.* of *Pres.* see above (a), 3. For *Perf.* (a) *obs.* 3.

(c) Subjunctive Mood.

Pres. ωμαι, η, ηται ωμεθον, ησθον, -ον ωμεθα, ησθε, ωνται
Aor. ω, ησ, η ητον, -ον ωμεν, ητε, ωσι.

1. Personal affixes—like the Principal tenses.

2. The *Perf.* in the Subjunctive and Optative is formed with the participle and ω, εἰην, from εἰμὶ I am.

3. For 2. *Per. S.* of *Pres.* see above (a), 3.

Obs. 1. A few verbs especially of the 5th (or vowel) Conj. form the *Perf.* like the *Pres.* of a verb in μι ; as, πεφίλημαι, Subj. πεφιλῶμαι. The Optative then has ι, instead of οι, for a connecting vowel like verbs in μι ; as, κέκλημαι, Opt. κεκλήμην.

Obs. 2. The *Aorists* in the Subj. end in ἐω, ἐης, ἐη Ion. ; whence in Att. ω, ησ, η, circumflexed. Thus the crude-form of the *Aorists* seems to end in [ε-] ; hence also in the Opt. (ε-ι-ην), εἰην.

(d) Optative Mood.

Pr. F. οι-μην, -ο, -το οι-μεθον, -σθον, -σθην οι-μεθα, -σθε, -ντο.
Aor. ει-ην, -ησ, -η ει-ητον, -ητην ει-ημεν, -ητε, -ησαν.

1. Personal affixes—like the Historic tenses.

2. For 2. *Per. S.* of *Pres.* and *Fut.* see above (a), 3.

(e) *Infinitive and Participles.*

Pr. F. <i>εσθαι</i>	Pr. F. <i>όμενος</i> , -η, -ον.
---------------------	---------------------------------

Perf. <i>σθαι</i>	Perf. <i>μένος</i> , -η, -ον.
-------------------	-------------------------------

Aor. <i>ηναι</i>	Aor. <i>εις</i> , <i>εῖσα</i> , <i>ἐν</i> .
------------------	---

1. *Affix*—for Infinitive, *σθαι* :—Participles, *μενος*.
2. For Perf. see above (a), Obs. 3.

§ 50. MIDDLE VOICE.

Indicative Mood.

Present. Imperfect. Perfect. Pluperfect.
the same as in the Passive.

Future [τυψ.] I shall strike myself.

Sing. τύψομαι τύψῃ or -ει τύψεται,
(like the Present).

(contracted or circumflexed Future)

κτεν-οῦμαι, -εῖ, -εῖται | -ούμεθον, -εῖσθον | -ούμεθα, -εῖσθε, -οῦνται.

1. Aorist [ετυψα.] I struck myself.

Sing. ἐτυψάμην ἐτύψω ἐτύψατο
Dual. ἐτυψάμεθον ἐτύψασθον ἐτυψάσθην
Plur. ἐτυψάμεθα ἐτύψασθε ἐτύψαντο.

2. Aorist [ετυπ.] I struck myself.

Sing. ἐτυπόμην ἐτύπου ἐτύπετο,
(like the Imperfect).

Imperative Mood.

Present and Perfect *the same as in the Passive.*

1. Aorist—strike thyself.

Sing. τύψαι τυψάσθω
Dual. τύψασθον τυψάσθων
Plur. τύψασθε τυψάσθωσαν, or τυψάσθων.

2. Aorist—strike thyself.

Sing. τυποῦ τυπέσθω,
(like the Present).

Subjunctive Mood.

Present and Perfect *the same as in the Passive.*

1. Aorist—I may strike myself.

Sing. τύψωμαι τύψῃ . τύψηται,
(like the Present).

2. Aorist—I may strike myself.

Sing. τύπωμαι τύπῃ τύπηται,
(like the Present).

Optative Mood.

Present and Perfect *the same as in the Passive.*

Future—I should strike myself.

Sing. τυψοίμην τύψοιο τύψοιτο,
(like the Present).

1. Aorist—I might strike myself.

Sing τυψαίμην τύψαιο τύψαιτο
Dual. τυψαίμεθον τύψαισθον τυψαίσθην
Plur. τυψαίμεθα τύψαισθε τύψαιντο.

2. Aorist—I might strike myself.

Sing. τυποίμην τύποιο τύποιτο,
(like the Present).

Infinitive.

Participles.

Present and Perfect *the same as in the Passive.*

τύψεσθαι, Future. τυψόμενος, -η, -ον,
to be about to strike myself. about to strike myself.

(κτενεῖσθαι, Contracted Future. κτενούμενος)

τύψασθαι, 1. Aorist. τυψάμενος, -η, -ον,
to strike or have struck myself. striking or having struck myself.

τυπέσθαι. 2. Aorist. τυπόμενος, -η, -ον.

§ 51. FORMATION OF PERSONS—*Middle Voice.*

1. The *endings* and *formation* of Persons in the *middle voice* are the same as in the *passive*.

2. The 1. *Aor.* drops σ, and contracts the vowels in the 2 Per. S. like the *Pres.* and *Fut.*; as, ἐτυψάμην, [ἐτύψασο], *Ion.* ἐτύψαο; *Att.* ἐτύψω.

Obs. In the *Future* and *Aorists* the crude-forms are *active*, and the personal affixes *passive*; as, τύψ-ομαι, ἐτυψ-αμην, ἐτυπ-όμην.

§ 52. The Cognate Tenses.

Active		Indic.	Imper.	Subjunct.	Optat.	Infinit.	Particip.
Passive		Pres.	Imp.	Subjunct.	Optat.	Infinit.	Particip.
Pres.	τύπτω	τύπτε	τύπτω	τύπτοιμι	τύπτειν	τύπτων	
Imp.	ἔτυπτον			τύψοιμι	τύψειν	τύψων	
Fut.	τύψω			τύψαιμι	τύψαι	τύψας	
1. Aor.	ἔτυψα			τέτυφε	τέτυφειν	τέτυφώς	
1. Perf.	τέτυφα						
1. Plup.	ἔτετύφειν						
2. Aor.	ἔτυπον			τύπω	τυπεῖν	τυπῶν	
2. Perf.	τέτυπα			τέτυπε	τετυπέιν	τετυπάς	
2. Plup.	ἔτετύπειν						
Pres.	τύπτομαι	τύπτον	τύπτωμαι	τυποίμην	τύπτεσθαι	τυπόμενος	
Imp.	ἔτυπτόμην						
Perf.	τέτυμμαι			τέτυψο	τετυμένος ὡς τετυμένος εἶην τετύφθαι	τετυμένος	
Plup.	ἔτετύμμην						
1. Aor.	ἔτυφθηγ			τύφθητι	τυφθῆν	τυφθεῖς	
1. Fut.	τυφθήσομαι				τυφθησόμην	τυφθησόμενος	
2. Aor.	ἔτύπηγ			τύπηθι	τυπήν	τυπεῖς	
2. Fut.	τυπήσομαι				τυπησόμην	τυπησόμενος	
Fut. P.	τετύψομαι				τετυψόμην	τετυψόμενος	
Fut.	τύψομαι						
1. Aor.	ἔτυψάμην			τύψαι	τυψεῖσθαι	τυψόμενος	
2. Aor.	ἔτυπόμην			τύποι	τυπεῖσθαι	τυπόμενος	

§ 53. CONTRACTED VERBS.

Verbs in *dω*, *έω*, *δω* are contracted in the *Present* and *Imperfect*; as, *τιμάω*, honour; *φιλέω*, love; *δηλόω*, shew.

1. ACTIVE VOICE. *Indicative Mood.*

		Present.		Imperfect.		Imperative.		Subjunctive.	
<i>τιμ-άω</i> ,	<i>θ</i>	<i>δεις</i> , <i>ρ̄ις</i>	<i>δειτ</i> , <i>ρ̄ιτ</i>	<i>δει</i> , <i>ρ̄ι-</i>	<i>δο</i> , <i>ρ̄ι-</i>	<i>δε</i> , <i>ρ̄ι-</i>	<i>δον</i> , <i>ρ̄ι-</i>	<i>δει</i> , <i>ρ̄ι-</i>	<i>δον</i> , <i>ρ̄ι-</i>
<i>φιλ-έω</i> ,	<i>θ</i>	<i>έεις</i> , <i>εῖς</i>	<i>έειτ</i> , <i>εῖτ</i>	<i>έε</i> , <i>εῖ-</i>	<i>έο</i> , <i>εῖ-</i>	<i>έε</i> , <i>εῖ-</i>	<i>έον</i> , <i>εῖ-</i>	<i>έον</i> , <i>εῖ-</i>	<i>έον</i> , <i>εῖ-</i>
<i>δηλ-όω</i> ,	<i>θ</i>	<i>όεις</i> , <i>οῖς</i>	<i>όειτ</i> , <i>οῖτ</i>	<i>όε</i> , <i>οῖ-</i>	<i>όο</i> , <i>οῖ-</i>	<i>όε</i> , <i>οῖ-</i>	<i>όον</i> , <i>οῖ-</i>	<i>όον</i> , <i>οῖ-</i>	<i>όον</i> , <i>οῖ-</i>
<i>ἐτίμ-αον</i> ,	<i>ων</i>	<i>αεις</i> , <i>ασ</i>	<i>αει</i> , <i>α</i>	<i>αε</i> , <i>α-</i>	<i>αο</i> , <i>α-</i>	<i>αε</i> , <i>α-</i>	<i>αον</i> , <i>α-</i>	<i>αον</i> , <i>α-</i>	<i>αον</i> , <i>α-</i>
<i>ἐφιλ-εον</i> ,	<i>ουν</i>	<i>εεις</i> , <i>εις</i>	<i>εειτ</i> , <i>ειτ</i>	<i>εε</i> , <i>ει-</i>	<i>έο</i> , <i>ει-</i>	<i>έε</i> , <i>ει-</i>	<i>έον</i> , <i>ει-</i>	<i>έον</i> , <i>ει-</i>	<i>έον</i> , <i>ει-</i>
<i>ἐδήλ-οον</i> ,	<i>-ουν</i>	<i>οεις</i> , <i>ους</i>	<i>οειτ</i> , <i>ουτ</i>	<i>οε</i> , <i>οι-</i>	<i>οο</i> , <i>οι-</i>	<i>οε</i> , <i>οι-</i>	<i>οον</i> , <i>οι-</i>	<i>οον</i> , <i>οι-</i>	<i>οον</i> , <i>οι-</i>
<i>τιμ-άε</i> ,	<i>α</i>	<i>αέι</i> , <i>ά-</i>	<i>δει</i> , <i>ρ̄ι-</i>	<i>αέ</i> , <i>ά-</i>	<i>δε</i> , <i>ρ̄ι-</i>	<i>αέ</i> , <i>ά-</i>	<i>δε</i> , <i>ρ̄ι-</i>	<i>αέ</i> , <i>ά-</i>	<i>δε</i> , <i>ρ̄ι-</i>
<i>φιλ-έε</i> ,	<i>ει</i>	<i>έέι</i> , <i>είτω</i>	<i>έειτ</i> , <i>είτω</i>	<i>έε</i> , <i>εί-</i>	<i>έε</i> , <i>εί-</i>	<i>έε</i> , <i>εί-</i>	<i>έε</i> , <i>εί-</i>	<i>έε</i> , <i>εί-</i>	<i>έε</i> , <i>εί-</i>
<i>δηλ-όε</i> ,	<i>ον</i>	<i>όέι</i> , <i>ούτω</i>	<i>όειτ</i> , <i>ούτω</i>	<i>όε</i> , <i>ού-</i>	<i>όε</i> , <i>ού-</i>	<i>όε</i> , <i>ού-</i>	<i>όο</i> , <i>ού-</i>	<i>όε</i> , <i>ού-</i>	<i>όο</i> , <i>ού-</i>
<i>τιμ-άω</i> ,	<i>θ</i>	<i>δηης</i> , <i>ρ̄ης</i>	<i>δηητ</i> , <i>ρ̄ητ</i>	<i>δηη</i> , <i>ρ̄η-</i>	<i>δω</i> , <i>ρ̄η-</i>	<i>δηη</i> , <i>ρ̄η-</i>	<i>δω</i> , <i>ρ̄η-</i>	<i>δηη</i> , <i>ρ̄η-</i>	<i>δω</i> , <i>ρ̄η-</i>
<i>φιλ-έω</i> ,	<i>θ</i>	<i>έης</i> , <i>ηῖς</i>	<i>έητ</i> , <i>ηῖτ</i>	<i>έη</i> , <i>ηῖ-</i>	<i>έω</i> , <i>ηῖ-</i>	<i>έη</i> , <i>ηῖ-</i>	<i>έον</i> , <i>ηῖ-</i>	<i>έον</i> , <i>ηῖ-</i>	<i>έον</i> , <i>ηῖ-</i>
<i>δηλ-όω</i> ,	<i>θ</i>	<i>όης</i> , <i>οῖς</i>	<i>όητ</i> , <i>οῖτ</i>	<i>όη</i> , <i>οῖ-</i>	<i>όω</i> , <i>οῖ-</i>	<i>όη</i> , <i>οῖ-</i>	<i>όω</i> , <i>οῖ-</i>	<i>όη</i> , <i>οῖ-</i>	<i>όω</i> , <i>οῖ-</i>

		Optative.			
		ἀσθεῖν, φίμω	ἀσθεῖν, φίς	ἀσθεῖν, φί-	ἀσθεῖν, φί-
		έσθει, οἵς	έσθει, οἵ	έσθει, οἵ-ταν	έσθει, οἵ-τε
		δέσθει, οἵς	δέσθει, οἵ	δέσθει, οἵ-	δέσθει, οἵ-

Infinitive.

		Participle.			
		τημ-άσθειν, ἀγν	τημ-άσθειν, ὁν	τημ-άσθειν, ὁν	τημ-άσθειν, ὁν,
		δηλ-άσθειν, οὖν	δηλ-άσθειν, οὖν	δηλ-άσθειν, οὖν	δηλ-άσθειν, οὖν

Attic Optative. τημφήνυ, -ης, -η ; φηλούνην, -ης, -η ; δηλούνην, -ης, -η.

Obs. This Attic form was most used in the *Sing*, though in verbs in *ἀσθεῖν* the *Plur.* is also not unfrequently found.
The 3. *Per. Pl.* in ησταν is never used in *Attic*.

H 2

2. PASSIVE VOICE.

Indicative Mood.

Present.

		Present.			
		ἀσθεῖν, ἀ-	ἀσθεῖν, ἀ-	ἀσθεῖν, ἀ-	ἀσθεῖν, ἀ-
		εῖ-μεθον	εῖ-μεθον	εῖ-μεθον	εῖ-μεθον
		οὐ-μεθον	οὐ-μεθον	οὐ-μεθον	οὐ-μεθον

<i>Imperfect.</i>	$\hat{\epsilon}\tau\mu\text{-}a\delta$, $\hat{\omega}$ - $\hat{\epsilon}\phi\lambda\text{-}e\delta$, $\hat{\omega}$ - $\hat{\epsilon}\delta\eta\lambda\text{-}o\delta$, \hat{o} - $\hat{\epsilon}\phi\lambda\text{-}e\delta$, \hat{o} - $\hat{\epsilon}\delta\eta\lambda\text{-}o\delta$, \hat{o} -	$\acute{a}\nu\eta$, $\hat{\omega}$ $\acute{a}\epsilon$, $\hat{\omega}$ - $\acute{o}\hat{\nu}\acute{e}\epsilon\eta$, $\acute{e}\bar{\iota}\text{-}T\bar{o}$ $\acute{o}\hat{\nu}\acute{d}\acute{e}\acute{o}\bar{\nu}$, $\acute{o}\bar{\nu}\text{-}$	$a'\delta$, $\acute{\omega}$ - $e'\delta$, $\acute{o}\text{-}\mu\varepsilon\theta\eta$ $\acute{e}\acute{e}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\eta$ - $\acute{o}\acute{e}$, $\acute{o}\bar{\nu}$	$\acute{a}\epsilon$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\nu}\text{-}\mu\varepsilon\theta\eta$ $\acute{e}\acute{e}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ - $\acute{o}\acute{e}$, $\acute{o}\bar{\nu}$	$\acute{a}\delta$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\nu}\text{-}\mu\varepsilon\theta\eta$ $\acute{e}\acute{e}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ - $\acute{o}\acute{e}$, $\acute{o}\bar{\nu}$
<i>Imperative.</i>	$\tau\mu\text{-}\acute{a}\delta\bar{o}\nu$, $\hat{\omega}$ $\phi\lambda\text{-}\acute{e}\bar{o}\nu$, $\hat{o}\hat{\nu}$ $\delta\eta\lambda\text{-}\acute{o}\bar{o}\nu$, $\hat{o}\hat{\nu}$	$\acute{a}\acute{\epsilon}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\epsilon}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\omega$ $\acute{o}\acute{\epsilon}$, $\acute{o}\bar{\nu}\text{-}$	$\acute{a}\acute{\epsilon}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\epsilon}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\omega$ $\acute{o}\acute{\epsilon}$, $\acute{o}\bar{\nu}\text{-}$	$\acute{a}\acute{\epsilon}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\epsilon}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ $\acute{o}\acute{\epsilon}$, $\acute{o}\bar{\nu}\text{-}$	$\acute{a}\acute{\epsilon}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\epsilon}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ $\acute{o}\acute{\epsilon}$, $\acute{o}\bar{\nu}\text{-}$
<i>Subjunctive.</i>	$\tau\mu\text{-}\acute{a}\delta\omega$, $\hat{\omega}$ - $\phi\lambda\text{-}\acute{e}\omega$, $\hat{\omega}$ - $\delta\eta\lambda\text{-}\acute{o}\omega$, $\hat{\omega}$ -	$\acute{a}\acute{\eta}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\eta}$, $\acute{e}\bar{\iota}\text{-}\tau\omega$ $\acute{o}\acute{\eta}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{\omega}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\omega}$, $\acute{e}\bar{\iota}\text{-}\mu\varepsilon\theta\omega$ $\acute{o}\acute{\omega}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{\eta}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\eta}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\omega$ $\acute{o}\acute{\eta}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{\eta}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{\eta}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ $\acute{o}\acute{\eta}$, $\acute{o}\bar{\iota}$
<i>Optative.</i>	$\tau\mu\text{-}\acute{a}\delta\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\phi\lambda\text{-}\acute{e}\bar{o}\bar{i}$, $\acute{o}\acute{\mu}\tau\eta$ $\delta\eta\lambda\text{-}\acute{o}\bar{o}\bar{i}$, $\acute{o}\acute{\mu}$	$\acute{a}\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{o}\bar{i}$, $\acute{e}\bar{\iota}\text{-}\tau\bar{o}$ $\acute{o}\acute{o}\bar{i}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{o}\bar{i}$, $\acute{e}\bar{\iota}\text{-}\mu\varepsilon\theta\omega$ $\acute{o}\acute{o}\bar{i}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{o}\bar{i}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\omega$ $\acute{o}\acute{o}\bar{i}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{o}\bar{i}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ $\acute{o}\acute{o}\bar{i}$, $\acute{o}\bar{\iota}$
<i>Infinitive.</i>	$\tau\mu\text{-}\acute{a}\delta\acute{o}$, $\acute{\hat{\omega}}$ - $\phi\lambda\text{-}\acute{e}\acute{o}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\omega$ $\delta\eta\lambda\text{-}\acute{o}\acute{o}$, $\acute{o}\acute{\mu}$	$\acute{a}\acute{\mu}\text{-}\acute{a}\delta$, $\acute{\hat{\omega}}$ - $\acute{f}\acute{\mu}\lambda\text{-}\acute{e}\acute{o}$, $\acute{o}\acute{\mu}\varepsilon\nu\delta\omega$ $\acute{\delta}\acute{\eta}\lambda\text{-}\acute{o}\acute{o}$, $\acute{o}\acute{\mu}$	$\acute{a}\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{o}\bar{i}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\eta$ $\acute{o}\acute{o}\bar{i}$, $\acute{o}\bar{\iota}$	$\acute{a}\acute{o}\bar{i}$, $\acute{\hat{\omega}}$ - $\acute{e}\acute{o}\bar{i}$, $\acute{e}\bar{\iota}\text{-}\sigma\theta\epsilon$ $\acute{o}\acute{o}\bar{i}$, $\acute{o}\bar{\iota}$	<i>Participle.</i>
					$a\delta$, $\acute{\hat{\omega}}$ - $e\acute{\delta}$, $\acute{o}\text{-}\mu\varepsilon\nu\delta\omega$ $o\acute{\delta}\acute{\eta}\lambda\text{-}\acute{o}\acute{o}$, $\acute{o}\acute{\mu}$

§ 54. Remarks on Contracted Verbs.

Obs. 1. In *Attic* Greek the contracted forms are used ; as, *τιμᾶ*, *ἐφίλουν*, *δηλοῦ*. But dissyllables in *εω* are not contracted, except into *ει* ; as, *πλέω*, *πλέομεν*, *ἐπλεον* ; but *πλεῖς*, *ἐπλει*, *πλεῖν*. Yet *δέω*, bind, in composition is found contracted ; as, *ἀναδούμενοι*, (*Thuc.* ii. 90).

Obs. 2. VERBS IN αω.

The *Ionic*—(a) uses the contracted forms ; as, *τιμᾶν*, *ἐτίμαν*.

—(b) inserts *ε* before *ω* contracted ; as, *χρέωνται* for *χρῶνται*.

—(c) puts *ε* for *α*, and leaves it uncontracted ; as, *δρέω* for *δράω*.

The *Epic*—(a) inserts a kindred vowel (*ā*, *ă*, *o*, *ω*) before *α* or *ω* contracted ; as, *δρᾶαν* for *δρᾶν*, *μενοινᾶ* for *μενοινᾶ* ; *κομώντες* for *κομῶντες*, *ἡβῶσι* for *ἡβῶσι* ; (*comp.* *φάσ*, *φῶς* *Ἐρ.* in nouns).
—(b) in some instances leaves the word uncontracted ; as, *ναιετάουσι*. (See *Thiersch. Gr. Gr.* P. 437).

The *Aeolic*—contracts *ao*, *aou* into *a* ; as, *πεινᾶμες* for *πεινάομεν*, *πεινᾶντι* for *πεινδοντι* ; (*comp.* *κριτάδ*, *κριτᾶ* *Dor.* in nouns).

The *Doric*—contracts *ae*, *aei* into *η*, *ῆ* ; as, *τιμάτε*, *-ῆτε*; *τιμάειν*, *-ῆν*.

The *Attic* does the same in the four verbs *διψάω* thirst, *πεινάω* hunger, *ζάω* live, *χράομαι* use, and sometimes in *κνάω* scrape, *σμάω* wipe, *ψάω* crumble.

Some dual forms may be added ; as, *προσηνδήτην*, &c.

Obs. 3. VERBS IN εω.

The *Ionic*—(a) generally uses the uncontracted forms ; as, *φιλέω*, *ἐφίλεον*. But *ε* is dropped before *ει*, *εο* in the 2 *Per. S. pass.* ; as, *φίλεαι* for *φιλέεαι*; *φίλεο* for *φιλέεο*.

—(b) sometimes contracts *εο*, *εου* into *ευ* ; as, *φιλέομεν*, *φιλεῦμεν* ; *φιλεον*, *φιλεῦν*. So also with *ωω*, *τιμάομσα*, (*τιμέονσα* *Ion.*), *τιμεῦσα*. This contraction is also *Doric*.

Obs. 4. VERBS IN οω.

The *Ionic*—(a) uses the contracted forms, except in the 1. *Per. S.* ; as, *δηλόω*, *δηλοῖς*, *ἐδήλουν*.

—(b) Sometimes contracts *oo*, *ooo* into *ευ* ; as, *ἐδήλουν*, *ἐδήλευν* ; *δικαιούσι*, *δικαιεῦσι*.

The *Epic* sometimes puts *οω*, *οφ* for *οον*, *οοι*—as if it was a verb in *ωω*, (see *obs. 2. Ep. a.*)—as, *ἀρώσι* for *ἀρόουσι*, *ἀρόψευ* for *ἀρόουεν*.

Obs. 5. Instead of verbs in *εω* and *οω* the *Ionic* and *Epic* sometimes have *ωω* ; as, *πλάω* sail, for *πλέω*; *ἰδράω* sweat, for *ἰδρόω*.

Obs. 6. The two verbs *ἰδράω* sweat (*Ion.*) and *ῥιγδῶ* am chilled, are sometimes contracted like verbs in *αω* ; as, *ἰδράῃ* for *ἰδροίη*, *ῥιγδῶν* for *ῥιγδῶν*. (*comp. Obs. 4. Ep.*).

Obs. 7. Some verbs in *Ionic* and *Doric* have a peculiar contraction in the middle ; as, *ἐβόησα*, *ἐβῶσα*.

FORMATION OF TENSES.

§ 55. In the active voice,—the *Principal* tenses are derived from the crude-form of the verb ;—the *Historic* tenses from the *Principal* ones.

1. When the crude-form has been altered in the Present, the alteration sometimes remains in almost all the tenses, but generally in the Imperfect only.

Obs. When the crude-form of a verb *begins* and *ends* with an aspirate, the *first* aspiration is dropped when the *last* can be retained, but is restored whenever the last disappears; thus, (*see Rules of Euphony*, § 8.b.3.)

[έχω.]	έχω have,	έξω	έσχηκα	έσχον.
[θάφ.]	θάπτω bury,	θάψω	τέθαμμαι	έταφην.
[θρεφ.]	τρέφω nourish,	θρέψω	τέτροφα	τέθραμμαι
(Inf. τετράφθαι <i>Xen. Hist.</i> 1.3.24.)				έτραφην.
[θρεψ.]	τρέχω run,	θρέψομαι	(commonly δραμοῦμαι).	
[θρυψ.]	θρύπτω break,	θρύψω		έτρυψην.
[θυψ.]	τύψω smoke,	θύψω	τέθυμμαι	έτύψην.

2. In the 3rd Conj., verbs in ζω always have the vowels *a*, *i*, *u*, short in the penultima of the Future and Perfect; as,

θαυμάζω wonder, θαυμάσω, τεθαύμάκα,
οίκτιζω pity, -ϊσω, -ϊκα. | ἐρπύζω creep, -ϋσω.

3. In the 5th Conj. a short vowel is generally lengthened in all tenses where it is followed by a consonant. Hence *a*, *ε*, *o*, become *η*, *ω*, in conjugating the verb; as,

τιμάω, -ήσω, -ηκα | φιλέω, -ήσω, -ηκα | δηλόω, -ώσω, -ωκα.

Obs. 1. *Verbs in αω.*

(a) When *α* is preceded by a vowel or *ρ* it is generally retained long, and not changed to *η*; as,

έδω suffer, έᾶσω, εῖλακα | δράω do, δρᾶσω, δέδρακα.

Also without a vowel or *ρ* preceding; as,

θοινάω feast, -ᾶσομαι, -ήσομαι		πάδομαι acquire, -ᾶσομαι.
πεινάω hunger, -ῆσω, -ᾶσω later.		ποινάδομαι punish, -ᾶσομαι.

Some on the contrary with a vowel or *ρ* have *η*; as,
βοάω shout, -ήσομαι | χράν answer, -ῆσω | χρδομαι use, -ήσομαι.
ἀλοάω thresh, -ῆσω, (-ᾶσω late). | περάω (*Ep.*) sell over, -ᾶσω.

(b) Some verbs in *αω* keep the *α* short; as,

γελάω laugh, -ᾶσομαι.		κλάω break, -ᾶσω		σπάω draw, -ᾶσω.
θλάω bruise, -ᾶσω.	[πάδομαι], taste, -ᾶσομαι		χαλάω loose, -ᾶσω.	

Add the *Epic* ἐτάλασσα as if from [ταλάω] endure.

So with other verbs which have a crude-form in *ǎ*; as,

ἄγαμαι, [ἄγǎ.], admire, -ᾶσομαι		κρεμάννυμι, [κρεμǎ.], hang, -ᾶσω
δαίλομαι, [δǎ.], divide, -ᾶσομαι		μαίομαι, [μǎ.], desire, -ᾶσομαι
ἐλαύνω, [ἐλǎ.], drive, -ᾶσω		ναίω, [νǎ.], dwell, -ᾶσομαι

ἔραμαι, [έρă.], love, 1.A.-άσμην	πετάννυμι, [πετă.], spread, -άσω
ἱλάσκομαι, [ίλă.], appease, -άσομαι	σκεδάννυμι, [σκεδă.], scatter, -άσω
*κεράννυμι, [κερă.], mix, -άσω	φθάνω, [φθă.], anticipate, -άσω.

(c) The following are short in the *Passive* only ; as,
 βαίνω go, βέβαμαι, ἔβαθην. | θέτημι set up, ἐστόμαι, ἐστάθην.
 [φάω] kill, πεφάμαι Ep. | φημι say, (πέφαμαι late) -ασμαι.

(d) The verbs καίω burn (*κάω Att.*), and κλαίω weep (*κλάω Att.*), have lost *v* (or *F.*), which reappears in the other tenses ; as, καίω, καίσω, κέκανκα. | κλαίω, -αύσομαι (or -αύσω, -αήσω, -αήσω). Also δαίω burn, has P.P. δέδαυμαι.

Obs. 2. Verbs in εω.

(a) Some verbs in εω keep the ε short throughout ; as,	
ἀκηδέω neglect, -έσω.	ζέω boil, -έσω.
ἀλέω grind, -έσω.	λοέω wash, -έσω.
ἀρκέω suffice, -έσω.	νεικέω chide, -έσω.
ἐμέω vomit, -έσω.	ξέω scrape, -έσω.

So with other verbs which have a crude-form in ε ; as,

ἀρέσκω, [άρε.], please, -έσω.	ἔννυμι †, [έ.], clothe, -έσω.
ἄχθομαι, [άχθε.], am vexed, -έσομαι.	δόλλυμι, [όλε.], destroy, -έσω.
εἰμι, [έσ.], am, -έσω.	στορέννυμι, [στορε.], strew, -έσω.

(b) Some Verbs keep the ε in some tenses only ; as,
 αἰνέω praise, -έσω, -εσα *Att.* -ήσω, -ησα *Ion.* P. -εκα ; 1.A.P. -έθην.
 γαμέω marry, F. -έσω, -ώ *Att.* -ήσω ; 1.A.P. -έθην, (-ήθην late).
 αἴρεω take, 1.A.P. -έθην. δέω bind, P.A. -εκα ; P.P. -εμαι, 1.A.P. -έθην.
 καλέω call, F. -έσω ; 1.A. -εσα. πονέω toil, -ήσω, -ησα ; (έσω, εσα late).
 κοτέω am angry, F. -έσομαι ; 1.A. -εσάμην.
 ποθέω regret, „, -έσομαι, -ήσω ; 1.A. -εσα, -ησα.

So with other verbs which have a crude-form in ε ; as,
 κορέννυμι, [κορε.], satiate, -έσω ; 1.A.-εσα ; P.P. -εσμαι, -ημαι ; 1.A.P. -έσθην.
 σβέννυμι, [σβε.], quench, -έσω, -ήσομαι ; 1.A.-εσα ; P.P. -εσμαι ; 1.A.P. -έσθην.

The ε found only in—

F. and 1.A. μάχομαι fight, -έσομαι, (-οῦμαι *Att.*), -ήσομαι *Ep.* 1.A. ε and η.
 δέω smell, -έσω *Ion.* -ήσω ; 1.A. -εσα *Ion.* -ησα.

1.A. κῆδομαι grieve, (-εσάμην rare)-ησάμην. πίμπρημι burn, (-εσαραρε)-ησα.	
P.P. ἀφαίσκω fit, -εμαι late <i>Epic.</i>	δρυνμι rouse, -εμαι <i>Ep.</i>
1.A.P. ἀλθομαι get well, -έσθην.	ἔχω, [έχ. or σχε.], have, -έσχέθην.
(εἴρω <i>Ion.</i>), [ρε.], tell, -έθην, -ήθην.	ἴημι, [έ.], send, -έθην, είθην.
εύνδω, [εύνα or ε.], lull, -έθην, -ήθην.	νέμω distribute, -έθην, -ήθην.
εύρισκω, [εύρε.], find, -έθην.	τίθημι, [θε.], place, -έτεθην.

(c) A few verbs in εω have lost *v* (or *F.*) in the Pres. which reappears in other tenses ; as, θέω run, θεύσομαι.

νέω swim, νεύσομαι | πνέω breathe, πνεύσομαι | δέω flow, δεύσομαι.
 πλέω sail, πλεύσομαι | χέω pour, χεύσω *Ep.*, χέω *Att.* P. κέχυκα.

* P.P. κεκέρασμαι or κέκραμαι ; 1.A.P. ἐκεράσθην or ἐκράθην.

† Mostly in composition ἀμφιέννυμι.

Obs. 3. Verbs in οω.

- (a) One verb in οω keeps ο short, ἀρόω plough, -όσω.
 also, ὅμνυμι, [όμο.], swear, (-όσω), -οῦμαι. ὅνομαι, [όνο.], scorn, -όσομαι.
 (b) The following have ο short in the Passive only,
 δίδωμι, [δο.], give, δέδομαι, ἐδόθην. | πίνω, [πο.], drink, πέπομαι, ἐπέθην.

Obs. 4. Verbs in ιω.

The Verb φθίω (*Ep.*) or φθίνω waste, varies in quantity;
Ep. F. φθίσω; 1.A. ἐφθίσα; (*Att.* -ϊσω, -ϊσα); P.P. ἐφθίμαι; 1.A.P. ιθην.

Obs. 5. Verbs in υω.

Verbs in υω vary much in the quantity of the υ;

(a) υ long throughout.

ἀσω dry, (ü rare).	εἰλίνω (ü rare)	κνύω scrape.	πιδύομαι gush.
ἀχλύω am dark.	έρπινω creep.	μηνύω (ü rare).	ταρχύω bury.
βρευθύομαι stalk.	θύω, rage.	μηρύομαι draw.	τρύω wear out.
(θύω) stop up.	ἰσχύω am strong.	μύνω wink, (1.A. ü ν)	ὕω rain.
δακρύω weep (ülate)	καττίνω patch.	πηδύω gush.	φιτύω plant.

(b) υ short throughout.

ἀμπνύω breathe.	ἀφίω pour out.	ἐντίω prepare.	μεθύω am drunk.
ἀνίω finish.	βρύω sprout.	κλύω hear.	πτύω (üω), spit.
ἀρύω draw water.	(ἐλκύω) draw.	(κύω) kiss.	τανύω stretch.
and all in υω from verbs in υμι; as, ἄγνυμι break, ἄγνυω.			

(c) υ common (or short) in Pres.; in other tenses long.

ἀλῶ <i>Att.</i> (ü <i>Ep.</i>), am moved.	βλύνω bubble up.	ξύω polish.
ἀρτίω <i>Att.</i> (ü <i>Ep.</i>), prepare.	γηρύω utter.	διζύω lament.
ἰδρύω <i>Att.</i> (ü <i>Ep.</i>), set up.	κορθύω heap up.	πληθύω abound.
καλύω tragic, (ü comic), hinder.	ἐρητύω restrain.	ποιπνύω bustle.
ἀπύω, sound.	ἡμύω bend.	φλύω boil up.
κύω teem.	ἰθύω rush.	φύω produce.
the rest have ü or ü in Pres.	κακύω lament.	ώρύομαι howl.

(d) υ varying in different tenses.

δῦω put in, üσ, üκ, üμ, üθ.	θῦω (ü rare), sacrifice, üσ, üκ, üμ, üθ.
ἐλινύω rest, (üσω rare) üσ.	λιτώ loose, üσ, üκ, üμ, üθ.
ἐρύω drag, üσ, üμ.	

§ 56. *Present—Active and Passive.*

1. The Present—active adds ω—passive adds ομαι—to the crude-form of the verb; as, [λεγ.], λέγ-ω, λέγ-ομαι.

Obs. The Present has no *temporal affix*, ω and ομαι being only endings of the 1st Person.

2. The crude-form of many verbs is altered in the Present by the addition or change of letters; as, [τυπ.], τύπ-τω.

Obs. 1. Alteration in the *Present* and *Imperfect* only.

$\pi\tau$ for π ; as, $\tau\acute{u}pt\omega$ strike, [τυπτ.]	ζ for δ ; as, $\phi\rho\acute{a}\zeta\omega$ say, [φραδ.]
„ β ; „ $\kappa\rho\acute{u}pt\omega$ hide, [κρυβ.]	„ γ ; „ $\kappa\rho\acute{a}\zeta\omega$ cry, [κραγ.]
„ ϕ ; „ $\rho\acute{a}pt\omega$ sew, [ραφ.]	„ $\gamma\gamma$; „ $\kappa\lambda\acute{a}\zeta\omega$ ring, [κλαγγ.]
$\sigma\sigma$ „ κ ; „ $\phi\rho\acute{i}s\sigma\omega$ shudder, [φρικ.]	$\kappa\tau$ „ κ ; „ $\tau\acute{e}kt\omega$ bear, [τεκ.]
„ γ ; „ $\tau\acute{a}s\sigma\omega$ order, [ταγ.]	$\lambda\lambda$ „ λ ; „ $\psi\acute{a}ll\omega$ play, [ψαλ.]
„ χ ; „ $\dot{\delta}\rho\acute{u}s\sigma\omega$ dig, [όρυχ.]	$\mu\nu$ „ μ ; „ $\kappa\acute{a}m\omega$ toil, [καμ.]
„ τ ; „ $\acute{e}\rho\acute{e}s\sigma\omega$ row, [έρετ.]	αi „ α ; „ $\phi\acute{a}i\omega$ shew, [φαν.]
„ θ ; „ $\kappa o\rho\acute{n}s\sigma\omega$ arm, [κορυθ.]	ϵi „ ϵ ; „ $\acute{e}\gamma\acute{e}i\omega$ raise, [έγερ.]

also in more irregular verbs,

αv added; as, $\delta\alpha\rho\acute{h}\alpha n\omega$ sleep, [δαρθ.]	νe added; as, $\iota\kappa\acute{e}\omega m\alpha i$ come, [ικ.]
αu „ $\acute{a}\lambda i t\alpha i n\omega$ sin, [άλιτ.]	σk „ $\phi\acute{a}sk\omega$ say, [φα.]
$\epsilon\theta$ „ $\phi\acute{e}g\acute{e}\theta\omega$ burn, [φλεγ.]	$\iota s k$ „ $\acute{e}\nu r\acute{i}s k\omega$ find, [εύρ.]

(a) The changes in $\sigma\sigma$, ζ , $\lambda\lambda$, are only euphonic; these letters being equivalents for a consonant followed by ϵ ; as, $\phi\rho\acute{i}s\sigma\omega$ for $\phi\rho\acute{i}k\epsilon\omega$, $\phi\rho\acute{a}\zeta\omega$ for $\phi\rho\acute{a}d\epsilon\omega$, $\psi\acute{a}ll\omega$ for $\psi\acute{a}l\epsilon\omega$, just as in comparatives $\eta\sigma\sigma\omega n$ for $\eta\kappa\acute{e}\omega n$, $\mu e\acute{e}\omega n$ for $\mu e\acute{g}\acute{e}\omega n$, $\mu\acute{a}ll\omega n$ for $\mu\acute{a}lli\omega n$: (§32.3.*obs.3.*).

(b) In $\beta\alpha\acute{a}\omega$ go, [βα.], ν has been inserted; and even $\phi\acute{a}i\omega$ may be traced to [φα.], as seen in $\phi\acute{a}\omega$ light, though the ν remains throughout the verb.

(c) For $\kappa l\alpha i\omega$, $\pi\lambda\acute{e}\omega$ &c. see § 55.3.*obs.1*, *d. obs.2.c.*

Obs. 2. Alteration continuing in other tenses; the simple root of the verb being generally seen in 2.Aorist.

η for α ; as, $\tau\acute{h}\kappa\omega$ melt, $\tau\acute{h}\kappa\omega$, $\tau\acute{e}t\kappa\kappa\alpha$,	2.A. $\acute{e}-\tau\acute{a}k-\eta\omega$.
„ ι ; „ $\lambda e\acute{i}\omega$ leave, $\lambda e\acute{i}\omega$, $\lambda e\acute{l}\omega i\kappa\alpha$,	„ $\acute{e}-\lambda i\pi-\omega$.
„ ν ; „ $\phi e\acute{e}\omega$ flee, $\phi e\acute{e}\omega$, $\pi\acute{e}\phi e\acute{e}\omega$,	„ $\acute{e}-\phi\acute{e}\gamma-\omega$.
„ σ ; „ $\acute{a}ko\acute{i}\omega$ hear, $\acute{a}ko\acute{i}\omega$, $\eta\kappa\acute{o}u\kappa\alpha$ Dor. 2.P. $\acute{a}k-\eta\kappa\acute{o}-\alpha$.	

(a) The following have a double crude-form, $\kappa l\acute{i}\omega$ lean, [κλιν. or κλι.]; $\kappa r\acute{i}\omega$ judge, [κριν. or κρι.]; $\kappa t\acute{e}i\omega$ kill, $\tau\acute{e}i\omega$ stretch, $\pi\acute{l}\acute{u}n\omega$ wash.

(b) For a reduplication in the Present see *Reduplication*.

§ 57. *Imperfect—Active and Passive.*

The Imperfect—active adds $\sigma\sigma$ —passive adds $\sigma\mu\eta\sigma$ —to the crude-form of the Present, and prefixes the augment; as, $\tau\acute{u}pt\omega$, $\acute{e}-\tau\acute{u}pt\sigma\omega$; $\tau\acute{u}pt\omega$ - $\mu\eta\sigma$, $\acute{e}-\tau\acute{u}pt\sigma\omega$ - $\sigma\mu\eta\sigma$.

Obs. The Imperfect follows all the changes and irregularities of the Present, and differs from it only in the augment and the personal affixes.

§ 58. *The Augment.*

1. The *Augment* is used in all the *historic* tenses, but only in the Indicative mood.

Obs. The verb $\acute{a}g\acute{u}nu\mu\iota$ break, sometimes (especially in *Ionic*) retains the augment in other moods; as, 1.A. *Part.* $\acute{e}d\acute{e}gas$; 2.A.P. *Subj.* $\acute{e}a\gamma\acute{a}\omega$, *Part.* $\acute{e}a\gamma\acute{e}\iota\sigma$.

The 2.A. $\acute{e}l\acute{e}\sigma\omega$, which keeps ι throughout, has probably no augment.

2. The Augment is of two kinds *syllabic* and *temporal*.

(a) *The syllabic Augment.*

1. The *syllabic* augment prefixes ϵ , when the verb begins with a consonant; as, $\tau\acute{u}\pi\tau\omega$, $\epsilon\text{-}\tau\acute{u}\pi\tau\omega$.

2. When the verb begins with ρ , the ρ is doubled after the augment; as, $\rho\acute{i}\pi\tau\omega$ cast, $\epsilon\rho\text{-}\rho\acute{i}\pi\tau\omega$.

Obs. 1. The letter ρ (*hr* or *rh*) was probably once a double letter (see *Prosody*); and several other letters are doubled in the same way in *Epic*; as,

$\delta\epsilon\delta\omega$ fear,	$\epsilon\delta\delta\epsilon\sigma\alpha$	$\mu\epsilon\iota\tau\omega$ obtain,	$\epsilon\mu\mu\tau\omega$,
$\lambda\iota\sigma\sigma\omega$ pray,	$\epsilon\lambda\lambda\iota\sigma\mu\eta\eta$	$\sigma\epsilon\mu\omega$ urge,	$\epsilon\sigma\sigma\epsilon\mu\omega$.

Obs. 2. The verb $\rho\acute{e}\zeta\omega$ do, seldom doubles the ρ ; as, $\epsilon\rho\acute{e}\zeta\omega$, $\epsilon\rho\acute{e}\zeta\omega$. So $\rho\acute{\alpha}\pi\tau\omega$ sew, $\epsilon\rho\acute{\alpha}\pi\tau\omega$ (*Od.* π. 379). $\rho\acute{i}\pi\tau\omega$, $\epsilon\rho\acute{i}\pi\tau\omega$ (*Pind. Pyth.* vi. 37.).

(b) *The temporal Augment.*

1. The *temporal* augment lengthens the first letter, when the verb begins with a changeable vowel or diphthong.

2. Changeable vowels are a, ϵ, o ; diphthongs ai, au, ou ; thus a makes η ; as, $\dot{\alpha}y\epsilon\iota\tau\omega$ collect, $\eta y\epsilon\iota\tau\omega$.

ϵ	„	η ; „	$\dot{\epsilon}\lambda\pi\acute{\iota}\zeta\omega$ hope,	$\eta\lambda\pi\acute{\iota}\zeta\omega$.
o	„	ω ; „	$\dot{o}\rho\acute{u}\sigma\tau\omega$ dig,	$\omega\rho\acute{u}\sigma\tau\omega$.
ai	„	η ; „	$\dot{a}\iota\acute{r}\acute{\epsilon}\omega, -\hat{\omega}$ take,	$\eta\acute{r}\acute{\epsilon}\omega, -\omega$.
au	„	$\eta\upsilon$; „	$\dot{a}\nu\acute{g}\acute{\alpha}\nu\omega$ increase,	$\eta\acute{g}\acute{\alpha}\nu\omega$.
ou	„	ω ; „	$\dot{o}\iota\acute{k}\acute{\iota}\omega$ found,	$\omega\acute{k}\acute{\iota}\omega$.

3. The other vowels and diphthongs remain unchanged, but short i or u become long; as,

$\eta, \dot{\eta}\kappa\omega$ am come,	$\dot{\eta}\kappa\omega$.	$\epsilon i, \dot{\epsilon}i\kappa\omega$ yield,	$\dot{\epsilon}i\kappa\omega$.
$\omega, \dot{\omega}\phi\acute{e}\acute{l}\acute{\epsilon}\omega$ help,	$\dot{\omega}\phi\acute{e}\acute{l}\acute{\epsilon}\omega$.	$\epsilon u, \dot{\epsilon}u\acute{n}\acute{a}\omega$ lull,	$\dot{\epsilon}u\acute{n}\acute{a}\omega$.
$i, \dot{i}k\acute{e}t\acute{e}\acute{\nu}\omega$ beg,	$\dot{i}k\acute{e}t\acute{e}\acute{\nu}\omega$.	$\epsilon o, \dot{\epsilon}o\acute{u}\acute{t}\acute{\alpha}\acute{\zeta}\omega$ wound,	$\dot{\epsilon}o\acute{u}\acute{t}\acute{\alpha}\acute{\zeta}\omega$.
$u, \dot{u}\phi\acute{a}\acute{l}\acute{\nu}\omega$ weave,	$\dot{u}\phi\acute{a}\acute{l}\acute{\nu}\omega$.		

4. Some verbs, beginning with ϵ , change ϵ into $\epsilon\acute{i}$ with the augment; as, $\dot{\epsilon}\acute{a}\omega$ suffer, $\epsilon\acute{i}\omega\tau\omega$, $\epsilon\acute{i}\alpha\kappa\omega$.

$\epsilon\acute{\theta}\acute{\iota}\acute{\zeta}\omega$ accustom.	$\epsilon\acute{\theta}\acute{\iota}\acute{\zeta}\omega$	$\dot{\alpha}i\acute{r}\acute{\epsilon}\omega$ take, 2.A. $\epsilon\acute{i}\lambda\omega$.	$\dot{\epsilon}\rho\acute{p}\omega, \dot{\nu}\acute{\zeta}\omega$, creep.
$\epsilon\acute{\theta}\acute{\omega}$ am wont, P.P. $\epsilon\acute{\iota}\omega\theta\omega$.	$\epsilon\acute{\theta}\acute{\omega}$	$\dot{\epsilon}\nu\mu\mu\iota\tau\omega$ clothe, P.P. $\epsilon\acute{i}\mu\mu\omega$.	$\dot{\epsilon}\rho\acute{u}\omega$ draw.
$\dot{\epsilon}\acute{l}\acute{i}\sigma\tau\omega$ roll.	$\dot{\epsilon}\acute{l}\acute{i}\sigma\tau\omega$	$\dot{\epsilon}\mu\mu\omega$ follow.	$\dot{\iota}\sigma\tau\eta\mu$, Plup. $\epsilon\acute{i}\sigma\tau\eta\mu$.
$\dot{\epsilon}\acute{l}\acute{k}\omega, -\acute{\epsilon}\omega, -\acute{u}\omega$, drag.	$\dot{\epsilon}\acute{l}\acute{k}\omega, -\acute{\epsilon}\omega, -\acute{u}\omega$	$\dot{\epsilon}\mu\mu\omega$ handle.	$\dot{\epsilon}\sigma\tau\mu\omega$ feast.
also $\dot{\epsilon}\acute{l}\acute{k}\omega$ ulcerate in <i>Ionic</i> has ϵi or η with the augment.		$\dot{\epsilon}\rho\acute{g}\acute{\alpha}\acute{\zeta}\omega$ work.	$\dot{\epsilon}\chi\omega$ have.

Obs. 1. The verb ἔστραζω keep feast (*δράζω Ion.*) augments the second vowel ; as, ἔώρταζον. So P. ἔσουκα am like, Plup. ἔψκειν. ἔσλπα have hoped, ἔώλπειν : ἔσργα have worked, ἔώργειν.

Obs. 2. DIALECTS.

The *Ionic* often omits the *temporal* augment, and sometimes the *syllabic*.

Poets (except *Attic*) omit or retain the augment according to the metre or rhythm.

The *Attic* does not omit the augment, except sometimes in the *Pluperfect*, and in the word ἔχρην or χρῆν.

The *Ionic* and *Doric* instead of an augment add σκον to the *Imperfect* and *Aorists* ; as, τύπτεσκον, τύψασκον.

(c) *Explanation of the Augment.*

Obs. 1. The augment seems to be ε, prefixed to all verbs, whether beginning with a consonant or vowel ; hence

(a) When a verb begins with a *consonant* the ε remains, and makes the *syllabic* augment.

(b) When a verb begins with a *changeable vowel* the ε is contracted with it, and makes the *temporal* augment.

(c) Some beginning with ε contract the ε ε into ει instead of η, and make ἔχω, εεχδν, ειχον.

(d) The unchangeable vowels absorb the ε, and remain unaltered.

Obs. 2. Sometimes ε, (syllabic augment), remains before a vowel ; as, ἀγνυμι break, 1.A. ἔαξα or ἤξα, P. ἔαγα.

ἀλίσκομαι am taken, 2.A. ἔāλων or ἤλων, P. ἔāλωκα or ἤλωκα.

ἀνδάνω please, ἔāδον, ἔāδα. ὠθέω thrust, ἔώθεον, ἔώκα.

οὐρέω, ἔούρεον, ἔούρηκα. ὀνέομαι buy, ἔωνεδμην, ἔώνημα..

also ἄπτω fasten, 1.A.P. ἤφθην, but Il.v.543. ἔάφθην.

In the same way, ἔσουκα (*οίκα Ion.*), ἔσλπα, ἔσργα.

Some of these seem to have lost a F, or other consonant ; as, ἔαξα for ἔεαξα, ἔσλπα for ἔεσλπα, ἔσργα for λέλοικα ?

Other *Epic* instances might be added ; as, ἔειπον for ἔεειπον.

(d) *Deficiency in the Augment.*

Obs. 1. Sometimes ā is unaugmented ; as, [ἀδέω], am sated, ἀδηκα Ep.

āw sate, ἄστρα Ep. ἀνāλῶ expend, ἀνāλουν, ἀνāλωκα, old Att.

Sometimes ā, followed by a vowel, is made long ; as, ἄημι,āω,blow,āην,āον | [āιω]blow,āιονEp. | ἄηδίζω disgust, ἄηδιζον. [āέω]sleep,āεσαEp. | ἄāω hear, ἄāον | ἄηθέσσωam unused,āήθεσσον Yet ἄταīω has ἄπήīσα (*Her.ix.93.*). ἄνωγα poet. has no augment.

Obs. 2. The augment is omitted with ε in ἔζομαι sit, ἔζόμην. also ἔλληνίζω grecise, ἔλ- or ἤλληνίσθην, ἔλ- or ἤλληνισμα.

Obs. 3. The following are sometimes found without augment, but perhaps incorrectly in *Attic* (see *Elmsl. ad Bacch.686*).

αναινω dry	οιμάζω cry	οἰστρέω persecute
οιακοστροφέω steer	οινίζομαι get wine	οιωνίζομαι angur.
οικουρέω keep home	οινδομαι drink	

(e) Redundancy in the Augment.

Obs. 1. The diphthong *ei* is sometimes augmented (in *Attic*) in εικάζω conjecture, ηκαζον &c.

Add to which ελμι go, ηια, ηια, ηειν. οιδα (ειδώς) know, ηδειν.

Obs. 2. The diphthong *eu* is sometimes augmented in *Attic*, and becomes ην; as, εῦδω sleep, ηδον : εῦχομαι pray, ηὐχόμην.

Obs. 3. A few verbs have a *double augment*, prefixing the *syllabic* to the *temporal*; as,

δράω see, ἔώρων, ἔώρακα : ἀνοίγω open, ἀνέψηγον, ἀνέψχα.

Also sometimes in *non-Attic* writers

ἀνδάνω please, οικέω dwell, οινοχοέω pour out wine.

Obs. 4. Three verbs beginning with a consonant have sometimes η instead of *e*, as if the *temporal* had been added to the *syllabic*; βούλομαι wish, δύναμαι am able, μέλλω am about.

§ 59. Augment of compound verbs.

1. Compound verbs generally take the augment in the beginning; as, φιλοσοφέω study wisdom, ἐφιλοσόφεον, ἀφρονέω am foolish, ηφρόνεον.

Obs. Yet ιπποτροφέω keep horses, has ιπποτετρόφηκα (*Lycurg.* 167. 43); and ἄριστοποιέομαι dine, ηριστοπεποίημαι (*Xen. Hist.* iv. 5. 8.)

2. Verbs compounded with a *preposition* take the augment in the middle, between the preposition and the verb; as, προσφέρω offer, προσέφερον. (*See* § 111. *a.2.*)

Obs. 1. Verbs compounded with a preposition are hardly considered as forming one word, and they are often separated in *Homer*; hence they take the augment at the beginning of the verb, not before the preposition. (*See* § 111. *obs. 1.*)

Obs. 2. Even verbs derived from compound nouns, if there is a preposition in them, commonly have the augment in the middle, although the component parts could not be separated; as, προφασίω make excuse, (from πρόφασις), προεφάσιον.

Obs. 3. Some compounds which seem to have lost the meaning of the preposition, or to have become familiar in their use, have the augment in the *beginning*; as,

ἀμπισχνέομαι wear, ημπισχνεύμην	ἐπίσταμαι know, ηπιστάμην
ἀμφιγνοέω doubt, ημφιγνύεον	καθέζομαι sit, ηκαθεζόμην†
ἀμφιέννυμ clothe, ημφιέσα	καθίζω set, ηκαθίζον†
ἀφίημ dismiss, ηφίουν†	κάθημαι sit, ηκαθήμην†
so from μεθῆμι let go, μεμετιμένος (<i>Herod.</i> vi. 1.)	

† Also ἀφίουν, καθεζόμην, κάθιζον, καθήμην.

Obs. 4. Some are augmented either in the *beginning* or *middle*; as, ἀναλῶ spend, 1.A. ἀνήλωσα or (*ἡνάλωσα late*). (§ 58.d.*obs.1.*)

ἀνοίγω open, 1.A. ἀνέφεξα, *κενφέξα Ion.* (*ἥνοιξα late*).

ἔγγυά betrothe, Imp. ἐνεγύών or ἡγγύών.

ἐναρπω kill, 2.A.M. ἐνηράμην, 2.A.A. *ἥναρον.*

καθεύδω sleep, *καθηῦδον*, καθεῦδον, or ἐκάθευδον.

Obs. 5. Some are augmented both in the *beginning* and *middle*; as, ἀμπέχομαι wear, *ἡμπειχόμην* | ἀνορθόω raise, *ἡνώρθοον*
ἀμφιγυνέω, *ἡμφιγυνέον*, (*obs. 3.*) | ἀνοχλόω disturb, *ἡνώχλοον*
ἀνέχομαι endure, *ἡνειχόμην* | παροινέω insult, *ἐπαρφύνεον.*

Obs. 6. Some are augmented in *three ways*; as,
ἀμφισβῆτέω doubt, *ἡμφισβήτεον*, ἀμφεσβήτεον, *ἡμφεσβήτεον.*
ἀντιβολέω meet, *ἡντιβόλεον*, ἀντεβόλησα, *ἡντεβόλεον.*
So διαιτάω arbitrate, διάκονέω minister, though not really compounded
with διά;

διαιτάω, 1.A. ἐδιαιτησα, *διήτησα*, ἐδιήτησα.
διάκονέω, *ἐδιακόνησα*, *διηκόνησα*, *ἐδιηκόνησα.*

Obs. 7. Compounds with δυσ and εὐ have the augment in the *beginning*, (or none at all with εὐ), when the verb begins with a consonant or unchangeable vowel,—in the *middle*, when it begins with a changeable vowel; as,
δυστυχέω fail, *ἐδυστύχεον*; δυσαρεστέω displease, *δυσηρέστεον.*
δυσωπέομαι am shamed, *ἐδυσωπεόμην.*
εὐτυχέω succeed, *ηντύχεον*; εὐεργετέω benefit, *εὐηργέτεον.*
εὐωχέω feast, *εὐώχεον.*

§ 60. Future—Active and Middle.

1. The Future—active adds Σω—middle adds Σομαι—to the crude-form of the verb; hence

Conj. 1. τύπτω, for τυπ-σω, *τύψω*, *τύψομαι.*

„ 2. τάσσω, „ *ταγ-σω*, *τάξω*, *τάξομαι.*

„ 3. πείθω, „ *πειθ-σω*, *πείσω*, *πείσομαι.*

„ 5. παύω „ *παν-σω*, *παύσω*, *παύσομαι.*

Obs. The verb σπένδω pour out, makes, (*σπειδ-σω*), σπείσω, (§ 8. b.7.*obs.*).

so χανδάνω contain, [*χενδ.*], χείσομαι : *πάσχω*, [*πενθ.*], πείσομαι.

2. In the 4th, or *liquid*, Conj. the Future does not add Σ, but the penultima is always short, and the termination is ὁ circumflexed, and οῦμαι; thus,

ψάλλω play, *ψᾶλῶ*, -οῦμαι | κρίνω judge, *κρῖνῶ*, -οῦμαι
φαίνω shew, *φᾶνῶ*, -οῦμαι | αἴρω lift up, *ἄρω*, -οῦμαι

Obs. 1. The Future of Conj. 4. might be formed from the

Present by dropping the latter vowel of a diphthong in the penultimate, or the latter of two consonants, or shortening a doubtful vowel *a*, *i*, *u*.

The *Ionic* forms this Future in *εω*, whence the Attic form being contracted is circumflexed ; as, *φαίνω*, *Ion.* φανέω, -ομαι, *Att.* φανᾶ, -οῦμαι.

Obs. 2. Some irregular Futures have no Σ, though not of Conj. 4; as, *βέομαι* shall live, *Ep.* | *έσθιω* eat, *Fut.* *ἔδομαι*, *φάγομαι* late.

δῆω shall find, *Ep.* | *πίνω* drink, " *πίομαι*, *πιοῦμαι*.

κέω, κείω, shall lie, *Ep.* | *χέω* pour, " *χείω* *Ep.*, *χέω*.

Obs. 3. The ἈEOLIC FUTURE.

The Future of Conj. 4 seems originally to have had Σ, like the rest ; this is mostly seen in the *Æolic* dialect ; as,

ἀέρρω, *Æol.* for *ἀέρω*, 1.A. *ἥερσα*. | *εἵρω* connect, *ἥρσω*.

ἀποέρρω sweep away, | *-ερσα*. | *θέρομαι* warm myself, *θέρσομαι*.

ἀφαίρσκα fit, | *ἥρσα*. | *φθείρω* destroy, *φθέρσω*, -ρᾶ.

εἴλω shut in, 1.A. *ἔλσα* | *τείρω* rub, *τέρσω* | *φύρω* mix, 1.A. *ἔφυρσα*.

Also some irregular or poetic words even in *Attic* ; as,
κείρω shear, *κέρσω*, *κερῶ* | *κύρω* meet with, *κύρσω*, -ήσω
κέλλω land, *κέλσω* | *ὅρνυμι* rouse, *ὅρσω*.

Obs. 4. The ATTIC FUTURE.

(a) Futures of three or more syllables in *ἀσω*, *εσω*, *οσω*, having the antepenultima short, often drop the *σ*, and are then contracted ;

as, *ἐλαύνω* drive, *ἐλάσω*, *ἐλᾶ*, -ᾶς, -ᾶ

τελέω finish, *τελέσω*, (*τελέω* *Ion.*), *τελῶ*, -εῖς, -εῖ

δμυῦμι swear, *δμόσω* later, *δμοῦμαι*, -εῖ, -εῖται.

N.B. *δμοῦμαι* is the only instance of an *Attic Future* from *οσω*.

(b) Verbs of more than two syllables in *ιςω*, *Fut.* *ἰσω*, commonly drop the *σ* and circumflex the *ω* ; as,

κομίζω bring, *κομίσω*, *κομῶ*, *κομιοῦμαι*.

N.B. The regular form in *ισω* is seldom used.

The *Attic Future* is not confined to the *Attic dialect*.

Obs. 5. The DORIC FUTURE.

(a) The *Doric* has ξ for σ in the Future of verbs, whose Present ends in *ξω* or *ωω* ; as, *δικάξω* judge, *δικδέω* ; *γελάω* laugh, *γελάξω*.

(b) The *Doric* makes the Future of all verbs end in *ᾶ*, *οῦμαι* ; as, *τύπτω*, *τυψᾶ*, *τυψοῦμαι*.

(c) Some verbs have a Future Middle in *οῦμαι* in other dialects also, though not of the 4th Conjugation.

<i>έσθιω</i> eat, <i>ἔδομαι</i> , <i>-οῦμαι</i> later	<i>πίνω</i> drink, <i>πίομαι</i> , <i>πιοῦμαι</i>
<i>καθέζομαι</i> sit, <i>καθεδοῦμαι</i>	<i>πίπτω</i> fall, <i>πεσοῦμαι</i>
<i>κλαίω</i> weep, <i>κλαύσομαι</i> , -οῦμαι	<i>πυνθάνομαι</i> learn, <i>πενθοῦμαι</i> , -οῦμαι
<i>παίζω</i> sport, <i>παίξομαι</i> , -οῦμαι	<i>φεύγω</i> flee, <i>φεύξομαι</i> , -οῦμαι.
<i>πνέω</i> swim, <i>πλέω</i> sail, <i>πνέω</i> breathe, - <i>εύσομαι</i> or - <i>ευσοῦμαι</i> .	

Obs. 6. Irregular uses of the Future Middle. (See irreg. Verbs.)

(a) Many verbs, especially in *Attic*, use the Future Middle instead of the Active ; as, *φεύγω*, *φεύξομαι*.

(b) Some verbs use both forms with an active sense ; as, ἀρπάζω snatch, ἀρπάσω, ἀρπάσομαι.

(c) Some verbs, which have an active Future in ω , use the middle with a passive sense ; as, λέγω say, λέξω, λέξομαι shall be said.

§ 61. First Aorist—Active and Middle.

1. The First Aorist—active adds A—middle adds Αμην—to the crude-form of the Future, and prefixes the augment ; as, τύψ-ω, ἔ-τυψ-α, ἔ-τυψ-άμην.

2. In the 4th, or liquid, Conj. the penultima of the First Aorist is always made long, by changing \check{a} into η ; as, ψᾶλω, ἔψηλα. | \check{i} into \bar{i} ; as, κρῖνω, ἔκρινα. ε „, ει „, σπερῶ, ἔσπειρα. | \check{u} „, \bar{u} ; „, ἄμυνω, ἔμυνα. after ρ or a vowel the a remains long ; as, πιᾶνω make fat, ἔπιᾶνα ; περᾶνω complete, ἔπερᾶνα.

Obs. 1. Some verbs in $\alpha\imath\omega$ retain the α long in the 1. Aorist, though not preceded by a vowel or ρ ; as, κερδάνω gain, ἔκερδανα.

So ισχναίνω emaciate		λευκαίνω whiten		πεπαίνω ripen
κολαίνω hollow		δργαίνω anger		φαίνω, S. Luke, 1.79.

Obs. 2. The Future $\chi\acute{\epsilon}\omega$ has 1. Aor. ἔχεα, ἔχεστα or ἔχενα *Epi.* also εἴπα said ; φέρω bear, ζηνεγκα, ζηνεικα *Ion.* are formed without σ . and the *Epic* words

ἔκηα, ἔκεα, from καίω burn		ἡλεάμην from ἀλέομαι shun
ἔσσενα „ σεύω urge		ἔδατεδην „ δατέομαι divide.

Obs. 3. For three irregular Aorists in $\kappa\alpha$ see Verbs in $\mu\imath$.

§ 62. Perfect active—First and Second.

1. *First Perfect*—The Perfect active adds 'A(ha) or KA to the crude-form of the verb, and prefixes the reduplication.—Hence the Perfect ends in

Conj. 1. in $\phi\alpha$; as, τύπτω, τέτυφα—	i.e. τε-τυπ-ά.
Conj. 2. „ $\chi\alpha$; „, τάσσω, τέταχα—	τε-ταγ-ά.
Conj. 3. „ $\kappa\alpha$; „, πείθω, πέπεικα—	πε-πειθ-κα.
Conj. 4. „ $\kappa\alpha$; „, ψάλλω, ἔψαλκα—	ἐ-ψαλ-κα.
Conj. 5. „ $\kappa\alpha$; „, παύω, πέπαυκα—	πε-παυ-κα.

Obs. 1. Some dissyllables of Conj. 1. and 2. change ϵ into σ , in the Perfect active ; as,

κλέπτω steal, κέκλοφα		συλλέγω collect, συνείλοχα
πέμπω send, πέπρμφα		τρέφω turn, τέτροφα

πλέκω twine, πέπλοχα, -εχα | τρέφω nourish, τέτροφα
 στρέφω turn, ξστροφα | φέρω bear, [ἐνεκ.], ἐνήνοχα.
 Also with o inserted, ἄγω lead, ἀγῆχα ; ἔσθιω eat, ἔδηδοκα.

Obs. 2. Dissyllables of Conj. 4, with λ or ρ, change ε into α in the Perfect active and passive ; as,

δέρω flay,	δέδαρμαι	σπείρω sow,	ἔσπαρμαι
κείρω shear,	κέκαρμαι	στέλλω send,	ἔσταλκα, -αλμαι
μείρομαι obtain,	είμαρμαι	τέλλω (in comp.)	τέταλμαι
πείρω pierce,	πέπαρμαι	φθείρω destroy,	ἔφθαρκα, -αρμαι.
also κτείνω kill, ξκτακα late ;	τείνω stretch,	τέτακα, -αμαι.	(Obs. 3.)

Obs. 3. Verbs in νω change ν into γ before κα (§ 8.6.7.b) ; as, φαίνω shew, πέφαγκα ; παροξύνω provoke, παρώξυγκα.

(a) μένω remain, μεμένηκα, inserts η; so with μ, νέμω distribute, νενέμηκα.
 (b) The five verbs κλίνω lean, κρίνω judge, κτείνω kill, τείνω stretch, πλύνω wash, drop the ν altogether; as, κέκλικα, κέκλιμαι, ξκλιθην (see obs. 2.)

2. Second Perfect—The Second Perfect adds A to the crude-form of the verb, and prefixes the reduplication ; as, φεύγω flee, πέ-φευγ-α.

The Second Perfect is fond of a long vowel or o in the penultima, and thus changes

a into η ; as, θάλλω flourish, τέθηλα.
ει „, οι ; „, λείπω leave, λέλοιπα.
ε „, ο ; „, κτείνω kill, ἔκτονα.

after ρ ᄀ remains ; as, κράζω cry, κέκραγα.

Obs. 1. Some keep α, though without a ρ ; as, ἀνδάνω please, ἔαδα. So [δαέω] learn, δέδα | κλάζω ring, κέκλαγγα | χανδάνω hold, κέχανδα. ιάχω resound, ιάχα | λάμπω shine, λέλαμπα [χλάζω] sound, κεχλάδως.

The following change their vowels unusually

δείδω fear, δέδια, δείδια *Epr.*; the 1. Perfect being δέδοικα ;
 (ἔθω) am wont, εἴθω, ξώθω *Ion.* ; στργνυμι break, ξρρωγα.

Obs. 2. The 2. Perfect rarely uses the simplest root of the verb, or omits letters which are retained in the Future and 1. Perfect ; as, φεύγω flee, φεύξομαι, [πέφευχα], 2. Perf. πέφευγα, yet, ἀκούω hear, ἀκούσομαι, ξκουκα *Dor.* ἀκ-ήκοα.

Obs. 3. The 2. Perfect is seldom found in Conj. 5., like ἀκήκοα.

Obs. 4. The 2. Perfect sometimes is the *only* Perfect, and has the same meaning as the rest of the verb ; as, φεύγω, πέφευγα.

(a) Sometimes it has a neuter sense in a verb which is transitive ; as, οὐλνυμι destroy, δλωλα am ruined.

(b) Sometimes it is connected with verbs in ομαι ; as, ξλπομαι hope, ξολπα.

From the two latter uses this has sometimes been called the *Perfect Middle*.

Obs. 5. The syncopated 2. Perfect οδα I know is thus declined,

<i>Sing.</i>	<i>oδ̄a</i>	<i>Dual</i>	<i>Plur.</i> ίσμεν, ίθμεν <i>Ion.</i>
	<i>ολσθα</i>	<i>ιστον</i>	<i>ιστε</i>
	<i>οιδε</i>	<i>ιστον</i>	<i>ιστᾶσι</i>
<i>οιδας, οιδαμεν, οιδατε, οιδασι</i> , are <i>unusual or late</i> .			
Cognate Tenses— <i>οιδα</i> , <i>ισθι</i> , <i>ειδω</i> , <i>ειδειην</i> , <i>ειδέναι</i> , <i>ειδώς</i> .			

§ 63. *Reduplication.*

Reduplication is of two kinds, *proper* and *improper*.

(a) *Proper Reduplication.*

1. The *proper* reduplication is the first consonant of the verb repeated with *ε*, when the verb begins with a single consonant, or with a mute and liquid; as, *τύπτω*, *τέ-τυφα*; *πλέκω*, *πέ-πλεχα*.

2. When a verb begins with an aspirate the corresponding soft consonant is used; as, *φεύγω*, *πέφευγα*.

Obs. 1. Verbs beginning with *γν* take the *improper* reduplication; as, *γνωρίζω* inform, *ἔγγνώρικα*.

Some with *βλ*, *γλ*, are also found with it; as,
βλαστάνω sprout, *βεβ-* or *ξβλάστηκα* | *καταγλωττίζω*, -*εγλώττισμα*.
γλύφω carve, *γέγλυμμα*, *ξγλυμμα* | *συντρέφω*, -*έτροφα* (*Hipp.*)
κλήτισμα name, *ξκλήτισμα* (*Ap. Rhod.*) | *γρηγορέω*, *ἔγρηγορηκα* (*late*).

Obs. 2. A few beginning with *λ*, *μ*, *ρ*, have *ει* for a reduplication; as, *λέγω* gather, *ειλοχα* in comp., *ειλεγμα*.

λαμβάνω take, *ειληφα*, *ειλημμα* | *λαγχάνω* obtain, *ειληχα*.
μείρομα share, *ειμαρται* fated. | *έρεω*, [*ρε-*], will say, *ειρηκα*, -*μα*.

(b) *Improper Reduplication.*

1. The *improper* reduplication is the same as the augment of the historic tenses, but remains throughout the moods.

2. The *improper* reduplication is *ε*, the *syllabic augment*, when the verb begins with two consonants or a double one; as, *φθείρω* destroy, *ἔφθαρκα*; *ψάλλω* play, *ἔψαλκα*.

When a verb begins with *ρ*, *ε* is prefixed, and the *ρ* is doubled; as, *ρίπτω* cast, *ἔρριφα* (see § 58. a. *obs.* 1).

3. The *improper* reduplication is the *temporal augment*, when the verb begins with a changeable vowel or diphthong; as, *ἔλπιζω* hope, *ῆλπικα*; *αἰρέω* take, *ῆρηκα* (see § 58. b. 2.).

4. When a verb begins with an unchangeable vowel or diphthong, no reduplication is used ; as, ἡβάω am young, ἡβηκα (see § 58.b.3).

Obs. 1. The *proper* reduplication is sometimes found with *p* ; as, βαπίω smite, βεράπισμαι, (*Anacr.*) βίπτω cast, βεριφθαι, (*Pind.*). βυπώ defile, βερυπωμένος, (*Od.*§.59). (See § 58.a.*obs.*2).

Obs. 2. Some verbs beginning with two consonants, have the *proper* reduplication ; as, κτδομαι gain, κέκτημαι or ξκτημαι.

κτενίω comb,	κεκ-	ορ ξκτένισμαι	μαμνήσκω remind,	μέμνημαι
βλάσκω go, [μολ.],	μέμβλωκα		πίπτω fall,	πέπτωκα
μηνστεύω betrothe,	μεμνήστευμαι		πτήσσω quail,	πεπτηδὸς Ep.

This seems to arise from the loss or transposition of a vowel.

Obs. 3. For other variations, see § 58.b.4,—c.*obs.*2,—d.*obs.*2,—e.*obs.*3,—§ 59.

(c) Attic Reduplication.

Some verbs beginning with *ă*, *ε*, *o*, take the two first letters of the verb besides the usual reduplication ; as, ἀκούω hear, ἀκήκοα, ἀκήκουσμαι.

Σο ἀγείρω collect,	ἀγηγερμαι	ἐρίζω strive,	ἐρήρισμαι
ἄγω lead,	ἄγηχα	ἐρχομαι come,	ἐλήλυθα
ἀλείφω anoint,	ἀλήλιφα, -ιμαι	ἐσθιω eat,	ἐδήδοκα, -εσμαι,
ἀλέω grind,	ἀλήκεκα, -εσμαι		ἐδηδα, -ομαι, Epic.
ἀραρίσκω fit,	ἀρηρα, ἀρήρεμαι	[όδύσσομαι] am angry,	όδώδυσμαι
ἀράσσω knock,	ἀρήραγμαι	ὄζω smell,	όδωδα [Ep.
ἀρδὼ plough,	ἀρήρομαι	ὅλλυμι destroy,	ὅλώλεκα, δλωλα
ἐγείρω rouse,	ἐγήγερμαι	ὄμυνμι swear,	όμώμεκα, -ομαι,
ἔλαννω drive,	ἔληλάκα, -άμαι		and ὁμώμοσμαι
ἔλέγχω convict,	ἔληλεγμαι	[δπτομαι] see δπωπα Ionic.	
ἔμεω vomit,	ἔμημεκα, -εσμαι	δρέγω stretch out,	δράρεγμαι
ἔρειδω fix,	ἔρήρεισμαι	ὅρνυμι rouse,	ὅρωρα, -εμαι, Poet.
ἔρεικω rend,	ἔρήριγμαι	δρύσσω dig,	ὅρώρυχα, -ηγμαι
ἔρειπω upset,	ἔρήριπα, -ιμαι	φέρω bear,	ἐνήνοχα, -εγμαι

also αἴρεω take ἥρηκα, ἥρημαι, (ἀραίρηκα, ἀραίρημαι, Ion.)

The *Epic* Perfects ἀλάλημαι wander, ἀλαλύκημαι am moved, are used as Presents in meaning.

Obs. 1. Verbs which have the Attic reduplication rarely use the shorter form. A few instances are found ; as, ἄγω, ἦχα in comp.; ἀκούω, ἤκουκα *Dor.*; ἐρίζω, ἤρικα in comp.; δρύσσω, ὅρνυμαι.

Obs. 2. With the Attic reduplication the penultima is short in the 1.Perfect active ; except the *Ionic* ἀραίρηκα.

Obs. 3. The 2.Perfect of ἐγείρω, ἐγήγορα seems to have a peculiar reduplication, as if it were ἐγρ-ηγρ-α with *o* inserted, as it is in ἄγηχα for ἄγηχα.

(d) Reduplication in other Tenses.

A reduplication is sometimes used in other tenses besides the Perfect.

Obs. 1. Reduplication in the Present—with a reduplication in the Present : not *ε* is commonly used, as in Verbs in *μι* ; as, γιγνώσκω know ; hence μίμνω stay, for μιμένω ; πίπτω fall, for πιπέτω. Sometimes the Present reduplication continues throughout ; as, διδάσκω teach, διδάξω, δεδίδαχα. Sometimes the Present reduplication is dropped in other tenses ; as, γιγνώσκω, γνώσομαι, ξγνωκα.

Obs. 2. Reduplication in 2.Aorist,—or Epic Reduplication.

The old *Epic* language has often a reduplication in the 2.Aorist ; as, κάμω toil, κέκαμον ; πείθω persuade, πέπιθον.

The Attic reduplication in ηγαγον from ξγω remains in prose.

The *Epic* ἐνίπτω chide, ἡνίπάπον ; ἔρύκω check, ἡρύκακον ; have a peculiar final reduplication.

Obs. 3. Reduplication in the Future.

A few reduplicated Futures are found in *Epic* ; as, πείθω persuade, πεπιθήσω ; φείδομαι spare, πεφιδήσομαι.

§ 64. Pluperfect Active.

The Pluperfect active changes the *A* of the Perfect into *EIv*, and prefixes the augment, if the verb begins with a consonant ; as, τέτυφα, έ-τετιφ-ειν.

Obs. 1. The augment is sometimes omitted in the Pluperfect, even in *Attic* ; as, προκεχωρήκει, (*Xen.Cyr.* ii.3.6).

Obs. 2. The *Epic* and *Ionic* ending of the Pluperfect is *-εα*,—thence Attic *-η* (§ 47.a.*obs.4.*) ; Thus from οδε comes Plup. ηδεα, ηδη, ηδειν.

Ep.	Old Att.	Old Att.	Old Att.
ηδεα	ηδη	ηδειν	ησμεν
ηδεας	ηδησθα	ηδεις	ηστε
ηδεε	ηδη	ηδει	ησαν

§ 65. Second Aorist—Active, Passive, Middle.

1. The Second Aorist—active adds *ov*—passive adds *ην*—middle adds *ομην*—to the *simple root* of the verb, and prefixes the augment ; as, τύπτω, έ-τυπ-ον, έ-τύπ-ην, έ-τυπ-όμην.

Obs. 1. For reduplication in 2.Aorist, see § 63.d.*obs.2.*

When the Attic reduplication is used the augment is transferred to the beginning so as to keep the penultima *short* ; thus,

άγω	ἀραίσκω	ἄρνυμι	άγνυμι
2.Aor. ηγάγον	ηράρον	ἄρορον	like ξάγην
Perf. ἀγήοχα	ἄρηρα	ἄρωρα	ξάγα

Obs. 2. Some verbs have only the 2.Aorist; as, θνήσκω die, ξθανον.

Some have both Aorists, though seldom both in common use, especially in the *active* and *middle* voices; as, κτείνω kill, ξκτείνω ; ἀλλάσσω change, ηλλάχθην, ηλλάγην. (See *Lists.*)

Obs. 3. The 2.Aorist is not found in Conj. 3 or 5, (τ , δ , θ , ζ , or a vowel), excepting a few irregular forms.

Obs. 4. In the *active* voice, when the 2.Aorist and Imperfect would be the same, the 2. Aorist is omitted or altered; as,

γράφω write, Imp. ξγραφον, 2.Aor. (ξγραφον not used.)
ἄγω lead, " ηγον, " ηγαγον altered.

Obs. 5. In the *passive* voice both Aorists are more often found in use than in the *active*; and the existence of a 2.Aorist *passive*, does not at all depend upon there being a 2.Aorist *active*.

Obs. 6. When there is an *active* and *middle* Aorist in the same verb, the *middle* generally follows the form of the *active*.

Verbs in ω seldom have an Aor. *mid.* without having an Aor. *act.*

2. The *simple root* of the verb from which the 2.Aorist is formed is often altered in the Present (see § 56.2).

3. The *simple root* may be found from the Present—

(a) by shortening or changing vowels, thus turning ϵ into α , in dissyllables having a liquid;

as, πλέκω twine, 2.Aor. έπλάκην

η „ α; „ τήκω melt, „ έτακην

αι „ α; „ φαίνω shew, „ ξφάνον

ει „ ι; „ λείπω leave, „ ξλίπον

ει „ α, before a liquid in dissyllables;

as, κτείνω kill, „ ξκτάνον

ει „ ε, before a liquid in trisyllables;

as, ἀγείρω collect, „ ηγερόμην

ευ „ υ; „ φεύγω flee, „ ξφύγον.

Obs. 1. The 2.Aorist is fond of $\ddot{\alpha}$ in the penultima; hence even τράγω eat makes ξτράγον.

Obs. 2. Some dissyllables, (i. e. monosyllabic roots), having a liquid do not change ϵ into α ; as,

θείνω strike, ξθενον | στερέω deprive, ξστέρην. | φλέγω burn, ξφλέγην.

λέγω gather, ξλέγην | τέρσομαι dry, ξτέρσην. | γίγνομαι, ξγενόμην.

τέμνω cut, ξτεμον | θέρομαι warm myself, ξθέρην.

Obs. 3. The verb πλήσσω strike makes 2.Aorist έπλήγην, retaining the η ; but in compounds, meaning 'struck with dismay', α is used; as, ξξεπλάγην.

(b) by dropping the latter of two consonants,

λ from $\lambda\lambda$; as, $\beta\acute{a}\lambda\lambda\omega$ cast, 2.Aor. $\acute{\epsilon}\beta\ddot{a}l\omega n$

ν „ $\mu\nu$; „, $\kappa\acute{a}\mu\nu\omega$ toil, „, $\acute{\epsilon}\kappa\ddot{a}\mu\omega n$.

τ „, $\pi\tau$; „, $\tau\acute{u}\pi\tau\omega$ strike, „, $\acute{\epsilon}\tau\ddot{u}\pi\omega n$.

Obs. 1. In $\delta\acute{a}k\omega$ bite, $\acute{\epsilon}\delta\ddot{a}k\omega n$, the ν is dropped from $\kappa\nu$.

Obs. 2. The $\pi\tau$ of the Pres. sometimes appears as β in the 2.Aor. as, $\beta\acute{a}\pi\tau\omega$ hurt, $\acute{\epsilon}\beta\lambda\acute{a}\beta\theta\eta\omega$. $\kappa\acute{r}\pi\tau\omega$ hide, $\acute{\epsilon}\kappa\acute{r}\bar{\upsilon}\beta\eta\omega$.

Sometimes the $\pi\tau$ appears as ϕ ; as,

$\vartheta\acute{a}\pi\tau\omega$ dip, $\acute{\epsilon}\beta\acute{a}\phi\eta\omega$ | $\theta\acute{r}\pi\tau\omega$ crush, $\acute{\epsilon}\tau\acute{r}\phi\eta\omega$ | $\beta\acute{r}\pi\tau\omega$ cast, $\acute{\epsilon}\rho\acute{r}\phi\eta\omega$

$\vartheta\acute{a}\pi\tau\omega$ bury, $\acute{\epsilon}\tau\acute{a}\phi\eta\omega$ | $\beta\acute{a}\pi\tau\omega$ sew, $\acute{\epsilon}\rho\acute{a}\phi\eta\omega$ | $\sigma\acute{a}\pi\tau\omega$ dig, $\acute{\epsilon}\sigma\acute{a}\phi\eta\omega$

This arises from β and ϕ being changed to π before τ in the Pres.

Obs. 3. In $\tau\acute{e}kt\omega$ bring forth, $\acute{\epsilon}\tau\acute{e}k\omega n$, the τ is dropped from $\kappa\tau$.

(c) by changing $\sigma\sigma$ or $\tau\tau$ to γ ; as,

$\tau\acute{a}\sigma\sigma\omega$ order, 2.Aor. $\acute{\epsilon}\tau\acute{a}\gamma\eta\omega$.

Obs. 1. The root of some verbs in $\sigma\sigma\omega$ ends in [κ. χ.], but the 2.Aorist seems always to have γ ; as, $\dot{\delta}\rho\acute{u}\sigma\sigma\omega$ dig, [$\dot{\delta}\rho\acute{u}\chi\cdot$], 2.Aor. $\dot{\omega}\rho\acute{u}\gamma\eta\omega$.

Obs. 2. Regular verbs in $\zeta\omega$ have no 2.Aor. (see above 1.*obs.* 3.) but $\chi\acute{a}\zeta\omega\mu\alpha i$ yield, makes $\kappa\acute{e}\kappa\acute{a}\delta\omega\mu\eta\omega$, *Epic.*

[$\phi\acute{a}\zeta\omega$] burst, $\acute{\epsilon}\phi\acute{a}\delta\omega\mu\omega$: $\phi\acute{a}\zeta\omega$ explain, $\acute{\epsilon}\phi\acute{e}\phi\acute{a}\delta\omega\mu\omega$ *Epic.*

and with γ in the root, $\kappa\acute{a}\zeta\omega$ ring, $\acute{\epsilon}\kappa\acute{a}\lambda\acute{a}\gamma\omega$; $\kappa\acute{a}\zeta\omega$ cry, $\acute{\epsilon}\kappa\acute{a}\rho\acute{a}\gamma\omega$.

(d) by casting out the inserted syllable

$\alpha\nu$; as, $\acute{\alpha}\mu\alpha r\acute{a}\nu\omega$ err, 2.Aor. $\acute{\eta}\mu\alpha r\tau\omega n$

$\nu\text{-}\alpha\nu$; „, $\mu\alpha n\theta\acute{a}\nu\omega$ learn, „, $\acute{\epsilon}\mu\acute{a}\theta\omega n$

$\alpha\iota\nu$; „, $\acute{\alpha}\lambda\acute{i}\alpha t\acute{a}\nu\omega$ sin, „, $\acute{\eta}\lambda\acute{e}\tau\omega n$

$\nu\epsilon$; „, $\acute{\iota}\kappa\acute{u}\nu\epsilon\omega\mu\alpha i$ come, „, $\acute{\iota}\kappa\acute{o}\mu\eta\omega n$

$\iota\sigma\kappa$; „, $\acute{\epsilon}\acute{n}\acute{r}\acute{i}\acute{s}\kappa\omega$ find, „, $\acute{\epsilon}\acute{u}\rho\omega n$

$\sigma\kappa$ with vowel transposed; as, $\theta\acute{u}\eta\sigma\kappa\omega$ die, $\acute{\epsilon}\theta\ddot{a}n\omega n$.

Obs. 1. Some disguises in the Pres. are still more irregular; as, $\acute{\phi}\acute{f}\acute{l}\acute{i}\sigma\kappa\acute{a}\nu\omega$ incur a charge, 2.Aor. $\acute{\phi}\acute{f}\acute{l}\acute{o}\nu\omega n$.

$\pi\acute{a}\sigma\chi\omega$ suffer, (for $\pi\acute{a}\theta\text{-}\sigma\kappa\omega$), „, $\acute{\epsilon}\pi\acute{a}\theta\omega n$.

$\beta\acute{a}\omega\sigma\kappa\omega$ go, (for $\mu\acute{o}\lambda\text{-}\sigma\kappa\omega$), „, $\acute{\epsilon}\mu\acute{o}\lambda\omega n$.

Obs. 2. For 2.Aorists formed like verbs in μi see *Verbs in μι*.

§ 66. Second Future Passive.

The Second Future Passive adds $\Sigma\omega\mu\alpha i$ to the crude-form of the Second Aorist, and drops the augment; as, $\acute{\epsilon}\tau\acute{u}\pi\eta\text{-}\nu$, $\tau\acute{u}\pi\eta\text{-}\sigma\omega\mu\alpha i$.

Obs. The 2.Future follows all the varieties of the 2.Aorist.

§ 67. *Perfect Passive.*

1. The Perfect passive adds *μαι* to the crude-form of the verb, and prefixes the reduplication ; as, *τιω* honour, *τέ-τι-μαι*.

2. Consonants are changed or lost before *μαι*, according to the Rules of Euphony.

Hence the Perfect passive ends in

Conj.1. in *μμαι*, if the crude-form ends in *one consonant* ;
as, *τύπτω*, *τέτυμμαι*, for *τε-τυπ-μαι*.

„ *μαι*, if the crude-form ends in *two consonants* ;
as, *θάλπω*, *τέθαλμαι*, for *τε-θαλπ-μαι*.

Conj.2. „ *γμαι*; „ *πλέκω*, *πέπλεγμαι*, „ *πε-πλεκ-μαι*.

Conj.3. „ *σμαι*; „ *πείθω*, *πέπεισμαι*, „ *πε-πειθ-μαι*.

Conj.4. „ *μαι*; „ *ἀγγέλλω*, *ῆγγελμαι*.

Conj.5. „ *μαι*, if the penult. is *long* ; as, *φιλέω*, *πεφίλημαι*.
„ *σμαι*, — is *short* ; „ *τελέω*, *τετέλεσμαι*.

Obs. 1. The Perfect passive never changes *ε* into *ο*, (§ 62.1. *obs. 1.*) ; but the three verbs, *τρέπω*, *τρέφω*, *στρέφω*, change *ε* into *α* ; as, *τρέπω*, *τέτροφα*, *τέτραμμαι*.

Obs. 2. Some verbs shorten *ευ* into *υιν* in the Perf. pass. (§ 8. a. 4) ; as, *σεύω* urge, *ἔσσυμαι* | *τεύχω* frame, *τέτυγμαι* | *φεύγω* flee, *πέφυγμαι* *πεύθουμαι* learn, *πέπνουμαι* *πνέω* breathe, *πέπνευκα*, *πέπνυμαι*. *ει* is similarly shortened in *ձλείφω*, *էրեկա*, *էրելպω* ; (§ 63. c.)

Obs. 3. The *Epic* dialect sometimes retains a *lingual*, *τ*, *δ*, *θ*, unchanged before *μαι* ; as, *κεκόρυθμαι*, for *-υσμαι*.

Obs. 4. In the Perfect passive of verbs in *αινω*, *υνω*, the *ν* remains before other consonants, but before *μ*—

(a) it is changed into *σ* ; as,

φαίνω shew, *πέφασμαι*, *-ανσαι*, *-ανται* ; *πεφάσμεθα*, *-ασθε*.

So *κραίνω* finish | *βαίνω* sprinkle | *περαίνω* end | *նφαίնω* weave
μαίνω stain | *σημαίνω* signify | *λυμαίνομαι* outrage.
μολύνω stain, *μεμόλυσμαι*. *παχύνω* thicken, *πεπάχυσμαι*.

(b) it is changed into *μ* ; as,

ξηραίνω dry, *էքհրամմա*. *աւշինω* shame, *ղօշխմմա*.

(c) the *ν* is omitted (with *υνω*), and the vowel made long ;
as, *τραχύνω* roughen, *տերձինմա*.

Other verbs in *νω* follow the *Active* ; (see § 62.1. *obs. 3.*)

Obs. 5. *Verbs of the 5th, or vowel, Conjugation.*

(a) Some take *σ* in the Perf. pass. with the penultima *long*.

as, *ἀκούνω* hear, *ձկհոսմա*. *βῦνω* stop up, *թեթսմա*.

So γνωσκω know	κελεύω order	κυλιω roll	παῖω strike
ζόννυμι gird	κνάω scrape	ξῦω polish	παλαῖω wrestle
πλέω sail (eu)	πταῖω dash	ῦω rain	φλάῶ bruise (ā)
πρίω saw	σείω shake	χόω heap up	ψαύω touch.
also φλεύω scorch (in comp. <i>Her.</i> v. 77) ; νέω spin, νένησμαι late.			

- (b) Some with penultima *long*, either insert or omit σ ; as,
 δρᾶ do, δέδρασμαι or δέδραμαι. θράνω break, -ανσμαι, -αυμαι.
 So κλαῖω weep, (au) | κονῖω dust | νέω heap up | χράῶ answer, (η)
 κλείω shut | κρούω knock | σάω sift, (η) | χρῖω anoint.

- (c) Some with penultima *short* omit σ, especially with the *Attic reduplication* ; as, ἀραρίσκω fit, ἀρήρεμαι.

So ἄρδω plough	ἐλαύνω drive, (ā)	λύω loose	φθίω corrupt
δέω bind	θύω sacrifice	ὕρνυμα rouse, (ε)	χέω pour (ū)

- (d) A few with penultima *short*, either omit or insert σ ; as,
 ἔσθιω eat, δμυνμι swear, (see § 63.c) ; so δέω and ἐλαύνω in *Ionic*.

Obs. 6. A few verbs, which have the vowel *long* in the Perf. act., make it *short* in the Perf. pass. ; as, βαίνω go, βέβηκα, βέβάμαι.

So δίδωμι give, δέδωκα, δέδομαι	ἴστημι set up, ἔστηκα, ἔστάμαι
δնω put on, δέδυκα, δέδύμαι	πίνω drink, πέπωκα, πέπομαι.

Obs. 7. Two irregular Perfs. are used and accented like *Presents* ;
 ἤμαι from [éω], I have been set down, hence—I am sitting.
 κεῖμαι „ [κέω], I have been laid down, „ I am lying.

- (a) Thus ἤμαι, ἤσαι, ἤται, &c. in comp. κάθηται.

Plup. ἤμην, ἤσο, ἤστο, &c. „ ἐκάθητο, κάθηστο.

Cognate T. ἤμαι, ἤσο, (κάθωμαι, καθοίμην), ἤσθαι, ἤμενος.

- (b) κεῖμαι, κεῖσαι, κεῖται, &c. Future, κείσομαι.

Plup. ἐκείμην, ἐκείσο, ἐκείτο, &c.

Cog. T. κείμαι, κείσο, κέωμαι, κεοίμην, κείσθαι, κείμενος.

§ 68. Pluperfect Passive.

The Pluperfect passive changes the μαι of the Perfect into μην, and prefixes the augment before a consonant ; as, τέτυμαι, ἐτετύμην.

§ 69. Future-Perfect Passive.

The Future-perfect adds Σομαι to the crude-form of the Perfect ; as, γέγραμμαι, [γεγραφ-σομαι], γεγράψομαι.

§ 70. First Aorist Passive.

1. The First Aorist passive adds ΘΗν to the crude-form of the verb, and prefixes the augment.

2. Consonants are changed before $\theta\eta\nu$ according to the Rules of Euphony.

Hence the First Aorist passive ends in

Conj. 1. in $\phi\theta\eta\nu$; as, $\tau\acute{u}ptw$, $\acute{e}t\acute{u}\phi\theta\eta\nu$, for ϵ - τ υπ- $\theta\eta\nu$.

Conj. 2. „, $\chi\theta\eta\nu$; „, $\pi\acute{l}\acute{e}k\omega$, $\acute{e}\pi\acute{l}\acute{e}\chi\theta\eta\nu$, „, ϵ - π λεκ- $\theta\eta\nu$.

Conj. 3. „, $\sigma\theta\eta\nu$; „, $\pi\acute{e}i\theta\omega$, $\acute{e}\pi\acute{e}i\sigma\theta\eta\nu$, „, ϵ - π ειθ- $\theta\eta\nu$.

Conj. 4. „, $\theta\eta\nu$; „, $\acute{a}gg\acute{e}ll\omega$, $\acute{h}yg\acute{e}l\theta\eta\nu$.

Conj. 5. „, $\theta\eta\nu$, if the penult is long; as, $\phi\acute{i}l\acute{e}\omega$, $\acute{e}\phi\acute{i}l\acute{h}\theta\eta\nu$.

„, $\sigma\theta\eta\nu$, — is short; „, $\tau\acute{e}l\acute{e}\omega$, $\acute{e}\tau\acute{e}l\acute{e}\sigma\theta\eta\nu$.

Obs. 1. The θ of the 1.Aor. pass. is never altered; hence two verbs change an initial θ of the root into τ in the 1.Aor.; as, $\tau\acute{h}\eta\mu$, [$\theta\epsilon.$], place, $\acute{e}\tau\acute{h}\eta\nu$; $\theta\acute{\omega}$ sacrifice, $\acute{e}\tau\acute{u}\theta\eta\nu$.

Obs. 2. The 1.Aor. generally follows the form of the Perf. pass.; as, $\beta\acute{a}l\omega$, $\beta\acute{e}b\acute{a}l\eta\mu\mu$, $\acute{e}b\acute{a}l\acute{h}\theta\eta\nu$ | $\pi\acute{i}n\omega$, $\pi\acute{e}p\acute{o}r\mu\mu$, $\acute{e}p\acute{o}r\theta\eta\nu$
κελεύω, κεκέλευσμα, έκελεύσθην | $\chi\acute{e}\omega$, $\kappa\acute{e}x\acute{h}\mu\mu$, $\acute{e}x\acute{h}\theta\eta\nu$.

Obs. 3. Exceptions.

(a) The Verbs, which change ϵ into a in the Perfect, restore ϵ in the 1.Aorist; as, $\sigma\acute{t}r\acute{e}ph\omega$, $\acute{e}\sigma\acute{t}r\acute{a}pp\mu\mu$, $\acute{e}\sigma\acute{t}r\acute{e}ph\theta\eta\nu$.

(b) A diphthong shortened in the Perf. is restored in the 1.Aor.; as, $\acute{a}le\acute{i}\phi\omega$, $\acute{a}l\acute{h}\eta\mu\mu$, $\acute{h}\acute{a}le\acute{i}\phi\theta\eta\nu$ | $\pi\acute{n}\omega$, $\pi\acute{e}\pi\acute{n}\mu\mu$, $\acute{e}\pi\acute{n}\theta\eta\nu$
 $\acute{e}re\acute{p}t\omega$, $\acute{e}r\acute{h}\mu\mu$, $\acute{e}r\acute{e}ph\theta\eta\nu$. | $\tau\acute{e}\nu\chi\omega$, $\tau\acute{e}\pi\acute{u}r\mu\mu$, $\acute{e}\tau\acute{e}\chi\theta\eta\nu$, $\acute{e}\tau\acute{e}\chi\theta\eta\nu$ *Ion.*

(c) The ν , lost in the Perf. only, is restored in the 1.Aor.; as, $\tau\acute{r}a\acute{h}\nu\omega$, $\tau\acute{e}\tau\acute{r}a\acute{h}\mu\mu$, $\acute{e}\tau\acute{r}a\acute{h}\nu\theta\eta\nu$.

And two verbs in $\nu\omega$ insert ν ; as, $\acute{a}m\acute{p}n\acute{u}\omega$ recover breath, 1.Aor. $\acute{a}m\acute{p}n\acute{u}\nu\theta\eta\nu$; $\acute{i}dr\acute{u}\omega$ seat, 1.Aor. $\acute{i}dr\acute{u}\nu\theta\eta\nu$ or $\acute{i}dr\acute{u}\theta\eta\nu$.

For $\kappa\acute{l}i\acute{n}\omega$, $\kappa\acute{r}i\acute{w}\omega$ &c. (see § 62. *obs.* 3.b). Yet $\acute{e}k\acute{l}i\acute{n}\theta\eta\nu$, $\acute{e}k\acute{r}i\acute{n}\theta\eta\nu$ are used.

(d) A vowel long in the Perf. is sometimes short in the 1.Aor. see $\acute{a}ir\acute{e}\omega$, $\gamma\acute{a}m\acute{e}\omega$, $\acute{e}ir\acute{a}\omega$, $\acute{e}n\acute{r}i\acute{s}k\omega$, $\acute{e}\chi\omega$, $\acute{e}\eta\mu\mu$, $\acute{e}m\acute{e}\omega$, $\tau\acute{h}\eta\mu\mu$. § 55.3. *obs.* 2.b.

(e) Variations in the use of σ after a vowel in the Perf. and 1.Aor.

i. Perf. with σ , 1.Aor. without it; as, $\acute{e}v\acute{e}\omega$ spin, $\acute{e}v\acute{e}n\eta\mu\mu$, $\acute{e}v\acute{h}\theta\eta\nu$.

ii. Perf. without σ , 1.Aor. with it; as, $\acute{e}\beta\acute{a}\omega$ shout, ($\acute{e}b\acute{e}b\acute{a}m\mu\mu$, $\acute{e}b\acute{e}b\acute{a}\theta\eta\nu$, *Ion.*)

$\acute{e}\iota\acute{l}\acute{u}\omega$ wrap up, - $\acute{u}\mu\mu$, - $\acute{u}\theta\eta\nu$; [$\mu\acute{n}\acute{d}\omega$] remind, $\acute{e}m\acute{e}r\mu\mu$, $\acute{e}m\acute{e}r\acute{h}\theta\eta\nu$;

so $\pi\acute{n}\acute{e}\omega$ breathe; $\acute{e}\rho\acute{a}n\acute{u}\mu\mu$ strengthen, $\acute{e}\rho\acute{a}d\mu\mu$ use.

The following have no Perf. pass. $\acute{e}\delta\acute{a}l\acute{u}\mu\mu$ feast, $\acute{e}\delta\acute{a}l\acute{s}\theta\eta\nu$;

$\acute{e}\acute{e}\acute{u}\omega$ stone, $\acute{e}\acute{e}\acute{e}\acute{u}\theta\eta\nu$; $\acute{e}\phi\acute{e}\omega$ in comp. let pass, $\acute{e}\phi\acute{e}\phi\theta\eta\nu$.

iii. Perf. with both forms, 1.Aor. with one; as,

$\acute{e}\delta\acute{r}\acute{a}\omega$ do, - $\acute{a}\mu\mu$, - $\acute{a}\sigma\mu\mu$, - $\acute{a}\sigma\theta\eta\nu$; $\acute{e}\delta\acute{e}\omega$ bind, - $\acute{e}\mu\mu$, - $\acute{e}\sigma\mu\mu$, - $\acute{e}\theta\eta\nu$.

iv. Perf. without σ , 1.Aor. with both forms; as,

$\acute{e}\kappa\acute{o}l\acute{o}\omega$ maim, - $\acute{o}\acute{u}\sigma\theta\eta\nu$, - $\acute{o}\acute{u}\theta\eta\nu$ late; $\acute{e}\tau\acute{a}\omega$ stop, - $\acute{a}\acute{u}\sigma\theta\eta\nu$, - $\acute{a}\acute{u}\theta\eta\nu$.

§ 71. First Future Passive.

The First Future passive adds $\Sigma\mu\mu\mu$ to the crude-form of the First Aorist, and drops the augment; as, $\acute{e}\tau\acute{u}\phi\theta\eta\mu\mu$, $\tau\acute{u}\phi\theta\eta\mu\mu$ - $\Sigma\mu\mu\mu$.

VERBS IN MI.

§ 72. Verbs in μ have four conjugations; their characteristics are the vowels a , ϵ , o , v ; thus,

- | | |
|---------------------------------|----------------|
| Conj. 1. a ; as, [στα.], | ἴστημι set up. |
| Conj. 2. ϵ ; „ [θε.], | τίθημι place. |
| Conj. 3. o ; „ [δο.], | δίδωμι give. |
| Conj. 4. v ; „ [δεικ. δεικν.] | δείκνυμι shew. |

Peculiarities of Verbs in μ .

1. Verbs in μ differ from verbs in ω , by having
—a reduplication in the *Present*,
— μ for ω , with other older *personal affixes*,
—no connecting vowels. See § 47.2.

Obs. 1. Some verbs in μ have an intermediate form, being conjugated with ω , and connecting vowels, but retaining the reduplication; as, τίθημι, τίθέω, -ῶ, or τίθω; whence the Imp. ἐτίθουν; Imperat. τίθει.

Obs. 2. Some irregular verbs in ω have a reduplication in the *Present*, without ever being found to end in μ . (§ 63, d. *obs.* 1.)

2. The reduplication is *proper* or *improper*.
 - (a) the *proper* reduplication is the first consonant repeated with i ; a *tenuis* being used for an aspirate; as, δί-δωμι, τί-θημι.
 - (b) the *improper* reduplication is i aspirated, when the verb begins with two consonants, or a vowel; as, ί-στημι, ί-ημι.

Obs. 1. The Attic reduplication is sometimes used; as, ἀκ-ἀχημι, grieve.

Obs. 2. The two verbs πίμπλημι fill, πίμπρημι burn, insert μ with the reduplication.

3. Verbs in $v\mu$ have no reduplication; as, δείκνυμι.

Obs. 1. Verbs in $v\mu$ are mostly lengthened in the middle by adding the syllable vv to the root; as, δείκ-ννυ-μι, fut. δείξω, &c.

The v is generally doubled after a vowel; as,
[κερά.], κερά-ννυ-μι, mix | [ζω.], ζώ-ννυ-μι, gird.

δαι-νυ-μι, feast, (**δαις**, δαιτ-δς), and **και-νυ-μαι**, excel, (P. κέκαδμαι), have dropped a consonant.

δη-νυ-μι swear, [**ομο.**], and **δλ-λυ-μι** (for δλ-νυμι), destroy, [**ολε.**], have dropped a vowel.

Obs. 2. Some verbs of other conjugations have no reduplication; as, φημι say.

4. Verbs in *μι* have their peculiar form only in the Present, Imperfect, and 2.Aorist; the other tenses are formed like verbs in *ω*.

5. Verbs in *νμι* seldom have a 2.Aorist; or the Subjunctive or Optative Mood.

Obs. 1. Σβέννυμι quench, has 2.Aor. ξσβην, from the root [**σβε.**].

Obs. 2. Verbs in *νμι* take their Subj. and Opt. Moods from verbs in *νω*; as, δείκνυμι, Subj. δεικνύω, -ης, -η; Opt. δεικνύομι, -οις, -οι. Yet (rarely) a form like other verbs in *μι* is found; as, δαινύτο for δαινύοιτο (*Il.w.665.*)

§ 73. ACTIVE VOICE.

Indicative Mood.

Present.

Ιστημι, -ης, -ησι	-άτον, -άτον	-άμεν, -άτε	-άσι.
τίθημι, -ης, -ησι	-ετον, -ετον	-εμεν, -ετε, -έασι ορ -εῖσι.	
δίδωμι, -ως, -ωσι	-οτον, -οτον	-ομεν, -οτε, -όασι ορ -οῦσι.	
δείκνυμι, -ῆς, -ῆσι	-ύτον, -ύτον	-ύμεν, -ύτε, -ύάσι ορ -ύσι.	

Imperfect.

Ιστην, -ης, -η	-άτον, -άτην	-άμεν, -άτε, -άσαν.	
ἐτίθην, -ης, -η	-ετον, -έτην	-εμεν, -ετε, -εσαν.	
ἐδίδων, -ως, -ω	-οτον, -ότην	-ομεν, -οτε, -οσαν.	
ἐδείκνυν, -ῆς, -ῆ	-ύτον, -ύτην	-ύμεν, -ύτε, -ύσαν.	

A contracted Imperfect, like verbs in *εω*, *οω*, is used in the Sing. for the 2nd and 3rd Conj.

ἐτίθουν, -εις, -ει. ἐδίδουν, -ους, -ου.

2.Aorist.

ἴστην, -ης, -η	-ητον, ήτην	-ημεν, -ητε, -ησαν.	
†(ἐθην, -ης, -η)	-ετον, έτην	-εμεν, -ετε, -εσαν.	
†(ἐδων, -ως, -ω)	-οτον, ίτην	-ομεν, -οτε, -οσαν.	

† See § 80.c.*obs.*1.

Tenses formed like verbs in ω.

Future.

στήσω
θήσω
δώσω
δείξω

1. Aorist.

ἔστησα
τέθηκα
τέδωκα
ἔδειξα

Perfect.

ἔστηκα
τέθεικα
δέδωκα
δέδειχα

Pluperfect.

είστηκειν.
ἔτεθεικειν.
ἔδεδώκειν.
ἔδεδειχειν.

Imperative Mood.

Present.

ἴσταθι	ορ	ἴστη,	-άτω	-άτον, ἄτων	-άτε, -άτωσαν.
τίθετι	„	τίθει,	-έτω	-ετον, ἔτων	-ετε, -έτωσαν.
δίδοθι	„	δίδου,	-ότω	-οτον, ὅτων	-οτε, -ότωσαν.
δείκνυθι	„	δείκνυ,	-ύτω	-ύτον, ὕτων	-ύτε, -ύτωσαν.

2. Aorist.

στήθι	στήτω	στήτον	στήτων	στήτε	στήτωσαν.
θές	θέτω	θέτον	θέτων	θέτε	θέτωσαν.
δὸς	δότω	δότον	δότων	δότε	δότωσαν.

Subjunctive Mood.

Present.

ἴστω, -ῆσ, -ῆ	-ῆτον, -ῆτον	-ῶμεν, -ῆτε, -ῶσι.
τιθῶ, -ῆσ, -ῆ	-ῆτον, -ῆτον	-ῶμεν, -ῆτε, -ῶσι.
διδῶ, -ῷσ, -ῷ	-ῶτον, -ῶτον	-ῶμεν, -ῶτε, -ῶσι.

2. Aorist.

στῶ, -ῆσ, -ῆ	θῶ, -ῆσ, -ῆ	δῶ, -ῷσ, -ῷ
like the Present.		

Optative Mood.

Present.

ἴσταίνω, -αίησ, -αίη	-αίητον, -αίητην	-αίημεν, -αίητε,
(short form)	-αῖτον, -αῖτην	-αῖμεν, -αῖτε, -αῖεν.
τιθείνω, -είησ, -είη	-είητον, -είητην	-είημεν, -είητε,
(short form)	-εῖτον, -είτην	-εῖμεν, -εῖτε, -εῖεν.
διδοίνω, -οίησ, -οίη	-οίητον, -οίητην	-οίημεν, -οίητε,
(short form)	-οῖτον, -οῖτην	-οῖμεν, -οῖτε, -οῖεν.

† See § 80.d.obs.1.
κ 2

2. Aorist.

σταίην. -ης, -η. *θείην,* -ης, -η. *δοίην,* -ης, -η.
like the Present.

Infinitive.

Pres.	2. Aor.
ιστάναι.	στήναι.
τιθέναι.	θεῖναι.
διδόναι.	δοῦναι.
δεικυνῆναι.	

Participles.

Pres.	2. Aor.
ιστάσι.	στήσα, -άν.
τιθέσι.	θεῖσα, -έν.
διδόνι.	διδούσα, -όν.
δεικυνήσι.	δεικυνήσα, -ύν.

§ 74. FORMATION OF PERSONS.

Connecting vowels are not used in any Voice, except in the Subjunctive and Optative Moods.

(a) *Indicative Mood.*1. *Personal affixes* for verbs in *μι*,

principal.	μι, s, σι	τον, τον,	μεν, τε, ντσι.
historic.	v, s, —	τον, την,	μεν, τε, σαν.

2. The vowel of the verb is lengthened in the Sing.; as, *ἴστημι*, -ης, -ησι | -άτον, -άτον | -άμεν, -άτε, -άσι (*αντσι*). *ἴστην*, -ης, -η | -άτον, -άτην | -άμεν, -άτε, -άσαν.

Obs. 1. The oldest affixes seem to have been *μι*, *σι*, *τι*, which are seen unaltered in some verbs; as, *εἰμι*, *ἐσ-σι* *Dor.* *ἐσ-τι*.

Obs. 2. In the 2.Aor. the vowel is lengthened in all numbers; as, *ἴστην*, -ης, -η | -άτον, -άτην | ημεν, -άτε, -άσαν. except *ἴστην*, *ἔδων*, and *ἥν* from *ἴημι*, which have the vowel short.

Obs. 3. *DIALECTS.*

The *Ionic* makes the Imperf. in *a*, *as*, *e*; as, *ἐτίθεα*, -*εας*, -*εε*. also the Imperf. and 2.Aor. in *σκον*; as, *τίθεσκον*, *δόσκον*.

The *Doric* has *τι*, *ντι* in the 3.Per. S. and *Pl.*; as, *τίθητι*, *τίθεντι*.

The *Epic* (with *Dor. poet.*) shortens the 3.Per. *Pl.* of the Imperf. and 2.Aor.; as, *ἐτίθεν* for *ἐτίθεσαν*, *ἴσταν* for *ἴστησαν*. (see § 49.a.*obs.5.*) For the old affix *σθα*, (see § 47.*obs.4.a.*)

(b) *Imperative Mood.**Personal affixes*, —θι, τω | τον, των | τε, τωσαν.

Obs. The 2.Aor. has commonly a short form; as, *θε*s for *θέτι*, *δόθι* for *δόθει*. And for *βῆθι*, *στῆθι*, *στᾶ* and *βᾶ* in compounds.

Also in the Pres. *ἴσταθι* or *ἴστη*, *τίθετι* or *τίθει*: but the Imperatives of *εἰμι* am, *εἰμι* go, *φημι* say, are never shortened.

(c) *Subjunctive Mood.*

Like verbs in ω , but appears contracted; as, $\iota\sigma\tau\hat{\omega}$, $-\hat{\eta}s$.

Obs. 1. In $\iota\sigma\tau\hat{\omega}$ $-\hat{\eta}s$, $\delta\hat{\iota}\delta\hat{\omega}$ $-\hat{\varphi}s$, $\alpha\eta$ is contracted into η not φ , and $\sigma\eta$ into φ not σi , as in common contracted verbs.

Obs. 2. The *Ionic* uses an uncontracted form, thus

1. $\iota\sigma\tau\epsilon\omega$, $-\epsilon\eta s$. 2. $\tau\iota\theta\epsilon\omega$, $-\epsilon\eta s$. 3. $\delta\hat{\iota}\delta\hat{\omega}\omega$, $-\omega\eta s$.

The *Epic* lengthens the ϵ into ϵi or η ; as, $\theta\epsilon\iota\omega$, $\theta\eta\eta s$.

(d) *Optative Mood.*

1. *Personal affixes*,—like the historic tenses.

2. *Connecting vowels*,— $\iota\eta$, hence

($\iota\sigma\tau\alpha\text{-}\iota\eta\text{-}v$), $\iota\sigma\tau\alpha\iota\eta\eta v$, $-\alpha\eta\eta s$. | ($\tau\iota\theta\epsilon\text{-}\iota\eta\text{-}v$), $\tau\iota\theta\epsilon\iota\eta\eta v$, $-\epsilon\eta\eta s$.

Obs. 1. The short form in the *Dual* and *Plur.* drops the η ; as, $\iota\sigma\tau\alpha\text{-}\iota\eta\eta v$, $\iota\sigma\tau\alpha\iota\eta\eta\eta v$.

Obs. 2. The verb $\delta\hat{\iota}\delta\hat{\omega}\mu\mu$, with some others, has another form in the *Opt.*; as, $\delta\hat{\iota}\delta\hat{\omega}\eta\eta v$, for $\delta\hat{\iota}\delta\hat{\omega}\iota\eta\eta v$.

Obs. 3. The *Ionic* termination σi is found in the 3. *Per. Sing.* of the Subj. and Opt. See § 47.c. *Obs.b.*

(e) *Infinitive Mood.*

1. The Infinitive ends in vai , from the old affix $\mu\epsilon\nu\eta\eta v$; as, ($\iota\sigma\tau\alpha\text{-}\mu\epsilon\nu\eta\eta v$), $\iota\sigma\tau\alpha\eta\eta v$.

2. In the 2. *Aor.* the penult. is long; as, ($\sigma\tau\alpha\text{-}\epsilon\nu\eta\eta v$), $\sigma\tau\alpha\eta\eta v$; ($\theta\epsilon\text{-}\epsilon\nu\eta\eta v$), $\theta\epsilon\eta\eta v$.

Obs. 1. The verbs $\hat{\alpha}\eta\eta\mu$, breathe; $\kappa\hat{\iota}\chi\eta\mu$, reach; have the vowel long in the Pres.; as, $\hat{\alpha}\eta\eta\eta v$, $\kappa\hat{\iota}\chi\hat{\eta}\eta v$. See § 80.a.2. *Obs.*

Obs. 2. The full forms in $\mu\epsilon\nu\eta\eta v$ or $\mu\epsilon\nu$ are *Epic*, as with verbs in ω .

(f) *Participles.*

The Participles have the usual affixes [*mas. nt. fem. nt\sigma\alpha.*]; hence, ($\iota\sigma\tau\alpha\text{-}\nu\tau\sigma$), $\iota\sigma\tau\alpha\bar{s}$, $-\hat{a}\sigma\alpha$, $-\ddot{a}v$, G. $\iota\sigma\tau\alpha\bar{\nu}\tau\sigma\bar{o}s$, $-\hat{a}\sigma\eta s$, $-\ddot{a}n\bar{\nu}\tau\sigma\bar{o}s$.

§ 75. PASSIVE VOICE.

Indicative Mood.

Present.

$\iota\sigma\tau\alpha\bar{\mu}\alpha\mu\alpha i$,	$\sigma\alpha i$,	$\tau\alpha i$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$
$\tau\iota\theta\epsilon\bar{\mu}\alpha\mu\alpha i$,	$\sigma\alpha i$,	$\tau\alpha i$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$
$\delta\hat{\iota}\delta\hat{\omega}\bar{\mu}\alpha\mu\alpha i$,	$\sigma\alpha i$,	$\tau\alpha i$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$
$\delta\hat{\iota}\delta\hat{\omega}\mu\mu\mu\alpha i$,	$\sigma\alpha i$,	$\tau\alpha i$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$	$\mu\epsilon\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$,	$\sigma\theta\sigma\eta v$

Imperfect.

ἴσταμην,	τσο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἔτιθέμην,	τσο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἔδιδόμην,	τσο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
ἔδεικνυμην,	σο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.

† Also ίστω, ἔτιθου, ἔδίδου.

Tenses formed like verbs in ω.

Perfect.	Pluperfect.	1. Aorist.	1. Future.
ἴσταμαι	ἴσταμην	ἴσταθην	σταθήσομαι.
τέθειμαι	ἔτεθέμην	ἔτέθην	τεθήσομαι.
δέδομαι	ἔδεδόμην	ἔδόθην	δοθήσομαι.
δέδειγμαι	ἔδεδείγμην	ἔδειχθην	δειχθήσομαι.

Imperative Mood.

ἴστασο, †	-σθω	σθον, σθων	σθε, σθωσαν.
τίθεσο, †	-σθω	σθον, σθων	σθε, σθωσαν.
δίδοσο, †	-σθω	σθον, σθων	σθε, σθωσαν.
δείκνυσο,	-σθω	σθον, σθων	σθε, σθωσαν.

† Also ίστω, τίθου, δίδου.

Subjunctive Mood.

ίστωμαι, ἥ, ἥται	ώμεθον, ἥσθον, ἥσθον	ώμεθα, ἥσθε, ὧνται.
τιθώμαι, ἥ, ἥται	ώμεθον, ἥσθον, ἥσθον	ώμεθα, ἥσθε, ὧνται.
διδώμαι, ὥ, ὥται	ώμεθον, ὡσθον, ὡσθον	ώμεθα, ὡσθε, ὧνται.

Optative Mood.

ίσταίμην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
τιθείμην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.
διδοίμην, ο, το	μεθον, σθον, σθην	μεθα, σθε, ντο.

Infinitive.

- ἴστασθαι.
- τίθεσθαι.
- δίδοσθαι.
- δείκνυσθαι.

Participle.

- ίστάμενος.
- τιθέμενος.
- διδόμενος.
- δεικνύμενος.

§ 76. FORMATION OF PERSONS.

(a) *Indicative Mood.*

1. *Personal affixes*,—like Verbs in ω , unaltered.
2. *Connecting vowels*,—see the *Active* § 74.
3. The vowel of the verb is not lengthened as in the *Active*; hence, $\iota\sigma\tau\alpha\mu\alpha i$, $\tau\iota\theta\epsilon\mu\alpha i$.

Obs. The 2. *Per. Sing.* is sometimes contracted like verbs in ω ; as, $\iota\sigma\tau\alpha\sigma\alpha i$, *Ion.* $\iota\sigma\tau\epsilon\alpha i$ (not $\alpha\alpha i$), *Att. poet.* $\iota\sigma\tau\alpha$ or $-\eta$.
 $\tau\iota\theta\epsilon\sigma\alpha i$, „ $\tau\iota\theta\epsilon\alpha i$, *Att. prose* $\tau\iota\theta\eta$.
This is common in the *Imperfect* and *Imperative*; as,
 $\iota\sigma\tau\alpha\sigma o$, (*Ep.* $\iota\sigma\tau\alpha o$), $\iota\sigma\tau\omega$. $\tau\iota\theta\epsilon\sigma o$, $\tau\iota\theta\epsilon o$, $\tau\iota\theta\eta o$.

(b) *Imperative Mood.*

Personal affixes,—like Verbs in ω , unaltered.

(c) *Subjunctive Mood.*

Like verbs in ω , but appears contracted; as, $\iota\sigma\tau\hat{\omega}\mu\alpha i$, $-\hat{\eta}$, $-\hat{\eta}\tau\alpha i$. See the *Active*.

(d) *Optative Mood.*

1. *Personal affixes*,—like verbs in ω .
2. *Connecting vowel*,— ι ; hence—
 $(\iota\sigma\tau\alpha\text{-}\iota\text{-}\mu\eta\nu)$, $\iota\sigma\tau\alpha\mu\eta\nu$, $-\alpha i o$, $-\alpha i t o$. $\tau\iota\theta\epsilon\acute{\iota}\mu\eta\nu$, $-\epsilon i o$.

Obs. The verbs $\tau\iota\theta\epsilon\mu\alpha i$, $\iota\epsilon\mu\alpha i$ sometimes make the Subj. and Opt. like verbs in ω ; as, $\tau\iota\theta\omega\mu\alpha i$, $\tau\iota\theta\omega\mu\eta\nu$.

(e) *Infinitive and Participle.*

The common affixes are used; as, $\iota\sigma\tau\alpha\text{-}\sigma\theta\alpha i$, $\iota\sigma\tau\alpha\mu\eta\nu s$.

§ 77. MIDDLE VOICE.

Indicative Mood.

Present, Imperfect, Perfect, Pluperfect
like the *passive*.

2. Aorist.

[*ἐστάμην*], not used.

<i>ἔθέμην, τσο, το</i>	<i> μεθον, σθον, σθην μεθα, σθε, ντο.</i>
<i>ἔδόμην, τσο, το</i>	<i> μεθον, σθον, σθην μεθα, σθε, ντο.</i>

† commonly *ἴθον, ἔδον.*

Tenses formed like verbs in *ω.*

Future. *στήσομαι.* 1. Aorist. *ἐστησάμην.*

<i>θήσομαι.</i>	<i>*ἐθηκάμην.</i>
<i>δώσομαι.</i>	<i>*ἐδωκάμην.</i>
<i>δείξομαι.</i>	<i>*ἐδείξαμην.</i>

Imperative Mood.

**στάσοορστῶ,-άσθω.* (*θέσο*), *θοῦ,-έσθω.* (*δόσο*), *δοῦ,-όσθω.*
like the Present.

Subjunctive Mood.

[*στῶμαι*], not used. *θῶμαι, ἥ, ἥται.* *δῶμαι, φ, ωται.*
like the Present.

Optative Mood.

**στάμην, ο, το.* *θέλμην, ο, το.* *δούμην, ο, το.*
like the Present.

Infinitive.

**στάσθαι.*
θέσθαι.
δόσθαι.

Participle.

**στάμενος.*
θέμενος.
δόμενος.

§ 78. Formation of Persons.

The persons are formed as in the *passive.*

Obs. 1. In the 2. Per. S. the contracted form is commonly used;
as, *θοῦ, δοῦ.*

Obs. 2. In the Optative *θείμην* like a verb in *ω* is sometimes used
for *θείμην.* See § 76.d.*Obs.*

* Used only in composition.

§ 79. *Cognate Tenses.*

	Indic.	Imp.	Subj.	Opt.	Infin.	Part.
Active.						
Pr. Imp. 2.A.	ἴστημι ἴστην ἴστην	-ἀθι στῆθι	-ῶ στῶ	-αίην σταίην	-ᾰναι στῆναι	-άς. στάς.
Pr. Imp. 2.A.	τίθημι ἐτίθην (ἔθην)	-ετι θὲς	-ῶ θῶ	-είην θείην	-έναι θεῖναι	-είς. θείς.
Pr. Imp. 2.A.	δίδωμι ἐδίδων (ἔδων)	-οθι δὸς	-ῶ δῶ	-οίην δοίην	-όναι δοῦναι	-ούς. δούς.
Pr. Imp.	δείκνυμι ἐδείκνυν.	-ϋθι			-ϋναι	-ύς.
Passive.						
Pr. Imp.	ἴσταμαι ἴστάμην	-ᾰσο	-ῶμαι	αίμην	-ασθαι	-άμενος.
Pr. Imp.	τίθεμαι ἐτιθέμην	-εσο	-ῶμαι	-είμην	-εσθαι	-έμενος.
Pr. Imp.	δίδομαι ἐδίδομην	-οσο	-ῶμαι	-οίμην	-οσθαι	-όμενος.
Pr. Imp.	δείκνυμαι ἐδείκνύμην.	-ϋσο			-υσθαι	-ύμενος.
Middle.						
2.A.		στῶ		-αίμην	-άσθαι	-άμενος.
2.A.	ἐθέμην	θοῦ	-ῶμαι	-είμην	-έσθαι	-έμενος.
2.A.	ἐδόμην	δοῦ	-ῶμαι	-οίμην	-όσθαι	-όμενος.

§ 80. FORMATION OF TENSES.

(a) Present Act. and Pass.

1. The Present active adds μi to the crude-form, lengthens the penultima, and prefixes the reduplication ; as, [θε.], τί-θη-μι.

2. The Present passive adds μai to the crude-form and prefixes the reduplication ; as, [θε.], τί-θε-μαι.

Obs. The penultima is always short in the *passive* and *middle* ; except ἀημαι am breathed, δίζημαι seek, κίχημαι reach.

(b) Imperfect Act. and Pass.

The Imperfect—active changes μi into ν —passive changes μai into $\mu \eta \nu$ —and prefixes the augment ; as, τίθη-μι, ἐ-τίθη-ν ; τίθε-μαι, ἐ-τιθέ-μην.

(c) 2. Aorist Act. and Mid.

1. The 2.Aorist active adds ν to the crude-form, lengthens the last vowel, and prefixes the augment ; as, [θε.], ἐ-θη-ν.

2. The 2.Aorist middle adds $\mu \eta \nu$ to the crude-form, and prefixes the augment ; as, [θε.], ἐ-θέ-μην.

3. Hence the 2.Aorist is the same as the Imperfect without the reduplication.

Obs. 1. The 2.Aor. of τίθημι, δίδωμι, ιῆμι, (ἐθην, ἐδων, ήν), are not used in the *Sing.* in the Indicative Mood, that number being supplied by the 1.Aor.

Obs. 2. The 2.Aor. mid. of ιστημι, ἐστάμην, is not used in the *Indic.* or *Subj.* moods.

(d) Tenses like verbs in ω.

All the other tenses are formed like verbs in ω.

Obs. 1. The three verbs τίθημι, δίδωμι, ιῆμι make the 1.Aor. in κα ; as, ἐθηκα, ἐδωκα, ήκα (*Ep.* ἐκα).

These Aorists in κα are used only in the Indicative, and mostly in the *Sing.* to supply the deficiency of the 2.Aor. ; thus,

ἐθηκα, ἐθηκας, ἐθηκε | ἐθετον, ἐθέτην | ἐθεμεν, ἐθετε, ἐθεσαν.

Yet the *Plur.* especially the 3.Per. is also found.

The middle forms ἐθηκάμην, ἐδωκάμην, ήκάμην, are *Ion.* or *Dor.* and have a participle.

Obs. 2. The verbs τίθημι, ιῆμι have ει for η in the Perfect ; as, τέθεικα, τέθειμαι ; είκα, είμαι.

From Perf. ἐώκα Dor. comes P.P. ἀφέωνται for ἀφεινται, Gr. Test.

§ 81. *Particular Verbs in μι.*

The verbs *εἰμὶ* am, *εἴμι* go, *ἴημι* send, *φημὶ* say, must be marked,

1. *Εἰμὶ*, [*εστ.*], I am.

(the *σ* of the crude-form is often changed or lost.)

*Indicative.**Present.*

<i>εἰμὶ</i> , <i>εἰ</i> , <i>ἐστὶ</i> <i>εἰς</i> , <i>ἐσσι</i> <i>I.</i>	<i>ἐστὸν</i> , <i>ἐστὸν</i>	<i>ἐσμὲν</i> , <i>ἐστὲ</i> , <i>εἰσὶ</i> . <i>εἰμὲν</i> <i>ἐμὲν</i> <i>E.</i> <i>εἰμὲς</i>
<i>ἐμμὶ</i> , <i>ἐσσι</i> , <i>ἐντὶ</i> <i>D.</i>		<i>ἐντὶ</i> <i>D.</i>

Imperfect.

<i>ἡν</i> , <i>ἡσθα</i> , <i>ἡν</i> <i>ἥ</i> , (<i>ἥ</i> late), <i>ἥ</i> <i>ἦ</i> , <i>ἦσ</i> , <i>ἦν</i> <i>I.</i> <i>ἥσ</i> <i>ἦσ</i> , <i>ἥσθα</i> , <i>ἥ</i> <i>ἥην</i> <i>E.</i> <i>ἥμην</i> <i>A.</i>	<i>ἥπον</i> , <i>ἥτην</i> <i>ἥστον</i> , <i>ἥστην</i>	<i>ἥμεν</i> , <i>ἥτε</i> , <i>ἥσαν</i> . <i>ἥστε</i> <i>ἥστε</i> , <i>ἥσαν</i> <i>I.</i> <i>ἥμες</i> , <i>ἥμες</i> <i>D.</i>
--	--	---

Future.

<i>ἔσομαι</i> , <i>ἔσῃ</i> , <i>ἔσται</i> <i>ἔσοῦμαι</i> <i>D.</i> <i>ἔσται</i> <i>I.</i>	<i>-ομεθον</i> , <i>εσθον</i> , <i>-ον</i>	<i>-ομεθα</i> , <i>εσθε</i> , <i>ονται</i> .
--	--	--

Imperative.

<i>ἴσθι</i> , <i>ἴστω</i> <i>ἴσο</i> <i>E.</i>	<i>ἴστον</i> , <i>ἴστων</i>	<i>ἴστε</i> , <i>ἴστωσαν</i> (<i>ἴστων</i>).
---	-----------------------------	--

Subjunctive.

<i>ὦ</i> , <i>ἥσ</i> , <i>ἥ</i> , <i>ὦ</i> , <i>ἥησ</i> , &c. <i>I.</i>	<i>ἥτον</i> , <i>ἥτον</i>	<i>ὦμεν</i> , <i>ἥτε</i> , <i>ὦσι</i> .
--	---------------------------	---

*Optative.**Present.*

<i>εἴην</i> , <i>εἴης</i> , <i>εἴη</i> <i>εἴομι</i> , <i>εἴοις</i> , <i>εἴοι</i> <i>I.</i>	<i>εἴητον</i> , <i>εἱήτην</i> <i>εἱτην</i> <i>A.</i>	<i>εἱημεν</i> , <i>εἱητε</i> , <i>εἱεν</i> . (<i>είμεν</i> , <i>είτε</i> , <i>εἱσαν</i>).
---	---	--

Future.

<i>ἔσοιμην</i> , <i>οιο</i> , <i>οιτο</i>	<i> μεθον</i> , <i>σθον</i> , <i>σθην</i>	<i> μεθα</i> , <i>σθε</i> , <i>ντο</i> .
---	--	---

*Infinitive.**Participles.*

<i>Present</i>	<i>Future</i>	<i>Present</i>	<i>Future</i>
<i>ἔναι</i>	<i>ἔσεσθαι.</i>	<i>ῶν</i> , <i>οὖσα</i> , <i>δν</i> <i>ἔων</i> &c. <i>I.</i>	<i>ἔσόμενος</i> , <i>-η</i> , <i>-οι</i> .

2. *Eīmu*, [*I.*], I am going.

Indicative.—Present.

<i>εīmi</i> , <i>εī</i> , <i>εīσι</i>	<i>ίτον</i>	<i>ίμεν</i> , <i>ίτε</i> , <i>ίστι</i> .
<i>εī</i> in <i>I.</i>		

Imperfect.

<i>ήειν</i> , <i>ήεις</i> , <i>ήει</i>	<i>ήειτον</i> , <i>ήείτην</i>	<i>ήειμεν</i> , <i>ήειτε</i> , <i>ήεσαν</i> .
<i>ήια ήα</i> ,	<i>ήτον</i> , <i>ήτην</i>	<i>ήμεν</i> , <i>ήτε</i>
<i>ήιον</i> , <i>ήιες</i> , <i>ήιε I.</i>	<i>ήτον</i> , <i>ήτην</i>	<i>ήσαν</i> <i>I.</i>
<i>ήιον</i> , <i>ήιες</i> , <i>ήε ήε E.</i>		<i>ήσαν</i> <i>E.</i>

Imperative.

<i>ίθι</i> , <i>ίτω</i>	<i>ίτον</i> , <i>ίτων</i>	<i>ίτε</i> , <i>ίτωσαν</i> (<i>ιόντων</i>)
<i>εī</i> in comp.		<i>ίτων</i> , <i>A.</i>

Subj. *ίω*, *ίησ*, *ίη*.Inf. *ίέναι*.*ίμεναι*, *ίμεν E.*Opt. *ίοιμι* (*ιοίην*), *ίοις*, *ίοι*.Part. *ίλων*, *ίοῦσα*, *ίόν*.Obs. 1. For the *Mid.* *ίεμαι*, see *ίημi obs.1.* The *Fut.* *εīσομαι*, *1.Aor.* *εīσδημην*, are *Homeric*.Obs. 2. The *Pres.* *εīmu* meaning 'I am going' gains the force of a Future. The Participle *ίλων* is accented like *2.Aor.* but has the meaning of the Present.3. "Ιημi, [*έ.*] or [*ϝέ.*], I send, like *τίθημi*.

ACTIVE VOICE—Indicative.

Pres. <i>ίημi</i> .	Fut. <i>ήσω</i> .	Perf. <i>εīκα</i> .
Imp. <i>ίην</i> or <i>ίουν</i> .	1.Aor. <i>ήκα</i> .	Plup. <i>εīκειν</i> .
2.Aor. (<i>ήν</i> , <i>ής</i> , <i>ή</i>) <i>έτον</i> , <i>έτην</i> <i>έμεν</i> , <i>έτε</i> , <i>έσαν</i> .		
<i>Plur.</i> <i>εīμεν</i> , <i>εīτε</i> , <i>εīσαν</i> in comp. Also see § 80.d.		

Imperative.

Pres. <i>ίεθi</i> (in comp. <i>ίει</i>).	2.Aor. <i>ές</i> .
	<i>Subjunctive.</i>

Pres. <i>ίω</i> .	2.Aor. <i>ώ</i> .	Pres. <i>ίείην</i> .	2.Aor. <i>εīην</i> .
	<i>Infinitive.</i>		<i>Participles.</i>

Pres. <i>ίέναι</i> .	2.Aor. <i>εīναι</i> .	Pres. <i>ίείς</i> .	2.Aor. <i>εīς</i> .
	<i>PASSIVE VOICE—Indicative.</i>		

Pr. <i>ίεμai</i> .	Imp. <i>ίέμην</i> .	P. <i>εīμai</i> .	1.A. <i>έθην</i> or <i>εīθην</i> .
	<i>Digitized by Google</i>		

MIDDLE VOICE—*Indicative.*

2.A. ἔμην or εἴμην. 1.A. ἡκάμην (*§ 80.d.obs.1.*)

Obs. 1. The *Epic* and *Ionic* use several forms from (*ἴω*) see § 72.1.*obs.1*; as, ξύνιον, -ιε. So P.P. μεμετιμένος (*Herod.*). 1.A. ἔηκα.

Obs. 2. The *Middle* ήματι, has the meaning of 'rush, hasten, &c.'; hence, ἔφιεμαι desire; hence too the *Attic* form ήματι hasten, and *Epic* εἰσόματι, εἰσάμην, are probably not from εἴμι, but ήμι, with the aspiration lost. (*See εἴμι obs.1.*)

Obs. 3. From the same root as ήμι come [*ἴω*], set or place. 1.A. ἔσα, εἴσα; P.P. ήματι (*see § 67.obs.7*). έννυμι clothe, (in prose compounded ἀμφιέννυμι), F. ἔσω; 1.A. ἔσα, mid. ἔσάμην; P.P. εἴματι (in comp. έσματι); 1.A.P. ἔσθην.

Hence some of these forms are found in *Ep.* and *Ion.* in the sense of ήμι; as, F. ἀνέσω; 1.A. ἀνεσα.

4. Φημὶ, [φα.], I say. like ίστημι.

ACTIVE VOICE—*Indicative.*

Pres. φημὶ. Imp.or 2.Aor. ἔφην. Fut. φήσω. 1.Aor. ἔφησα.

Imperat. φάθι. Subjunct. φῶ. Optat. φαίην.

Infin. Pres. φάσκειν. 2.Aor. φάναι. Particip. φάσ.

MIDDLE VOICE—*Indicative.*

Pres. φάμαι. Imp. ἔφάμην. Fut. φάσομαι Dor.

Imperat. (φάσο) φάο. Inf. φάσθαι. Part. φάμενος.

Obs. For φημὶ a short familiar form ήμ, ήν, is used.

5. *Cognate Tenses of the four Verbs.*

	Ind.	Imp.	Sub.	Opt.	Inf.	Part.
Pres.	εἴμι	ίσθι	ώ	εἴην	είναι	ών.
Imp.	ήν					
Fut.	ἔσομαι			ἔσοικην	ἔσεσθαι	ἔσόμενος.
Pres.	εἴμι	ίθι	ώ	ίοιμι	ίέναι	ίών.
Imp.	ήειν					
Pres.	ήμι	ίεθι	ώ	ίείην	ίέναι	ίεις.
Imp.	ήην					
2.A.	(ήν)	ἔς	ώ	εἴην	είναι	εῖς.
Pres.	φημὶ	φάθι	φῶ	φαίην	φάσκειν	φάσ.
Imp.	ἔφην				2.Aor. (φάναι)	

6. The verb *ἴσημι* know, is not Attic; the forms ascribed to it belong to *οἰδα*. (§ 62. *obs.* 5).

The Doric *ἴσαμι* is found in a few persons.

§ 82. Fragments of Verbs in μι.

(a) Remnants of older Verbs.

The *Aeolic* and *Epic* have many traces of Verbs in *μι*, which in later dialects disappeared; as, *φορῆναι* for *φορεῦν* (*Π.β.107*).

(b) Aorists like Verbs in μι.

1. Some Verbs in *ω* form the 2. Aorist Active like verbs in *μι*. Of these Aorists some are used in *prose*, others are *Epic* only.

i. Crude-form in α. like *ἴστημι*.

<i>βαίνω</i> go,	<i>ἔβηντ</i>	<i>κλάω</i> break,	<i>κλάς</i>	(<i>σκέλλω</i>) dry,	<i>ἔσκλην.</i>
<i>γηράω</i> am old,	<i>ἔγηράντ</i>	<i>κτείνω</i> kill,	<i>κτείναν</i>	[<i>ταλδῶ</i>] bear,	<i>ἔτλην.†</i>
<i>διδρόσκω</i> flee,	<i>ἔδράντ</i>	<i>ούτδω</i> wound,	<i>ούτδαν</i>	<i>φθάνω,</i>	<i>ἔφθην.†</i>

ii. Crude-form in ε. like *τίθημι*.

<i>βάλλω</i> cast,	<i>ἔβλην.</i>	<i>ἔχω</i> have,	<i>σχὲς</i> (imperative).
--------------------	---------------	------------------	---------------------------

iii. Crude-form in ο. like *δίδωμι*.

<i>ἀλίσκομαι</i> am taken,	<i>ἥλων.†</i>	<i>βιώω</i> live,	<i>ἔβιωντ</i>	<i>πλέω</i> sail,	<i>ἔπλων.</i>
<i>βιθρόσκω</i> eat,	<i>ἔβρων.</i>	<i>γιγνώσκω</i> know,	<i>ἔγνωντ</i>		

The *Infn.* ends in *ῶναι*. And *ἔβιων* makes *Opt.* *βιώην.*

iv. Crude-form in υ like *δείκνυμι*.

<i>δύω</i> go under,	<i>ἔδυντ</i>	<i>κλίω</i> hear,	<i>ἔκλιθι</i>	<i>φύω</i> produce,	<i>ἔφυν.†</i>
Add to these <i>πίνω</i> drink, 2.A. imperative, <i>πῖθι</i> .					

2. Some verbs have an *Epic Aorist passive* in *μην*, which resembles in form the Pluperf. Pass. without a reduplication. It is conjugated as the 2. Aor. Mid. of verbs in *μι*; and is used even with verbs whose crude-form ends in a consonant. The *participle* of such Aorists is most frequently found.

thus *βάλλω*, 2.A.P. *ἔβλήμην*, *βλῶμαι*, *βλέμην*, *βλήμενος*.

<i>ἄλλομαι</i> leap,	<i>ἥλμην.</i>	<i>μύγνυμι</i> mix,	<i>ἔμίγμην.</i>
<i>ἄραρίσκω</i> fit,	<i>ἅρμενος.</i>	<i>δρυνυμι</i> rouse,	<i>ὄρρο.</i>
<i>δέχομαι</i> receive,	<i>ἔδέγμην.</i>	<i>ούντω</i> wound,	<i>ούντμενος.</i>
<i>θίω</i> rage,	<i>θύμενος</i> (mid.)	<i>πάλλω</i> shake,	<i>ἔπάλμην.</i>
<i>ἰκνέομαι</i> come,	<i>ἴκμενος.</i>	<i>πελάζω</i> bring near,	<i>ἔπελάμην.</i>
<i>κλίω</i> hear,	<i>ἔκλιμενος.</i>	<i>πίμπλημι</i> fill,	<i>ἔπλήμην.</i>
<i>κτείνω</i> kill,	<i>ἔκτάμην.</i>	<i>φθίνω</i> anticipate,	<i>φθάμενος.</i>
[<i>λέγομαι</i>] lie down,	<i>ἔλέγμην.</i>	<i>φθίνω</i> destroy,	<i>ἔφθιμην.</i>
<i>λύω</i> loose,	<i>ἔλύμην.</i>	<i>χέω</i> pour,	<i>ἔχύμην.</i>

Some of these *participles* are almost adjectives, like *crinitus*, *nasutus*; as, *κτίζω*, *ἔκτιμενος*.

+ Used in prose.

(c) Syncopated Perfects.

Syncopated Perfects have no *connecting vowel* in the Indicative, and also form the other moods like Verbs in *μι*.

Perfects are syncopated in the *Dual* and *Plur.*, and in two ways.

1. Some *Perfects*, (especially in *κα*), drop the *κ* and its vowel ; as,

ἔστηκα, -ας, -ε	ἔστάτον, -άτον	ἔστάμεν, -άτε, (-αῖσι), -ᾶσι.
-----------------	----------------	-------------------------------

So βέβηκα, P. βέβάμεν,	βεβῶ,	βεβᾶναι, -άως, ὡς.
† ἔστηκα, D. ἔστάτον, -άθι, -ῶ, -αίην, -άναι, -άως, εἴως, ὡς.		
† τέθηκα, P. τέθναμεν, -άθι,	-αίην,	-άναι, -εώς, ηώς, ειώς.
πέφυκα, P. πεφύνασι,		-νώς.
τέτληκα, D. τέτλατόν, -άθι,	-αίην,	-άναι, -ηώς.
γέγονα, P. γέγαμεν,		γεγάμεν, -άως, ὡς.
μέμονα, μέμάμεν, -άθι,		-άως.

ἡρίστηκα, † ἡρίστάμεν, -άναι.

δεδείπτηκα, † -νάμεν, -άναι.

κλύω, Imper. κέκλυθι.

βέβρωκα, βεβρώς.

κέκμηκα, κεκμήώς.†

πέπτωκα, πεπτεώς, ηώς, ὡς.

Hence the *Epic participles*, βεβαρηώς, κεκαφηώς, τετιηώς ; and in a different form, λελειχμώς, μεμυζώς, πεφυζώς.

Syncopated *participles* are thus declined ;

Ep. αώς, ανία, αώς.	G. ὁτος or ὁτος.	So ηώς and ειώς.
ἀς, ὁσα, ὁς (ὸς).	G. ὁτος,	ὁσης. So εώς.

2. Some *Second Perfects* drop the *final vowel* only ; as,

δέδια, -ας, -ε	δέδίτον, -ίτον	δέδιμεν, -ίτε, -ιασι.
----------------	----------------	-----------------------

or preceding is changed to *ι* ; as, οἶδα, ιδμεν. (§ 62.2.οβς.5.)

These Perfects are not syncopated beyond the *Imperative* ;

ας, †δέδια, D. δέδίτον, δέδιθι,	δεδιέναι, δεδιώς.
ἔοικα, D. ἔϊκτον,	ἔοικέναι, ἔοικώς.
κέκραγα, κέκραχθον, -αχθι,	κεκραγέναι, κεκραγώς.
τοῖδα, D. ιστον, ισθι, εἰδῶ, εἰδείην, εἰδέναι, εἰδώς.	
ἄνωγα, P. ἄνωγμεν, ἄνωχθι.	πέποιθα, ἐπίπιθμεν, πέπεισθι.
εἰλήλουθα, Ep. εἰλήλουθμεν.	πέποιθα, πέποσθε (for -ονθατε).

† Short form used in prose.

‡ used in *Comedy*.

IRREGULAR VERBS.

§ 83. *Irregular in Form.—Causes of Irregularity.*

1. Letters added to the Crude-form in the *Present*.
 - (a) Added letters in the *Present* and *Imperfect* only ; as, *γηράσκω* grow old, *γηράσω*, *γεγήρακα*.
 - (b) Added letters remaining in other tenses ; as, *λείπω* leave *λείψω*, *λέλειμμαι* ; *ἔλιπον*.
 - c. Reduplication in the *Present* ; as, *πιπράσκω* sell.
 2. Crude-form varying between a *vowel* and *consonant* termination.
 - (a) Vowel omitted in the *Present* and found in other tenses ; as, *μέλλω* am about, *μελλήσω*.
 - (b) Vowel found in the *Present* and omitted in other tenses ; as, *κτυπέω* resound, *ἔκτυπον*.
 3. Vowel of the Root *transposed* in different tenses ; as, [*θαν.* or *θνα.*], *θνήσκω* die, *θανοῦμαι*, *τέθνηκα*, *ἔθανον*.
 4. Vowel of the Root *dropped*.
 - (a) In the *Present* after reduplication ; as, *μιμένω*, *μίμνω*, stay.
 - (b) In other tenses ; as, *πέτομαι* fly, *ἔπτόμην*.
 5. A *deficiency* in some important tenses.
 - (a) Deficiency supplied from other verbs ; as, *φέρω* bear, *οἴσω*, *ἐνήνοχα*.
 - (b) Verb remaining defective ; as, [*φεν.*], *ἐπεφνον* killed.
 6. *Two forms* in use.
 - (a) Only in the *Present* ; as, *λείπω* or *λιμπάνω* leave.
 - (b) In other tenses also ; as, *ἔρπω* or *ἔρπύζω*, *ἔρψω* or *ἔρπύσω*.
 7. Second form of *Perfect* or *Aorist* used ; as, *φεύγω* flee, *πέφευγα*, *ἔφυγον*.
- N.B. These *Causes of irregularity* contain general principles of variation, some of which are found in verbs not commonly called irregular. In the following Lists the more marked irregularities are noticed.

LISTS OF IRREGULAR VERBS.

§ 84. FIRST CLASS.

The Present a lengthened form in *σκω* or *σκομαι*.

Obs. When the crude-form ends in a vowel, it is generally made long before *σκω*;—when in a consonant, *i* is inserted.

ἀλίσκομαι am taken, ἀλώσομαι, ἑα-or ἥ-λωκα, ἑά-or ἥ-λων.
ἀλύσκω, [ἀλυκ-*σκω*], avoid, ἀλύξω, ἥλυξα.

ἀλυσκάξω, ἀλυσκάνω, ἀλεείνω, *Epic.*

ἀμβλίσκω miscarry : also ἀμβλόω regular -ώσω, -ωκα.
ἀμπλακίσκω err, (pass. ἡμπλάκημαι), ἡμπλακον.

ἀναβιώσκομαι revive, (tenses from *βιώω*.)

ἀναλίσκω expend : also ἀναλόω, -ώσω, -ωκα.

ἀπαφίσκω deceive, ἀπαφήσω, ἥπαφον.
ἀφρίσκω fit, ἄφρητα, ἥρσα ἥραρον.

ἀρέσκω please, ἀρέσω ἥρεσα.
βιθρόσκω eat, βιθρόμαι late, βέθρωκα, (ἕβρων *Ep.*)

βλώσκω, [μολ-*σκω*], go, μολοῦμαι, μέμβλωκα, ἔμολον.

γεγωνίσκω shout : also γεγωνέω, -ήσω, -ησα ; (γέγωνα, -ον, poet.).

γηράσκω, -άω, grow old ; -ασω, -άσομαι, -άκα, ἔγήρασα, ἔγήραν.
γιγνώσκω know, γιγνόμαι, ἔγνωκα, ἔγνων.

διδάσκω, [διδακ-*σκω*], teach, (tenses regular from [διδακ.])

διδράσκω, (ἀπδ, διδ, ἕκ), run away, δράσομαι, δέδράκα, ἔδραν, -άσα.

F. δράσω belongs to δράω do ; δέδρακα, δρασα to both.
ἔσκω, ἔσκω make like, (see [εικω], έοικα am like), ἥγιμαι *P.P.*
ἔκαυρίσκομαι enjoy, ἔκαυρήσομαι, ἔπηυρόμην.

(ἔκαυρίσκω, 2.A. ἔπηυρον, *Ep.*)
εὑρίσκω find, εὑρήσω, εὑρηκα, εὑρον.
ἡβάσκω grow to youth ; (tenses from ἡβάω, am young.).
θνήσκω die, θανοῦμαι, τέθνηκα, ἔθανον.
θρώσκω leap, θοροῦμαι, (τέθθορα), ἔθθορον.
ἱλάσκομαι, (-αομαι *Ep.*) appease, ἱλάσομαι, (pass. ἱλάσθην), ἱλασάμην.

ἱλεομαι *Att.* (ἱλημ, hence Ἡλάθι, -ηθι, Perf. Ἡλήκω, -οιμι, *Ep.* neut.)
κυῆσκω conceive, (see κύω or κυέω) ἔκυσάμην.

λάσκω, [λακ-*σκω*], utter, λακήσομαι, λέλάκα, ἐλάκησα, ἔλάκον.

ληκέω *Ion.* λακάζω *Att.*

μεθύσκω intoxicate, μεθύσω, ἔμεθυσα.
μεθύω am intoxicated, μεμέθυσμαι, ἔμεθύσθην.

μιμηήσκω remind, μιηήσω ἔμηησα.

μνᾶσκω *Ep.* remember, *P.P.* μέμνημαι used as *Pres.*

πάσχω, [παθ-*σκω*], suffer, πέίσομαι, πέπονθα, ἔπαθον.

also (πέπηθα) πεπάθυνα, (*Od.*p.555) ; πήσας, (*Aesch.* *Ag.* 1635).

πέίσομαι, πέπονθα, from [πενθ.], comp. πένθος.

πινύσκω, πινύσσω, teach, (hence πέπνυμαι am wise.), ἔπινυσσα *Ep.*

πιπίσκω give to drink, πίσω, ἔπισα.

πιπράσκω sell, (ἀποδώσομαι), πέπράκα, (ἀπεδόμην).

pass. πεπράσομαι, πέπράμαι, ἔπράθην.

πιφάνσκω, (*πιφάσκω, Ep.*) tell, (from φημι, [φα-].)
στερίσκω deprive, (tenses from στερέω).

τιτρώσκω, (*τρώω Ep.*) wound, τρώσω, (pass. τέτρωμαι), ἔτρωσα.
χάσκω, [*χαυ-σκω*], gape, χανοῦμαι, κέχηνα, ἔχανον.
χασκάζω Att. χαίνω late.

see also ἀλδαίνω, καλέω, τυγχάνω.

§ 85. SECOND CLASS.

The *Present* a lengthened form in ἄνω (or αίνω).

(a) *av* added to the crude-form in the *Present*.

αἰσθάνομαι perceive,	αἰσθήσομαι,	ἥσθημαι,	ἥσθεμην.
ἀλδαίνω nourish, (akin ἀλδομαι, ἀλδήσκω),			ἥλδανον.
ἀλιταίνω ἀλιτράινω, sin,		(ἀλιτημένος <i>Ep.</i>),	ἀλιτησα, ἥλιτον.
ἀλφάνω, ἀλφάινω, find,			ἥλφον.
ἀμαρτάνω err.	ἀμαρτήσομαι,	ἥμαρτηκα,	ἥμαρτον,
<i>Ion.</i>	ἥμβροτον,	ἥμβροταξα,	ἥμαρτησα late.
ἀπεχθάνομαι am hated,	ἀπεχθήσομαι,	ἅπτηθημαι,	ἅπτηχθεμην.
αὐξάνω, αὔξω, increase,	αὐξήσω,	ηνέηκα,	ηδέησα.
ἀέξω <i>Ep.</i>	(ἡέξησα, pass. ἀεξήσομαι, ἀεξήθην later).		
βλαστάνω, βλαστέω, sprout,	βλαστήσω,	ἔβλαστηκα,	ἔβλαστον, (-ησα).
δαρθάνω sleep,		δεδάρθηκα,	ἔδαρθον.
ἵζάνω, ήζω, seat, (commonly καθίζω, regular.).			
οἰδάνω, οἴδνω, swell ; also οἴδέω, -ήσω, -ηκα.			
δλισθάνω, -άίνω, slip,	δλισθήσω,	ἄλισθηκα,	ἄλισθησα, -σθων.
δσφραίνομαι smell,	δσφρήσομαι,	ώσφρομην.	(-ησάμην late.)
δφλισκάνω incur,	δφλήσω,	ἄφληηκα,	ἄφλησα, δφλον.

(b) *v—av* added to the crude-form in the *Present* ;
the *v* being put before the last consonant.

ἄνδάνω please,	ἀδήσω,	ἄδα,	ἄδον ἔἄδον.
(ἥδομαι am pleased 1A. ησάμην, ήσθην)			
ἐρυγγάνω disgorge,	(ἐρεύγομαι, -ξομαι, -γμαι, <i>Ion.</i>),	ἥρυγον.	
θιγγάνω touch,	θίξομαι,		ἔθιγον.
κιγχάνω, κιχάνω, κιχέω <i>Ep.</i> τεάσθι, κιχήσομαι,			ἔκιχον.
λαγχάνω obtain by lot,	λήξομαι,	ἔληχα λέλογχα, ἔλαχον.	
λαμψάνω take,	λήψομαι,	ἔληφα,	ἔλαθον.
(λάζυμαι, -ομαι poet.) λάμψομαι,	λελάθηκα,	λέλαμμαι, <i>Ion.</i>	
λανθάνω, λήθω, lie hid,	λήσω,	λέληθα,	ἔλησα, ἔλαθον.
λανθάνομαι forget.	(ληθάνω, λήθω, ἔλησα, cause to forget. <i>Ep.</i>)		
λιμπάνω leave, (tenses from λείπω).			
μανθάνω learn, μαθήσομαι, (-εῖμαι <i>Dor.</i>), μεμάθηκα,			ἔμαθον.
πυνθάνομαι, πεύθομαι, επώητε, πεύσομαι, πέκυσμαι,			ἔπυνθεμην.
τυγχάνω obtain,	τεύξομαι,	τετύχηκα,	ἔτύχησα, ἔτυχον.
(compr. τεύχω, whence τεύξομαι); τιτύσκομαι aim, <i>Ep.</i>			
φυγγάνω flee, (tenses from φεύγω).			
χανδάνω contain,	χείσομαι,	κέχανδα,	ἔχαδον.

§ 86. THIRD CLASS.

The Present lengthened by adding *v*, *w* or *ue*.

ἀμπισχνέομαι	clothe myself, ἀμφέξομαι,	ἡμπεσχόμην.
from ἀμφὶ	ἔχομαι.	also ἀμπέχω, ἀμπίσχω.
βαίνω, (βάω, βάσκω), go,	βήσομαι,	βέβηκα, ἔβην.
βήσω, ἔβησα, causative.		pass. βέβαμαι (§ 67. obs. 6)
δάκω bite,	δήξομαι,	(δέδηγμαι, -χθην), ἔδακον.
δύνω enter,	δύσομαι,	δέδυκα, ἔδυν.
δύω causative,	δύσω,	ἔδυσα.
ἔλαίνω, (ἔλδω), drive,	ἔλασω,	ἔλήλακα, ἔλασα.
θύνω, (θυνέω), rage. (tenses from θύω)		
ἰκένεομαι come,	ἴζομαι,	ἴκόμην.
ἴκω, 2A. Ίεν, Ep. ίκανω poet.	ἀφίκενόμαι prose.	
κάμω am weary,	καμῦμαι,	ἔκαμον.
κυνέω kiss,	κυνῆσομαι,	ἔκυσα.
πίνω drink,	πιομαι, -οῦμαι, πέπωκα (§ 67. obs. 6)	ἔπιον.
τέμνω cut,	τεμῶ,	τέτμηκα, ἔτεμον.
τάμνω Iοn. τμήγω Ep. τμήσω, -ήξω, -ηγον.		
τίνω pay, (τίω honour, poet. reg.), τίσω, τέτικα (-ισμαι),	ἔτισα.	
ὑπισχνέομαι promise,	ὑποσχῆσομαι, ὑπέσχημαι,	ὑπεσχόμην, -έθην.
ὑπίσχομαι Iοn.		
φθάνω anticipate,	φθάσω, -ήσομαι, ἔφθάκα,	ἔφθασα, ἔφθην.
φθίνω perish ; (φθίω destroy, φθίσω, ἔφθιμαι,	ἔφθισα).	
See also βνέω, δαμδω, κερδίννυμι, κρεμάννυμι, πελάω, πετάννυμι.		

§ 87. FOURTH CLASS.

The Present lengthened by changing *a* into *ai*.

ἀγαλομαι,	ἀγύδομαι Ep. ἀγύδομαι poet. for ἄγαμαι admire.	
δαίομαι divide,	δάσομαι,	pass. δέδασμαι, ἔδασάμην.
δαῖζω poet. reg. δατέομαι,	1A. ἔδατεάμην.	
δαίω kindle,	pass. δέδαυμαι,	(δέδηα, ἔδαύμην, neut.)
καίνυμαι excel,	κέκασμαι, (-αδμαι Dor.)	
καίω, κᾶω, burn,	καύσω (§ 55. obs. 1.d)	ἔκάην.
κλαίω, κλᾶω, weep,	κλαύσομαι (§ 55. obs. 1.d)	
μαίομαι desire,	μάσομαι	ἔμασάμην.
ναίω dwell,	νάσομαι, νένασμαι, ἐνάσθην, (ἔνασσα causative).	

§ 88. FIFTH CLASS.

Two forms—one lengthened, and mostly *poetical*.

(a) extension in *aw* with *ω* in penult.; or in *εω* with *o*: Penult. of the short form *ε*.

βρέμω roar, βρομέω.	τρέμω tremble, τρομέω.
δέμω build, δωμάω.	τρέπω turn, τρωπάω.
νέμω divide, νωμάω.	τρέχω run, τρωχδω, τροχάω, -άξω.
πέρθω destroy, παρθέω (prose).	φέθομαι flee, φοβέω, fright, (prose).
στρέψω turn, στρωφδω.	φέρω bear, φορέω wear (prose).
πέτομαι fly, πωτόδομαι, ποτέομαι.	

(b) extension in *θω*; mostly used in the *Imperfect*, and often with an *Aoristic* sense.

ἀγείρω collect, ἡγερέθομαι.	θάλλω bloom, θαλέθω.
ἀείρω raise, ἡερέθομαι.	κιν̄ω go, ἐκιαδον.
ἀμύνω defend, ἀμυνθώ.	νέμω divide, νεμέθω.
διώκω pursue, διώκθω.	πελάω bring near, πελάθω (<i>neut.</i>)
εἴκω yield, εἰκάθον.	φάω shine, φαέθων.
εἴργω debar, εἴργαθον.	φθίνω perish, φθινόθω, ζεθίθον.
ἔχω have, ἔσχεθον.	φλέγω burn, φλεγέθω.
ἀλέω, ἀλήθω, grind; νέω, νηθώ, spin; στῶ, σηθώ, sift; are prose forms.	

§ 89. SIXTH CLASS.

The crude-form varying between a vowel (ε or α) and consonant termination.

(a) The Vowel omitted in the *Present*.

ἀκαχίζω sadden, ἀκαχήσω, (-ημαι *pass.*), ἀκάχησα, ἤκαχον; *Epic.*

other forms ἀχείω, ἀχέω, ἀχνυμαι, ἄχομαι.

ἀλέξω ward off, ἀλεξήσω, (ἀλαλκήσω, ἥλαλκον, *Ep.*) ἤλέξησα; *Poet.*

ἄλθομαι am healed, ἀλθήσομαι (*I.A.P.* ἥλθέσθην *Ion.*)

ἄχθομαι am indignant, ἀχθέσομαι, (ἄχθησα *Ep.*) ἥχθέσθην.

βούλομαι wish, βουλήσομαι, (βέβουλα *Ep.*), -ημαι, -ήθην.

γίγνομαι become, γενήσομαι, γέγονα, γεγένημαι, ἔγενομην

γενηθήσομαι (*ἔγενηθην non-Att.*)

γεννάω beget, -ήσω, -ηκα: γείνομαι give birth, ἔγεναμην.

[δάω] learn, δαήσομαι, δεδάκη, δέδα, ἔδάνη, (*ἔδαον* taught.)

δέω want, δεήσω, δεδέκη, δέδέησα, ἔδέησα.

mid. δέομαι, (δενομαι *Ep.*), -ήσομαι, -ημαι. Impersonal δεῖ.

ἐθέλω, θέλω, will, ἔθελησω, ἥθεληκα, ἥθέλησα.

(εἴρω tell, *Ion.*), ἔρω ἔρέω, εἴρηκα, (-ημαι, ἔρρηθην, -έθην *pass.*)

(εἴρομαι ask, -ήσομαι *Ion.*), ἔρησομαι, ἥρρημην, *Att.* (ἔρέω, ἔρεειν, *Ep.*)

ἔρρω begone, ἔρρησω, ἥρρηκα. ἥρρησα, (ἀπέρρεστα *Ep.* swept away).

εῦδω sleep, -ήσω. (καθεύδω, -ήσω, -ησα *prose*).

ἔχω, ίσχω, have, ἔξω, σχήσω, ἔσχηκα, ἔσχον.

ἰσχάνω, ίσχανάω, restrain; *Ep.*

ἔψω cook, ἔψήσω, -ήσομαι (*ἥψημαι, ἥψήθην, pass.*), *ἥψησα.*

καθεύδοντι *Pres.* and ἔψεε *Imp.* are found.

θάλλω bloom, θαλλήσω, τέθηλα, *ἥθαλον.*

καθίζομαι sit καθίσσομαι, *ἥκαθισάμην.*

κέλομαι exhort, κελήσομαι, *ἥκελησάμην, ἕκεκλόβητην.*

κήδω vex, κηδήσω, *ἥκηδησα.*

κοναθίζω ring, κοναθήσω, -ησα: also καναχίζω, -ησα, *Epic.*

μάχομαι fight, μαχούμαι, μεμάχημαι, *ἥμαχεσάμην.*

also μαχέομαι, -ήσομαι, -έσομαι, *Ion.*

μέλλω am about, μελλήσω, μέμητλα, *ἥ-ορ ἔμέλλησα.*

μέλω am a care, μελήσω, μέμητλα,

mostly impersonal μέλει, -ήσει, -ηκε, -ησε.

μένω, μίμω, remain, μενώ, μεμένηκα, μέμονα,

μινύθω diminish, μινύθησω, μεμινύθηκα, *ἥμεινα.*

ἥμινθησα, *Ion.*

μύω suck,	μυζήσω	έμυζησα.
νέμω distribute,	νεμῶ, -ήσω,	ένειμα.
δδάξομαι bite, (δδάξω smart,) (δδάξω smart,)	-ήσομαι, ὕδαγμαι,	ώδαξάμην!
δξω smell,	δζήσω, (-έσω <i>Ion.</i>), δδώδα,	δζήσα, (-εσα <i>Ion.</i>)
οίομαι think,	οίήσομαι, (δίομαι, οίω, ωϊσάμην, -σθην <i>Er.</i>), φήθην.	
οίχομαι am gone,	οιχήσομαι,	φχημαι, (φχηκα, φγμην, <i>Er.</i>)
οίχνέω, φχωκα, Poet.		
δφείλω owe,	δφειλήσω,	ώφειληκα, ὠφείλησα, ὠφελον.
παίω strike, regular.	(παίήσω Att. poet.)	
στείβω tread,	στειψω, (ἐστίβημαι <i>pass.</i>),	ἐστειψα.
τύπτω strike,	(τυπτήσω, <i>P.P.</i> τετύπτημαι, <i>Att.</i>),	ἐτυψα.
χαρω rejoice, χαρήσω, κεχάρηκα, κεχάρημαι, κέχαρμαι, ἔχαρην.	(κεχαρήσω, -ησομαι, (χαρήσομαι,	κεχαρόμην, ἔχηράμην, <i>Epic.</i>)
		ἔχαιρησα, later.)

See also αᾶξω, βάλλω, βόσκω, κλαίω, μέδω, πέτομαι.

(b) The vowel found in the Present.

βρυχάσμαι roar,	βρυχήσομαι, βέβρυχα,	έβρυχησάμην, -ήθην.
hence βρύχω gnash, <i>Ion.</i> βρύκω bite, <i>Att.</i> -ξω, -ξα.		
βνέω, (βννω <i>Ion.</i>), stop up, βνσω,	(βέβυσμαι, <i>pass.</i>),	έβυσα.
γαμέω marry a wife, γαμῶ,	γεγάμηκα, (-ημαι <i>pass.</i>),	έγημα.
	(γαμήσω, ἐγάμησα, later.)	
γηθέω rejoice,	γηθήσω,	έγηθησα.
γοδω bewail,	γοήσομαι,	έγοον.
δοκέω seem,	δέξω,	έδοξα.
	(δοκήσω,	
δουπέω resound,	δουπήσω,	έδουπησα, (έδουπον late).
κτυπέω crash,	κτυπήσω,	έκτυπησα, έκτυπον; Poet.
μηκάδομαι bleat,	μέμηκα,	έμάκον.
μυκάδομαι, (-ωλέω), bellow, μυκήσομαι, μέμύκα,		έμυκησάμην, έμύκον.
(πατέόμαι taste, <i>Ion.</i>) πάσομαι,	πέπασμαι,	έπασάμην.
ριγέω shudder,	ριγήσω,	έρριγα, έρριγησα; Poet.
στυγέω hate, reg.	also έστυγον <i>Er.</i>	έστυξα late.
ταρέω pierce,	τορήσω,	έτρορησα, έτορον.
φιλέω love, reg.	also έφιλάμην <i>Er.</i>	
ώθέω thrust,	ώθησω, θσω, ξωκα, (ξωπμαι <i>pass.</i>),	ξωσα.

See also ἀπαυράδω, δαμάω, [χραισμέω].

§ 90. SEVENTH CLASS.

The middle vowel of the root transposed or lost in some tenses.

ἀγέιρω collect,	ἀγερῶ,	(ἀγήγερμαι <i>pass.</i>) ήγειρα, (ἀγρόμενος <i>Er.</i>)
βάλλω cast, βαλῶ, (βαλλήσω <i>Att.</i>), βέβληκα, (βεβόλημαι <i>Er.</i>)		έβαλον.
δαμάω tame,	δαμῶ,	(δέδμημαι <i>pass.</i>) έδμήθην, έδμηην, Poet.
	δαμάξω, reg. προσε,	(δαμανάω, δάμωνημι, προε.)
δέμω build,	(δέδμημαι <i>pass.</i>),	έδειμα.
ἐγείρω rouse,	ἐγερῶ,	(§ 63.c.) ήγειρα, (ηγρόμην <i>Er.</i>)
καλέω call,	καλέσω, -ῶ,	κέκληκα, -ημαι, -ήθην, έκάλεσα.
πελάω bring near,	πεπλημαι,	έπλαθην, Poet.
	πελάξω, προσε. (πιλνάω, πιλνάμαι, προε.)	

πέτομαι fly, πετήσομαι, (*see Class 5.*) ἐπιτόμην.
 πίπτω [πιπετώ] fall, πεσοῦμαι, πέπτωκα, ἔπεσον, (-εσα rare).
 σκέλλομαι am dried, (*σκελοῦμαι, σκλήσομαι*), ἔσκληκα, ἔσκλην.
 (transitive ἔσκηλα *Epic*)

See also βλώσκω, θυήσκω, θρώσκω, κάμνω, μένω, πετάννυμι, πόρον, τέμνω.

§ 91. EIGHTH CLASS.

Some tenses supplied from different roots, or formed irregularly.

αἴρω take,	αἴρησω,	ἥρηκα,-ημαι,-έθην, (§ 63.c.) εἶλον.
βαρύνω load,	(βαρῆσω late),	(βεβαρῆσ-, -ημένος non-Att.) ἐβαρύνθην.
(δεῖδω rare) fear,	δείσω,	δέδοικα, δέδια,
	(δίω fear, δίομαι scare, δίημι chase away, δίεμαι speed, <i>Ep.</i>)	ἔδεισα.
δειδίστομαι	<i>Ep.</i> (δειδίσκομαι, -ττομαι, Att.),	frighten, -ίξομαι.
εἴλω press together,	ἔλσω,	(ἔελμαι pass.), ἔλσα, (ἔδλην pass.)
	also εἴλλω, ἄλλω, εἴλεω, -ήσω, -ημαι, -ήθην. <i>Plur. irreg.</i> ἔόλητο.	
ἐνέπω, ἐνύέπω, tell,	(ἐνίσπω rare),	ἐνιψω, ἐνισπήσω,
ἐπω am busy about,	ἔψω, (mostly in comp.)	ἐπον.
ἐπομαι follow,	ἔψομαι,	ἐποδημην.
ἔρδω, δέζω, do,	(ἔργων work)	ἔρξω, δέξω, ἔσρη,
ἔρχομαι come,	ἔλευσομαι,	ἔλήλυθα,
ἔσθιω, ἔσθω,	(ἔδω <i>Ep.</i>), eat,	ἔδομαι, (§ 63.c.)
δράω see,	ὄφομαι,	ἔώρακα, (ὄπωπα <i>Ion Poet.</i>) εἶδον.
(δπιπτεύω reg. <i>Ep.</i>) Pass.	ἔώραμαι, ὅμμαι, ὄφθην, (ώράθην, rare).	
[εἴδω] see, (εἴδομαι seem, 1.A. εἰσάμην), connects γιγνώσκω and δράω.	γιγνώσκω (see Class 1.)	δράω, ἔώρακα.
οἶδα know, (have seen). [εΐδω]		εἶδον saw.
εἰσομαι shall know :	ἴσαμι <i>Dor.</i> know ; εἰδέω know,	-ήσω, -ησα.
τείκω, (πεκτέω Att.), shear,	πέξω, (-γμαι, -χθην, pass.),	ἔπεξα.
βέω flow,	βεύσομαι,	ἔρρητηκα, ἔρρευσα, ἔρρην.
τίκτω bring forth,	τέξω, -ομαι,	τέτοκα,
τρέχω run,	(θρέξομαι), δραμοῦμαι,	-μηκα, δέδρομα, ἔδραμον, (ἔθρεξα).
τρώγω nibble,	τρώξομαι,	(τέτρωγμαι pass.), ἔτρωγον, ἔτρωξα.
φέρω bear,	οἴσω,	ἔνηνοχα,
(ἐνήνεγμαι, ἡνέχθην, ἐνεχθήσομαι, οἰσθήσομαι, pass.)		ἡνεγκα, ἡνεγκον.
χάζομαι yield,	χάσομαι,	ἔχασδμην, κεκαδόμην.
	κεκαδήσω, κεκαδῶν, bereave, comp. κήδω.	
χέω pour, χέω,	(χεύσω, χένω, <i>Ep.</i>)	κέχυκα, ἔχεα, (ἔχευσα, ἔχενα, <i>Ep.</i>)
ἀνέομαι buy,	ἀνήσομαι,	ἔώνημαι, (-ήθην, pass.), ἔπριδμην.

§ 92. NINTH CLASS.—Defectives.

Defective in some important tenses.

[ἀδω] hurt, 1.A. ἀσα, ἀσα: Mid. Pres. ἀάται, ἀα-, ἀσάμην: Pass. ἀάσθην; *Ep.* ἀτύζω confound, -ξω : (ἀτέω neut. *Ion.*), (ἀτδόμαι ainf hurt, *trag.*).
 [ἀδέω] am sated, (bad sense, ἀ-ήδως), ἀδησα, ἀδηκα : ἀσδόμαι, ἄθην, *Ep.*
 ἄω sate, (good sense), ἄσω, ἄσα; Mid. ἀάται, ἄσομαι, -άμην, *Ep.*
 ἄημι, ἄω, (ἄον, ἄτσθω), blow ; λαύω, [άέω], sleep, λεσα, δσα, *Ep.*

ἀλέομαι, ἀλεύομαι, avoid, 1.A. ἡλεόμην, ἡλευάμην
ἀλείω avert, ἀλεύσω, -σα. (See ἀλέσκω).

ἀναίνομαι refuse, 1.A. ἡνηνάμην, Poet.

[ἀπαυράω] take away, *Imp.* ἀπηγέρων. 1.A. *irreg.* ἀπούρας, -άμενος, *Ep.*
1.A. *Mid.* ἀπηγέραμην has the sense of ἐπαυρίσκομαι.

βόσκω feed, βοσκήσω.

[βρόχω] ἀνά, κατά, swallow, ἔβροξα, βέβροχα. 2.A. *P. part.* βροχέν.

[ἔσω], set, ἔσω, ἔισα : Mid. ἔζομαι, ἔσσομαι, ἔσσάμην. (ἥμαι § 67. obs. 7.)
(ἔθω, only ἔθων), am wont, εἰώθα.

[εἴκω] am like, εἴξω, ξοίκα, (είκα *Att.*, οίκα *Ion.*).

[εἴπω] say, εἴπα, εἴπον, (ἔφειπα, -ον, ἔσπον, *Ep.*).

ἔλπω give hope ; ἔλπομαι hope, ξολπα.

ἐνίπτω, ἐνίσσω, chide, 2.A. ἡνίπάπον, ἐνένιπον, *Ep.* (comp. ἐνέπω).

ἔρδω love, ἔρασθήσομαι, ἥρδσθην : ἔράμαι, 1.A. ἥρασάμην.

ἔρεινθω reddish, 1.A. ἥρευσα, Poet. (ἔρυθανω, -θραίνω, *prose.* ἔριθηνα, *late.*)

ἥσσόδομαι amworsted, *Reg.* but only *Passive.*

θάομαι milk, 1.A. ἔθησάμην.

[θάπτω] am astonished, τέθηπα, τέθαφα rare, ἔταφον.

θέρομαι warm myself, θέρσομαι, 2.A. *P.* ἔθέρην ; Poet.

θέω run, θεύσομαι.

ἱμέρω desire, (ἱμέρω *Aeol.*) : Mid. ιμείρομαι, ιμειράμην, ιμέρθην.

καττάνω patch, P.P. κεκάττυμαι.

[κεδάω] split, ἔκεασα. Pass. κεκέασμαι, ἔκεάσθην ; Ep.

κεῖμαι lie, κείσομαι. (See § 67. obs. 7.)

κέλλω run ashore, κέλσω, -σα : ὄκέλλω, ὄκειλα.

κλύω hear, *Imperat.* κλύθι, κέκλυθι. (See § 82.c.1.)

κορύσσω (κόρψ), arm, *P.P.* κεκορυθμένος, 1.A. *M.* ἔκορυσάμην ; Poet.

1.A. ἔκόρυξα, -άμην, butted ; *Ion.* Dor.

[κρίζω] creak, κέκρηγα, ἔκρηγον.

κύνω am pregnant, 1.A. ἔκυσα causative, κυέω, regular.

λιάδομαι turn aside, *Plup.* *P.* λελίαστο, ἔλιασθην ; Ep.

λιλαίομαι desire, λελημαι : λίπτω late, (λελιμμένος *Att.*)

λίσσομαι, λίτομαι, pray, 1.A. ἔλισάμην, 2.A. ἔλιτρόμην.

[μαίνω] madden, ξηνηνα : μαίνομαι, μανοῦμαι, μέμηνα, ἐμάνην.

μαήσομαι λάτε, -άμην Ep. μεμάνημαι *Theos.* ἔκμαίνω comp.

μάομαι desire, 2.P. μέμαμεν from μέμονα, μαμάω, -ησα ; Poet.

μενεάνιν am eager, -ηνα. μενονιάνω resolve, -ησα ; Ep.

μαστίζω late, scourge, -ξα μαστίω, -ιώ, Ep. μαστιγώ *prose.*

μέδω, -έω, rule ; μέδομαι attend to, μεδήσομαι, Ep.

μείρομαι obtain, ξμιρα, ξμαρμαι, ξμιρον.

μητρίδω, -αομαι, devise, μητρίσομαι, ἔμητρισάμην ; Ep.

νέομαι, νίσσομαι, go, return, νίσσομαι ; νείσσομαι, F. νείσσομαι.

ξυννέφω am clouded over, ξυννέοφα.

[οδύσσομαι] am angry, οδώδυνσμαι, ὠδυσάμην.

ὅπνιω marry, ὅπνσω.

[παθμαι] gain, πάσσομαι, πέπάμαι, ἔπασάμην.

πρότσομαι (rare) get off, παταπροτέσσομαι.

πτάρνυμαι sneeze, 2.A. ἔπταρον, ἔπτάρην rare.

πτύρομαι fear, 2.A. ἔπτύρην.

[βάζω] Ep. for βάλνω sprinkle, *P.P.* ἔρραδαται, 1.A. ἔρρασσο.

βυτόμαι defile, *P.P.* ἔρρυπωμένος ; Ep. βυκαίνω, -ᾶνω ; *prose.*

σέβομαι worship, 1.A.P. ἐσέφθην. ἐσεβασάμην *Ep.* σέβω σεβίζω.
σεύω urge, 1.A. ἐστενα, *P.P.* ἐστυμαι, ἐστίθην; poet.

τείρω wear out, τέρσω.

τέρσομαι am dry, 2.A.P. ἐτέρσην: *Ast.* ἐτερσα, ἐτέρσην; *Ep.*

[τλάω] bear, τλήσομαι, τέτληκα, ἐτλην, 1.A. ἐτάλασσα *Ep.*

τρίζω scream, τέτριγα.

[φάω] kill, *Pass.* πεφήσομαι, πέφαμαι; poet. (comp. σφάζω.)
φέρβω feed, πέφορβα.

[χραυσμέω] ward off, χραυσμήσω, ἐχραυσμησα, ἔχραυσμον; *Ep.*
χράω (ἐτι, ἐν) dash against, *P.P.* κεχρυμένος. χράνω, ἔχραυσα, *Ion.*

Many more *Epic* or *Poetic* verbs are defective in some tenses; probably because they never came into common use.

§ 93. TENTH CLASS—*Fragments of Verbs.*

(a) The *Present* and *Imperfect* found alone; as,

ἄζω, ἄζομαι, revere	γέμω am loaded	πέλω, -ομαι, am
αἴνυμαι take	κίω go	τρέμω tremble
βρέμω roar	μάρναμαι fight with very many others.	κνώσσω sleep

(b) *Participles* found alone, mostly *Epic*; as,

Pres. A. ἀτασθάλλων sinning, γαίων joying, γλαυκιῶν glaring.

Pres. M. or P. ἀεκαζόμενος unwilling, ἐντροπαλιζόμενος turning.

Perf. A. κεκαφῆως panting, κεχλαδῶς sounding, (καχλάζω).

Perf. P. ἀκαχμένος pointed, βεβροτωμένος bloodied.

1.Aor. A. ἀκοστήσας barley-fed, δειελιήσας waiting till evening.

2.Aor. A. τεταγάνω seizing.

(c) Single *tenses* or *persons*, mostly *poetic*; as,

ἀνήνοθε sprang up.	ἐπέτοσσε came upon.	πέφονο slew, (for
ἀράβησε, -σαν. rang.	θέμωσε drove.	ἐπεφένον, φόνος).
βέομαι, βέη, shall live.	θέσσαντο gained by	πέρον gave, (hence
βράχε clanged.	prayer, (from θεός).	πέπρωται fated).
γέντο he took.	θῶσα I sharpened.	σέσηρα grinned.
δήω shall find.	ἰσκον, -ε, spoke.	στεῦνται engages,
δίκον flung.	κορθύεται is heaped.	στεῦνται, στεῦντο.
δοάσσατο, δέατο, seemed.	κοχύεσκε ran down,	τετίημαι, -ηώς, sad.
ἐκάπυσσε breathed.	(from κατά, χέω)?	τετευχήσθαι armed.
ἐκολφά he prated.	λίγξε rang.	τέτμον found.
ἐνήνοθε rested.	οιώθη was left alone.	ἔφλαδον burst.

Some of these verbs seem to have been formed at the time by Poets from nouns or other words.

* § 94. ELEVENTH CLASS—*Some irregular Verbs in μι.*

ἄγγυμι break. ἄξω, ἔστη πεντ., ἔταξα ἔδηγην pass.
ἔννυμι, ἔννύω, (ἀμφιέννυμι *prose*), clothe, ἔσω, *P.P.* ἐσμαι, εῖμαι, ἔσα.
κεράννυμι, (κεράω, κέρνημι, -ασ, *Ep.*), mix, κεράσω, -ῶ, ἐκέράστα,
pass. κεκέρασμαι, κέκραμαι, ἐκερδοθην, ἐκράθην.

οἰγνυμι, οἴγω, open, οἴξω, (pass. φχθην), δῖξα, φξα
 προσε ἀντίγω, -ξω, ἀνέφχα, -γα πειτ., ἀνέφξα, ήνοιξα.
 δλλυμι, (δλέκω poet.), destroy, δλέσω, -ῶ, δλώλεκα, δλωλα, δλεσα.
 δμνυμι swear, δμοῦμαι, -οσω ποπ-Att., δμάμοκα, δμοσα.
 δρυνυμι rouse, δρσω, δρωρα πειτ., δράφεμαι, δρσα, δρорον.
 ακιν, δρίγω, δροθύνω, rouse. δρούω rush.
 πετάνυμι, -նω, πτηνημι, -մω, expand, πετάσω, -ῶ, էպետասа.
 π. πεπետասмаи, պետպաи Att., էպետասի.
 թրյунум, թհուս, break, թիչω, քրացга πειτ. քրդէսа
 π. քրդյում, քրդուս, քրդուս, քրդիչ, քրդիչի.
 քրդյում, քրդուս, քրդուս, քրդիչ, քրդիչի.

§ 95. Index to the Irregular Verbs.

άδω,	Class 9.	ἀράβησε,	Class 10.c.	δατέομαι,	δαιօμαι.
ἀγδζօմαι,	4.	ἀράբίσκω,	1.	δάῶ,	6.a.
ἀγείρω,	7.	ἀρέσκω,	1.	δεῖδω, δίω,	8.
ձշնυմι,	11.	ձտաթմլլան,	10.b.	ծειεլիհսաս,	10.b.
ձծեա, նա,	9.	անէնա, անէա,	2.a.	ծէմա,	7.
ձսկաջմենօս,	10.b.	ձչօմաս,	6.a.	ծնա, ծնօմաս,	6.a.
ձէշ, ձէա, նա,	անէնա.	թանա, թնա,	3.	ծիհա,	10.c. .
նցա, նցօմա,	10.a.	թալլա,	7.	ծիմսկա,	1.
անումա,	10.a.	թարնա,	8.	ծնկոն,	10.c.
աթքա,	8.	թեօմաս,	10.b.	ծնակնա,	5.b.
աթնանօմա,	2.a.	թիթօսկա,	10.c.	ծօմստատօ, ծեատօ,	10.c.
ձտա, ձտօտա,	ձնա,	թլատնա,	1.	ծոկէա,	6.b.
ձկախիչա, ձչէա,	6.a.	թլատկա,	2.a.	ծոստէա,	6.b.
ձկախմենօս,	10.b.	թօսկա,	1.	ծննա, ծնա,	3.
ձկօստիհսա,	10.b.	թօնլօմաս,	6.a.	ծամաս,	5.a.
ձլձանա,	2.a.	թրձչէ,	10.c.	էցեիրա,	7.
ձլէշ, ձլէս,	6.a.	թրէմա,	10.a.	էնա,	էսթիա.
ձլէօմա, ձլէնա,	9.	թրօմէա,	5.a.	էթէլա, թէլա,	6.a.
ձլէա, ձլէթա,	5.b.	թրծխ,	9.	էթա,	9.
ձլթօմա,	6.a.	թրչամաս,	6.b.	էլձա,	ծրան.
ձլիսկօմա,	1.	թնա, թնէա,	6.b.	էնկէմա,	5.b.
ձլիտանա,	2.a.	շան,	10.b.	էնկա,	9.
ձլնտկա, -նա,	1.	շամէա,	6.b.	էլլա, -էա, Ըլլա,	8.
ձլփանա, -նա,	2.a.	շեցանիսկա,	1.	էլլավ,	9.
ձմարդան,	2.a.	շըմա,	10.a.	էրգմաս,	5.b.
ձմթլիսկա, -նա,	1.	շնտո,	10.c.	էրօմաս,	6.a.
ձմթսխնեօմա,	3.	շղթէա,	6.b.	էրօ,	6.a.
ձմթլակիսկա,	1.	շղրծսկա, -նա,	1.	էնսկա,	1.
ձմնթա,	5.b.	շինօմաս,	6.a.	էկապսսէ,	10.c.
ձնաբնահսկօմա,	1.	շիշնասկա,	1.	էկօլփա,	10.c.
ձնանօմա,	9.	շլանկիծա,	10.b.	էլլաս, -օմաս,	9.
ձնալիսկա, -նա,	1.	շօճա,	6.b.	էնետա,	8.
ձնինօթէ,	10.c.	ծալօմաս, ծանչա,	4.	էնինօթէ,	10.c.
ձնճնա,	2.b.	ծալա,	4.	էնլիտա,	9.
ձկափիսկա,	1.	ծակնա,	4.	էննսմ,	11.
ձկաւրճա,	9.	ծամճա, ծամնա,	3.	էնտրուկալիջմենօս,	10.
ձկեխնամօմա,	2.a.	ծաթճնա,	7.	էւպարիսկօմա,	1.
			2.a.	էպետօսսէ,	10.c.

ἔπομαι,	Class 8.	κεχλαδὼς,	Class 10.b.	ծձէօմαι,	Class 6.a.
ἔπω,	8.	κτύδω,	6.a.	ծծնտօրուա,	9.
էրάω,	9.	κιάθω, κίω,	5.b.	ծցօ,	6.a.
էրծω,	8.	κτγχάνω,	2.b.	ծշրսւմ, օշշա,	11.
էրենցօմαι,	2.b.	կւկլիցկա,	կալեա.	օւնանա,	2.a.
էրենթա,	9.	կլանա,	4.	օւօրուա, ծնա,	6.a.
էրյշյանա,	2.b.	կլնա,	9.	օւչօրուա,	6.a.
էրրա,	6.a.	կուաբիչա,	6.a.	օւաթի,	10.c.
էրխօմαι,	8.	կօրնետա,	10.c.	ծլութնա,	2.a.
էտնա,	8.	կօրնոցա,	9.	ծլլանա,	11.
էտքեթա,	5.b.	կօխնեսկէ,	10.c.	ծլունս,	11.
էնճա,	6.a.	կրճա,	9.	ծունս,	9.
էնրիսկա,	1.	կտուքա,	6.b.	ծրճա,	8.
էշա,	6.a.	կվէտկա,	1.	ծրունս, ծրօնա,	11.
էփա,	6.a.	կսնեա,	3.	ծօգրանօրուա,	2.a.
էթասկա,	1.	կնա,	9.	ծփելա,	6.a.
էթասկա,	5.b.	լացչանա,	2.b.	ծփլուտկանա,	2.a.
էդրէթօմαι,	5.b.	լաջօմա,	լապենա,	ուան,	6.a.
էդրէթօմαι,	9.	լապենա,	2.b.	ուօրուա,	9.
թալէթա,	5.b.	լառնանա,	2.b.	ուսչա,	1.
թձլլա,	6.a.	լածկա, լղէա,	1.	ուտէօմա, ուծուա,	6.b.
թձօմա,	9.	լամզօմա,	9.	ուէկա,	8.
թձնտա,	9.	լանժնա,	10.c.	ուլձնա,	5.b.
թեա,	10.c.	լանժնա,	9.	ուլժնա, ուլունա,	7.
թէրօմա,	9.	լպունա,	2.b.	ուլուս,	10.a.
թէստանտօ,	10.c.	լնսորուա,	9.	ուտճնսսմ,	11.
թէա,	9.	լանջնա,	9.	ուէտօմա,	7.
թէրյանա,	2.b.	լանջնա,	4.	ուէֆնու,	10.c.
թնհէսկա,	1.	լանջնա,	2.b.	ոււնսկա,	1.
թձասցա,	10.c.	լածօմա,	9.	ուլնա,	3.
թրուտկա,	1.	լաստիչա,	6.a.	ոււտիսկա,	1.
թննա.	3.	լախօմա,	9.	ոււտուա,	7.
իանա,	ճնիմ.	լենա,	9.	ուփժօմա, -անտկա,	1.
իչնա, լչա,	2.a.	լեթնտկա, -նա,	1.	ուրթնա,	5.a.
ինքնօմա, ննա,	3.	լելրօմա,	9.	ուրոն,	10.c.
ինձօմօրա,	1.	լելլա,	6.a.	ուտճօմա,	5.a.
իմէլրա,	9.	լելա,	[6.a.	ուրիամա,	անքօմա.
ինկոն,	10.c.	լենա,	6.a.	ուրօնտօմա,	9.
իշճնա,	չխ.	լեղօմա,	6.b.	ոււճրսմա,	9.
կաթիչօմա,	6.a.	լողիա,	9.	ոււճրօմա,	9.
կանչնսկա,	4.	լանճա,	6.a.	ոււնժնօմա,	2.b.
կալա,	4.	լամինա,	1.	ծիճա,	9.
կալեա,	7.	լսկօմա,	6.b.	ծիճա,	շըծա.
կամնա,	3.	լնչա,	6.a.	ծիճա,	8.
կառնա,	9.	լանա,	4.	ծիրյնսմ,	11.
կեճա,	9.	լեմէթա,	5.b.	ծիշէա,	6.b.
կենա,	9.	լեմէթա,	6.a.	ծութա,	9.
կեկափինա,	10.b.	լեօմա, նիստօմա,	9.	ծճա, սիթա,	5.b.
կելլա,	9.	լեա,	5.b.	ծէթա, սէթօմա,	9.
կէլօմա,	6.a.	լամճա,	5.a.	սէտորա,	10.c.
կեթնսսմ,	11.	լսունքա,	9.	սէնա,	9.

σκέλλομαι,	Class 7.	τλάω,	Class 9.	φθινύθω,	Class 5.b.
στείβω,	6.a.	τορέω,	6.b.	φθίνω,	3.
στερίσκω,	1.	τρέμω,	10.a.	φιλέω,	6.b.
στεῦται,	10.c.	τρέχω,	8.	φλάδον,	10.c.
στρωφῶ,	5.a.	τρίζω,	9.	φλεγέθω,	5.b.
στυγέω,	6.b.	τρομέω,	5.a.	φοβέω,	5.a.
τείρω,	9.	τρώγω,	8.	φορέω,	5.a.
τέμνω, τμήγω,	3.	τρωπάω,	5.a.	χάζομαι,	8.
τέρσομαι,	9.	τρωχάω,	5.a.	χαίρω,	6.a.
τέταγχων,	10.b.	τυγχάνω,	2.b.	χανδάνω,	2.a.
τετευχῆσθαι,	10.c.	τύπτω,	6.a.	χάσκω,	1.
τετίημαι,	10.c.	ὑπισχνέομαι,	3.	χέω,	8.
τέτμον,	10.c.	φαέθω,	5.b.	χραισμέω,	9.
τίκτω,	8.	φῶω,	9.	χρόω, χραίνω,	9.
τίνω, τίω,	3.	φέρβω,	9.	ώθέω,	6.b.
τιτρώσκω, τρώω,	1.	φέρω,	8.	ώνεομαι,	8.
τιτύσκομαι,		φθάνω,	3.		

§ 96. *Irregular in Meaning.*

1. The Future Middle used in an *active* sense.

(a) The Future Middle used *alone*, in good or Attic writers; as, ἄδω sing, ἄσομαι, (*ἄσω Dor.*).

*τάκοινω hear.	*δεῖδω fear.	*λαμβάνω take.	*πνέω blow.
*ἀλαλδῶ shout.	*διδράσκω.	*λάσκω utter.	*ρέω flow.
*ἄμαρτάνω sin.	εἰκάζω, <i>in comp.</i> ,	*μανθάνω learn.	*σιγάνω am silent.
*ἀπαντάω meet.	as, ἀντ-, ἀπεικάζω.	*νέω swim.	*σωπάω.
*ἀπολαίω enjoy.	*ἐμέω vomit.	*οἶδα know.	στοναχέω groan.
*βαδίζω walk.	*ἔσθιω eat.	οἰμάζω lament.	στροβέω roll.
*βάίνω go.	*θέω run.	*δλολύζω shout.	συρίζω pipe.
*βιβρώσκω eat.	*θηγγάνω touch.	*δύμνυμι swear.	*[τλάω] bear.
*βιόω live.	*θιήσκω die.	*δράω see.	*τρέχω run.
*βλάσκω go.	*θράσκω leap.	*δτοτύζω lament.	*τρώγω eat.
*βοδᾶ shout.	*κάμινω toil.	*παίζω sport.	*τωθάζω taunt.
*γελᾶν laugh.	*κιγχάνω reach.	*πάσχω suffer.	*ντερέω am late.
*γγηνώσκω know.	κλαῖω weep.	*πηγδάω leap.	φεύγω flee.
*γοάω lament.	κοτέω am angry.	*πίνω drink.	*φθάνω.
*δᾶω learn.	*κινέω kiss.	*πίπτω fall.	*χανδάνω hold.
*δάκνω bite.	*λαγχάνω.	*πλέω sail.	*χάσκω gape.

(b) The Future Middle, with a Future in ω, in an active sense; as, ἀνδραποδίζω enslave, Fut. -ιῶ, -ιοῦμαι.

*ἀρπάζω snatch.	ἐγκωμιάζω laud.	ζάω live.	κλέπτω steal.
*βλέπω see.	ἐπαινέω praise.	θαυμάζω wonder.	κύπτω stoop.
*γηράσκω.	ἐπιορκέω swear	θεραπεύω tend.	κωκύω lament.
γρύζω mutter.	falsely.	καίω burn.	λαικάζω cheat.
διδόκω pursue.	*ἔψω cook.	κελαδέω sound.	λάπτω lap up.

† Fut. in ω rare.

* See Irreg. Verbs.

‡ Fut. in ω Dor.

¶ Fut. in ω late.

|| Fut. Mid. also passive.

ναυστολέω sail.	ποθέω regret.	*τίκτω bear.	φροντίζω care.
νεύω nod.	πτύω spit.	ὑβρίζω insult.	φυτεύω plant.
παρανέψω exhort.	σκάπτω jest.	ὑπείκω yield.	χορεύω dance.
πέμπω send.	σπουδάζω haste.	*φέρω bear.	χωρέω hold.
πημαίνω hurt.	τειχίζω build.	φιτύω beget.	

Some of the middle forms may be considered as having a *proper middle force*; as, ἀπάσσομαι I shall seize for myself.

2. The Future Middle used in a *passive* sense; as, ἀδικέω injure, ἀδικήσομαι shall be injured.

ἀμφισβητέω.	θύω sacrifice.	διμαλίζω level.	στρεβλόω rack.
ἀνίω complete.	ἰνέω empty.	διμολογέω own.	στυγέω hate.
ἀπατάω deceive.	καταφρονέω.	δινειδίζω blame.	τελευτάω end.
ἀπιστέω disobey.	κηρύσσω herald.	διχέω carry.	τελέω finish.
ἀριθμέω number.	κλονέω disturb.	παιδεύω train.	τηρέω keep.
ἄρχω rule.	κρατέω conquer.	παρηγορέω.	τιμάω honour.
βλάπτω hurt.	κωλύω hinder.	περιέπω treat.	*τιτρώσκω.
βρέχω wet.	λέγω say.	πέρθω lay waste.	*τύπτω.
δηλώω shew.	λύω loose.	πληρόω fill.	ὕω rain upon.
δονέω shake.	μαρτυρέω.	πλύνω wash.	φθείρω destroy.
έδω permit.	μαστιγύω whip.	πολεμέω war.	φθίω destroy.
εἴργω restrain.	μισέω hate.	πολιορκέω siege.	φθονέω envy.
ἐνεδρεύω snare.	μυημονέω.	προαγορέω.	φιλέω love.
ἐνλογέω bless.	νομίζω think.	πωλέω sell.	φρουρέω guard.
ἐχθαίρω hate.	*δόδάξομαι bite.	ῥαίω strike.	ώστιζομαι.
ζημιώ fine.	οἰκέω dwell.	στερέω deprive.	ώφελέω aid.

Many other Futures Middle from their *reflex* meaning are nearly akin to the *passive*; as, ἀλγυνοῦμαι shall vex myself or shall be vexed.

§ 97. Transitive and neuter in different tenses.

In some verbs the Future and 1. Aorist have a *transitive*, but the Perfect and 2. Aorist an *intransitive* meaning. The Present varies in different Verbs.

1. The Present transitive.

ἀφαρίσκω fit,	F. —	1.A. ἡρσα,	P. ἄφρα,	2.A. ἡραρον.
δύω put under,	„ δύσω,	„ ἔδυσα,	„ δέδυκα,	„ ἔδυν.
ἐρείπω upset,	„ ἐρείψω,	„ ἔρειψα,	„ ἐρήριπα,	„ ἔρικον.
ἴστημι set up,	„ στήσω,	„ ἔστησα,	„ ἔστηκα,	„ ἔστην.
ὄρυνμι rouse,	„ ὄρσω,	„ ὁρσα,	„ ὄρωρα,	„ ὄρορον.
σβέννυμι quench,	„ σβέσω	„ ἔσβεσα,	„ ἔσβηκα,	„ ἔσβην.
[σκέλλω] dry,	„	„ ἔσκηλα,	„ ἔσκληκα,	„ ἔσκληην.
τεύχω prepare,	„ τεύξω,	„ ἔτευξα,	„ τέτευχα,	„ ἔτυχον.
τρέφω nourish,	„ θρέψω,	„ ἔθρεψα,	„ (τέτροφα,	„ ἔτραφον. Ep.)
φύω produce,	„ φύσω,	„ ἔφυσα,	„ πέφυκα,	„ ἔφυν.
add ἀλίσκομαι am taken,			„ ἔάλωκα,	„ ἔάλων.

* See *Irreg. Verbs.*

|| Fut. Mid. also *passive*.

2. The Present *intransitive*.

βαίνω go,	F. βήσω, 1.A. ἔβησα,	P. βέβηκα, 2.A. ἔβην,
γηράω grow old,	„ ἐγήρασα,	„ γεγήρακα, „ ἐγήραν.
κύω am pregnant,	„ ἔκυσα,	
μεθίω am drunk,	„ μεθύσω,	„ ἐμέθυσα,
ναίω dwell,		„ ἐναστα ^{Eρ.}
πλήθω am full,	„ πλήσω	„ ἐπληθα, [-ησα.
στυγέω hate,		„ ἐστυξα Ep.

§ 98. *Deponents*.

Deponents are sometimes called *middle* or *passive*, according as the 1. Aorist belongs to the middle or passive voice; but many Deponents have an Aorist of both forms. The 1. Aor. pass. together with the Perf. is often passive in meaning.

Many verbs which seem to be deponents have a real *middle* sense; as, *μιμνήσκομαι* remember, i. e. remind myself, from *μιμνήσκω*.

The following are some of the commonest Deponents.

ἀγαμαι admire	‡δέχομαι receive	μήδομαι devise
ἀγοράομαι address	διαλέγομαι discuss	μηρόμαι draw out
τάγωνίζομαι strive	δίζημαι seek	μηχανάομαι, -άω rare
αἰδέομαι respect	δύναμαι am able	†μιμέομαι imitate
*αἰνίσσομαι hint	¶δωρέομαι give	δύνρομαι lament
*αἰτίαομαι blame	ἐνθυμέομαι think	οιωνίζομαι augur
ἀκέομαι heal	ἐπίσταμαι know	¶δλοφυρομαι lament
ἀκροδόμαι hear	ἔραμαι love	δνομαι reprobach
ἀκρωτηρίζομαι	τέργάζομαι work	††πραγματεύομαι
ἀλδομαι wander	εύχυμαι pray	προθυμέομαι
ἀλλομαι leap	ἡγέομαι lead	¶προφασίζομαι
κντομαι meet	¶θεάομαι view	ρύομαι defend
ἀπολογέομαι defend	θρέομαι lament	†(σκέπτομαι) Att. in
ἀράομαι imprecate	¶ιάσομαι heal	pres. σκοπέω.
ἀρνέομαι deny	κτάομαι gain	φείδομαι spare
ἀσπάζομαι salute	*λητίζομαι pillage	φθέγγομαι utter
†βιάζομαι force	λογίζομαι reckon	χαρίζομαι gratify
γάνυμαι rejoice	†τλυμαίνομαι outrage	*χειρόομαι subdue
γλίχομαι desire	*λωβδομαι insult	‡χράομαι use
δέρκομαι look	μέμφομαι blame	†ψηφίζομαι vote.

N.B. Many Deponents are in the *Lists of Irreg. Verbs*.

† Perf. sometimes *passive*; 1.Aor. pass. always *passive*.

* Perf. and 1.Aor. pass. always *passive*. || Perf. sometimes *passive*.

‡ 1.Aor. pass. sometimes *passive*. ¶ 1.Aor. pass. always *passive*.

†† Perf. always *passive*.

§ 99. *Impersonal Verbs.*

Impersonal verbs are found only in 3 Pers. *Sing.*

$\Delta\epsilon\bar{\imath}$ it is necessary.

Pres. $\delta\epsilon\bar{\imath}$, [δείτω], δέη, δέοι, δεῦ, δέον.
Imp. ἔδει. Fut. δεήσει. 1.Aor. ἐδέησε.

So διαφέρει it differs	μεταμέλει it repents
δοκεῖ it seems	μέτεστι there is a share
ἐνδέχεται it is admissible	πρέπει it befits
ἔξεστι it is permitted	προσήκει it belongs
καθήκει it concerns	συμβαίνει it happens
μέλει it is a care	χρῆ it is necessary.

Obs. Most impersonal verbs in Greek are only the 3 Pers. of Personal verbs used impersonally with a slight variation in meaning; as δέω I want, δεῖ it is necessary.

§ 100. *Compound Verbs.*

1. Compound verbs are formed—

(a) by prefixing a word to the simple verb; as, χέω, δακρυ-χέω shed tears; βάλλω, ἐκ-βάλλω cast out.

The simple verb is then unaltered in the compound.

Obs. Most verbs compounded with a preposition are thus formed.

(b) by giving a verbal termination to a compound noun; as, φιλόσοφος, φιλοσοφέω philosophise.

The compound verb then differs from the form of the simple one, or there is no simple verb at all; as,

ἀνδροκτονέω from ἀνδροκτόνος, simp. verb κτείνω.

φιλοσοφέω „ φιλόσοφος, „ [none].

Obs. Most verbs compounded with a noun are thus formed.

2. There is a tendency in many compound verbs to become *neuter*, though the simple verb is *transitive*; as, ἄγω lead, ὑπάγω retire. διδῶμι give, ἐπιδιδῶμι grow.

3. There is much variation between *active* and *middle* forms in different compounds of the same word; as,

ἐπινοέω intend, but διανοέομαι design.

ἐπιθυμέω desire, „ ἐνθυμέομαι think.

PARTICLES.

§ 101. ADVERBS.

Adverbs denote the *manner* in which an action is performed, or in which a state exists ; as, *καλῶς ποιεῖ* he does well, *καθεύδει πολλάκις* he often sleeps.

(a) *Different kinds of Adverbs.*

1. A very large number of adverbs are derived from adjectives, and express the quality which the adjective describes ; as, *σοφὸς* wise, *σοφῶς* wisely.

2. Some adverbs are evidently the cases of nouns; as,

Dat. *ἰδίᾳ* privately, *δημοσίᾳ* publicly.

Acc. *δίκην* like, *ἄρχην* altogether.

Obs. 1. The *Dative* is naturally used for adverbs, because that case expresses the *manner* of an action.

The *Accusative* is supposed to be governed by *κατά*.

Obs. 2. Adverbs in *ως* may probably be considered as the Dat.

Plur.; as, *σοφῶς* for *σοφοῖς*.

3. Some derivative adverbs are formed by adding an adverbial affix to nouns or verbs ; as, *βοτρυδὸν* cluster like, *συλλήβδην* collectively.

4. A number of *pronominal* particles may be used as adverbs or conjunctions. § 39. *obs. 3.b.*

5. Some adverbs seem to be *primitives*, or not derived from any other words ; as,

αὐ back, again.

μὴν indeed.

γέ at least.

μῶν whether ?

δὴ indeed, whence *δῆθεν*, *δῆτα*.

νῦν now.

ἥ certainly.

νὰ yes, *οὐ*, *μὴ*, no.

6. Adverbs not derived from adjectives denote especially, *quantity*, *time*, *place*, *affirmation*, *negation*, &c.

(b) *The Comparison of Adverbs.*

1. Adverbs derived from adjectives generally take, for the Comparative, a neut. *Sing.* *ἄμεινον*, *σοφώτερον*,

“ Superlative, a neut. *Plur.* *ἀριστα*, *σοφώτατα*.

Obs. 1. A few *not* derived from adjectives are thus formed ; as,

ἄγχι near, ἀστον, ἄγχιστα. | (ἥκα *Ion.*) slightly, ἀστον, ἄγκιστα.
μάλα very, μᾶλλον, μάλιστα. | πέρα beyond, περαίτερον, or -ω.

Obs. 2. Adverbs are sometimes formed in *ωs* from the comparative or superlative adjective; as, μείζων greater, μείζωνως; συντομότατος shortest, συντομωτάτως; but the superlative in this form is more rare than the comparative.

2. Other adverbs have the Comp. and Superl. in *ω*; as, ἀνω upwards, ἀνωτέρω, -τάτω | ἔκας afar, ἔκαστέρω, -τάτω.

§ 102. CONJUNCTIONS.

1. Conjunctions connect words or sentences, and mark the nature of their connection.

2. Hence conjunctions are
copulative, connecting objects to be considered conjointly; as, καὶ, τὲ, and; τὲ—καὶ, both—and.

disjunctive, connecting objects to be considered separately; as, ή, ήτοι, either.

comparative, expressing a comparison; as, ή than, ώs as, ώσει as if.

conditional, expressing a condition; as, εἰ, ἐὰν, ήν, if.

intentional, expressing a purpose; as, ώs, ἵνα, that.

temporal, expressing time; as, ἐπεὶ, δτε, δτάν, when.

adversative, expressing opposition; as ἀλλὰ, αὐτὰρ, but; μὲν—δὲ indeed—but.

Obs. Sometimes μὲν—δὲ imply *distinction* only, and not *opposition*; hence δὲ may sometimes be rendered ‘and’: μὲν always implies that something is to follow, and δὲ that something has preceded. Thus μὲν, δὲ, are connected with the first and second numeral. § 34. *obs.* 1.

admissive, expressing a concession; as, καίπερ although.

illative, expressing an inference; as, οὖν, therefore.

causal, expressing a cause or reason; as, γὰρ for.

restrictive, qualifying something previously said; as, καίτοι and yet, δμως nevertheless.

interrogative, expressing an interrogation; as, η.

§ 103. PREPOSITIONS.

1. Prepositions are placed before substantives to mark their relation to other nouns or verbs.

2. There are <i>eighteen</i> regular prepositions,		
ἀμφὶ about,	ἐκ, ἐξ, out of,	περὶ around,
ἄντι up,	ἐν in,	πρὸ before,
ἀντὶ against,	ἐπὶ upon, to,	πρὸς to,
ἀπὸ from,	κατὰ with regard to,	σὺν with,
διὰ through,	μετὰ with, after,	ὑπὲρ above,
εἰς to, into,	παρὰ by the side of,	ὑπὸ under.

Obs. The regular prepositions may all form compounds *by being prefixed to verbs*, and are thus distinguished from some *adverbs* which govern cases ; as, *ἴνειν* without, *ἴνεικα* for the sake of.

§ 104. INTERJECTIONS.

Interjections express a sudden emotion ; as,
Joy, ὦ, εῦοι ! *Grief, αἰ, αἰ, alas ! οὐαὶ woe !*
Praise, εὖ well ! *Surprise, ἀ ah ! ὁ πόποι.*

Interjections are sometimes called *Adverbs*.

§ 105. INSEPARABLE PARTICLES.

Some particles are only found in compound words.

1. 'A, ἀν, ἀνα *less usual*, 'negation,' [from ἀνειν without] ; the ν is generally retained before vowels ; as, ἀ-θάνατος immortal, [without death] ; ἀν-αγνος impure ; ἀν-πενθῆς without grief.

Obs. 1. This particle sometimes has the form of νη, the initial α being dropped ; as, νηπενθῆς or ἀναπενθῆς ; νήνεμος or ἀνήνεμος, calm, [ἀνειν-ἀνεμος without wind].

Obs. 2. Sometimes α expresses *Union*, as if from ἀμα ; as, ἀ-λοχος wife, [from ἀμα-λέχος].

Obs. 3. Sometimes α is merely *euphonic*, without affecting the meaning ; as, ἀ-πέδος level, [from ἀ-πέδον plain] ; ἀ-βληχρός weak, [from ἀ-μαλακός soft] ; Comp. λίπα ointment, ἀλείφω anoint ; and in English *stablish* and *establish*.

Obs. 4. Sometimes α is called *intensive*, but this meaning is better referred to one of the preceding ; as, ἄξυλος ὕλη, (*Il. A. 155.*) very woody, i.e. from which timber, ξύλον, has never been cut, *incædua silva* ; or else ἄξυλος without timber, i.e. a jungle with brushwood only : ἄπτερος swift, [from a euphonic, and πτέρον wing].

2. Δυς badly, with difficulty ; as, δύσ-βατος difficult to be passed, δύσ-ωδῆς unsavoury.

3. Some poetical particles with *intensive* force ; as, ἀρι ; as, ἀρί-δηλος very clear. δα ; as, δά-σκιος very shady. ἔρι ; „ ἔρι-βρομος very loud. ζα ; „ ζά-κοτος very angry.

CLASSES OF WORDS.

As in Latin, *substantives*, *adjectives*, *pronouns*, *verbs*, and *particles*, may be classed according to their several *affixes*, each affix being connected with a particular meaning.

§ 106. *Classes of Substantives.*

(a) Persons.

1. A male agent or doer.

-της ; as, κρι-της judge, πολί-της citizen.

-τήρ ; „ σω-τήρ saviour, δο-τήρ giver.

-τωρ ; „ βή-τωρ orator, ἡγή-τωρ leader.

these terminations mostly follow a vowel; and σ is sometimes inserted; as, ἀκού-στης hearer.

-εὺς ; „ γραφ-εὺς writer, βασιλ-εὺς king.

this termination mostly follows a consonant.

Obs. 1. The affix της seems to have been originally ττης, a form retained in some dialects; as, πολιττης *Ion.* for πολί-της.

Obs. 2. Some of these words have lost their literal meaning as agents; as, κρητήρ a bowl, i. e. a mixer.

Obs. 3. Some agents end in as, ης, os, but mostly in compound words; as, ὄρνιθοθήρ-as bird-catcher, τριπράρχ-ης captain of a trireme, γέγραφ-os painter.

2. A female agent.

-τις, -τρις, -τρία ; as, πολῖ-τις female citizen, δρυησ-τρις dancer, κιθαρισ-τρία harper.

formed from masculines in της; the affixes τρις, τρία being used after a consonant.

-τειρα ; as, σώ-τειρα a female preserver.

formed from masculines in τήρ and τωρ.

-ις, -ειά, -ισσα ; as, βασιλ-ις, βασιλ-ειά, βασιλ-ισσα, queen.

formed from masculines in εύς.

Obs. To the above classes belong the semi-adjective forms in ιτης, ιτις ; as, μακαρ-ιτης, μακαρ-ιτις, sainted, (i. e. admitted among the blessed ones, μάκαρες); and names of settlers in countries in ωτης, ωτις ; as, Σικελι-ώτης, Σικελι-ώτις, Sicilian-Greek.

(b) Things.

1. The thing done or passive object.

-μα ; as, πρᾶγ-μα deed, σπέρ-μα seed, (the thing sown).

after a short vowel σ is mostly inserted; as, δέ-σμα bond; and sometimes where the vowel is long; as, σεῖ-σμα shock.

Sometimes θ is inserted; as, δσ-θμα panting, (from [ἀάζω]).

Obs. 1. These words may be compared with the *Perfect passive*, both in form and meaning; but they have no necessary connection with verbs.

Obs. 2. A number of nouns add *os*, *or*, to the Root, many of which might come in this class; *ε* of the verb then mostly becomes *o*; *as*, *λέγω*, *λέγος* word.

2. The thing which *exhibits the action* of the root, whether actively or passively.

-μη; *as*, *μνη-μή* memory, (that which *remembers*).

γραμ-μή line, (that which *has been written*).

inserts *σ*, and sometimes *θ*, *τ*, like the preceding; *as*, *δε-σμή* bond, *στάθμη* goal, *αὐτμή* breath.

-η, -α; *as*, *διδαχή* doctrine, (that which *teaches* or *is taught*).
takes *o* for *ε* in the root; *as*, *τέμνω* cut, *τομή*.

Obs. These words seem often to express a mere *quality* or *feeling*; *as*, *τιμή* honour, *χαρά* joy.

3. The *instrument*, with which anything is done.

-ρον; *as*, *πτέρον* wing, (*ἴπταμαι* fly).

-ρά; *as*, *ἔδρα* seat, (*ἔζομαι* sit).

a vowel often inserted; *as*, *βλέφ-άρον* eye-lid.

-τρον; „, *ἄρο-τρον* plough, (*ἀρδώ* plough).

-τρά; „, *καλύπ-τρα* veil, (*καλύπτω* hide).

after a vowel *σ* often inserted; *as*, *κρεμά-στρα* hook; and *θ* for *τ*; *as*, *κλεῖ-θρον* bar.

Obs. Nouns of this class may be considered as *adjectives*, with a substantive understood; hence they have other meanings besides the instrument; *as*, *λύ-τρον* ransom, (*λύω* release); *όρχήσ-τρα* place for dancing.

(c) Places.

1. The *place where an agent acts*.

-ιον; *as*, *διδασκάλ-ιον* schoolroom, (*διδάσκαλος*).

-είον; „, *κουρ-είον* barber's shop, (*κουρεύς*).

-τριον; „, *δικασ-τριον* court of justice, (*δικάστης*).

sometimes no agent is implied, but the affix has the same meaning as the following one; *as*, *γυναικ-είον=γυναικ-ών*.

2. The *place appropriated to any object*.

-ών; *as*, *γυναικ-ών* women's apartment, *κριν-ών* lily-bed.

-ώνια; „, *βοδ-ώνια* rose-bed.

Obs. Both the above classes seem to be really *Adjectives*.

(d) Abstract words.

1. An *action*, the *act of doing*.

-σις; *as*, *ποίη-σις* a making, *τάξις* [*ταγ-σις*], an arranging.

-σία ; as θυ-σία a sacrificing.

formed like the Future of verbs, though not necessarily connected with any verb. Sometimes the quantity differs from the Future ; as, θήσω, θέσις.

-μόδος ; „ ὁδοῦρ-μόδος a lamenting.

after a vowel σ is generally inserted : as, δε-σμόδος band. Yet in the older language σ was omitted ; as, δεμόδος fear ; and θ, τ, χ, σθ, are sometimes inserted instead ; as, ὁρχη-θμόδος dancing, νην-τμόδος without breathing, αὐ-χμόδος drought, ι-σθμόδος, isthmus, (from εἶμι go).

Obs. By an easy transition these words, especially in μόδος, signified sometimes the effect of an action, or the thing done.

2. A quality (formed from adjectives).

-ία ; as, σοφ-ία wisdom, (σοφός) ; ἀληθε-ία truth, (ἀληθῆς).

-οσύνη ; „ δικαι-οσύνη justice, (δίκαιος).

sometimes with ω, when the penult. of the adjective is short ; ἀγαθόδος good, ἀγαθ-ωσύνη.

-της ; as, σεμνό-της dignity, (σεμνός) ; παχύ-της thickness, (παχύς).

Obs. Nouns in ία not formed from adjectives have often a concrete meaning, or denote an act ; as, εὐλογ-ία a blessing.

3. A state (not formed from adjectives).

-εία ; as, δουλ-εία slavery.

generally with a corresponding verb in εύω ; as, δουλεία, δουλεύω.

(c) Patronymics.

A *Patronymic* is a name formed from the name of a father or ancestor—mostly used in *poetry*.

1. *Masculine Patronymics end in*

-ίδης ; as, Κρόνος Saturn, Κρον-ίδης ; Πηλεύς, [Πηλε-ίδης], Πηλείδης.

-άδης ; „ Ἰππότης, Ἰπποτ-άδης ; Ἡλιος, Ἡλι-άδης.

used only for Dec. 1. and nouns in ιος.

-ιάδης ; „ Ἀβας, Ἀβαντ-ος, Ἀβαντ-ιάδης.

used for nouns which have a long syllable before the termination.

Obs. The affix ιάδης is suited for Heroic verse, while in Iambic metre ιδης is preferred ; thus, from Ἀβας, Ἀβαντιάδης *Ep.* Ἀβαντίδης *Iamb.*

(i). *Ionic or Epic form.*

-ίων ; as, Κρόνος, Κρον-ίων, (ι or ι).

(ii). *Aeolic form.*

-ιος ; as, Ὑρρας, Ὑρράδ-ιος.

(iii). *Irregular formations.*

Ἀκρίσιος, Ἀκρισιωνάδης.

Ἰάπετος, Ἰαπετιονίδης.

Δευκαλίων, Δευκαλίδης.

Λάμπος, Λαμκετιδης.

2. Feminine Patronymics end in

- is* ; as, Νηρεύς, Νηρε-*is* or Νηρη-*is*.
- ids* ; „ Λάτω Latona, Λατω-*ids* ; or without *i*, Βορε-*ids* daughter of *Boreas*.
- ηη* ; „ Ἀδραστος, Ἀδραστ-ίηη ; Νηρεύς, [Νηρε-ίηη], Νηρείηη.
- ωη* ; „ Ἀκρίσιος, Ἀκρισι-ώηη ; Ἡλεκτρόνων, Ἡλεκτρυ-ώηη.
with *i* or *u* in the penultima of the primitive.

3. The names of the young of animals form a kind of patronymic, and end in

- ιεύς* ; as, λύκος wolf, λυκ-ιεύς young wolf.

(f) Diminutives.

Diminutives besides denoting *smallness in size*, express either *affection* or *contempt*.

Diminutives are either *neuter*, or take the gender of the primitive.

1. Neuter diminutives end in

- ιον* ; as, σῶμα body, σωμάτ-ιον ; θυρὰ door, θύρ-ιον.
sometimes δ is put for τ ; as, κρέας, -*atos*, flesh, κρεδδ-ιον.
- These diminutives take an additional syllable *ιδ* ; as,
- ιδιον* ; as, μεῖρας youth, μειρακ-ιδιον ; γῆ earth, γῆδιον.
the first *i* is sometimes lost ; as, γῆδιον, ἰχθύδιον.

The following terminations are also found :

- άριον* ; as, ἀνθρωπος man, ἀνθρωπ-άριον.
- άσιον* ; „ κόρη girl, κορ-άσιον.
- έδριον* ; „ σκήνη tent, σκην-έδριον.
- ύλλιον* ; „ μεῖρας youth, μειρακ-ύλλιον.
- έφιον* ; „ ζών animal, ζω-έφιον.

2. Masculine diminutives end in

- ισκος* ; as, νεανίας youth, νεαν-ισκος ; παις boy, παιδ-ισκος.
also a Doric form in
- ύλος* ; as, ἔρως love, ἔρωτ-ύλος : so in Latin, *ulus*.

3. Feminine diminutives end in

- ισκη* ; as, παις girl, παιδ-ισκη.
- ις* ; „ κρήνη fountain, κρην-ις.
- ίχνη* ; „ πόλις city, πολ-ίχνη.

Obs. 1. A second class of diminutives is formed from diminutives ; as, πόλις, πολίχνη, πολίχνιον ; κοτύλη cup, κοτυλίσκη, κοτυλίσκιον.

Obs. 2. As languages grow older, diminutives often lose their diminutive force, and take the place of the old nouns, which then become unusual or poetical ; thus, (even in the 5th Cent. B.C.), Attic writers used

θήριον for *θήρ*. *νεανίσκος* for *νεανίας*.
μειράκιον „, *μειράξ*. *παῖδιον* „, *παῖς* child.

(g) Amplificatives.

Amplificatives denote largeness, excess, or accumulation.

-ων ; as, *χεῖλος* lip, *χείλ-ων* thick-lipped ; *θρασὺς* bold, *θρόσ-ων* bully.
 -ᾶς ; „, *λίθος* stone, *λιθ-ᾶς* shower of stones.

§ 107. Classes of Adjectives.

(a) Verbal Adjectives.

1. Doing an act, or being in a state.

-ης ; as, *ἐκλιπ-ῆς* failing.
 -ων ; „, *ἐκ-ῶν* willing.
 -μων ; „, *νοή-μων* intelligent.
 all active *participles* are of this class.

2. Addicted to, or having a nature or disposition.

-λὸς ; as, *δει-λὸς* cowardly, (from *δέος*).
 with various connecting vowels ; as, *εἴκ-ελος* like, *αισχυντ-ηλὸς* bashful, *ὅργ-ίλος* irascible, *ψευδ-ωλὸς* deceitful.
 -αλέος ; „, *θαρσ-αλέος* courageous.
 -όλης m., *ολλίς* f. ; as, *μαν-όλης*, *μαν-ολλίς* mad.

3. That which (i) has been done, (ii) can be done.

-τὸς ; as, (i) *ποιη-τὸς* made, (ii) *δρᾶ-τὸς* visible.
 the first meaning corresponds with the *Perf. part. pass.*
 (Comp. the Latin *ama-tus*, *crini-tus*) ; the second with the
 Latin verbal in *bilis* ; as, *δρᾶτος visibilis*.
 -νός ; „, *δει-νός* terrible, (what has been or can be feared).
 also with a connecting *a*, and apparently an *active* sense ;
 as, *πιθ-ανός* persuasive.

4. That which must or ought to be done.

-τέος ; as, *ποιη-τέος* must be made (in Latin *-endus*).
 verbals in *τὸς* and *τέος* sometimes take *σ* after a vowel ; as,
χρόμωσι use, *χρη-στὸς*, *χρη-στέος*. Sometimes a final vowel
 in the root remains short ; as, *αιρέω* take, *αιρε-τὸς*, *αιρε-τέος*.

5. Able to do or be done—(fitness for an action).

-ιμος ; as, *μάχ-ιμος* warlike, (fitted for fighting).
πότ-ιμος drinkable, (fitted for being drunk).
 sometimes only possessive in meaning ; as, *ἀλ-ιμος* briny, or
 lengthened *κυδ-άλιμος* glorious.

-σίμος; as, φύξιμος, [φυγ-σιμος], able to flee ; βρώ-σιμος eatable.

N.B. The above are called *verbal* adjectives from the nature of their signification, and not because they are derived from verbs, which some of them evidently are not.

(b) Derived from or connected with substantives.

1. Of or belonging to—(possessives).

- ιος; as, σωτήρ-ιος preservatory, οὐράν-ιος heavenly.
when the substantive ends in [a.], the termination sometimes becomes (ά-ιος) αῖος; as, ἀγέλη herd, ἀγελαῖος; but θάλασσα sea, θαλασσῖος. Also αῖος in other words; as, δειλῖδος coward, δείλαιος.
- ειος; „ ἀνθρώπ-ειος human.
- ήσιος; „ ἵκετ-ήσιος supplicatory.
- ρος; „ πικ-ρός bitter, ἄκ-ρος extreme, (mostly oxyton.) often with connecting vowel; as, βλαβ-ερός hurtful.
- ϊος; „ ἀνθρώπ-ϊος human.
the affix -ιως (oxyton) is used with words of time; as, χθεσ-ιως yesterday; also meaning fulness or abundance; as, ὅρε-ιως, ὅρευως mountainous.

2. Of or belonging to a Place, (Names of Nations).

(i) Primitive Names.

	(masculine)	(feminine)	(country)
-ης, [a.]; as, Σκύθης	Scythian,	Σκυθίς,	Σκυθία.
-ος, [o.]; „	Sicilian,	-η, ον, adj.	Σικελία.
-υς, [v.]; „	Λίβυς Libyan,	Λίβυσσα,	Λιβύα.
-ως, [w.]; „	Tρῶας Trojan,	Τρωᾶς;	Τροία.
-εὺς, [εf.]; „	Φωκεὺς Phocian,	Φωκὶς,	Φωκίς.
-ψ, [π.β.]; „	Αἰθίοψ. Ἀῃθιοπian,	Αἰθιοψὶς,	Αἰθιοπία.
-ξ, [κ.γ.]; „	Κίλιξ Cilician,	Κίλισσα,	Κιλικία.
-ης, [ητ.]; „	Κρῆτς Cretan,	Κρήσσα,	Κρήτη.
	Μάγνης Magnesian,	Μαγνητὶς,	Μαγνησία.
-ας, [αδ.]; „	Ἄρκας Arcadian,	as the mas.	Ἀρκαδία.
-αν, [ān.]; „	Ἄκαρναν Acarnanian,	Ἄκαρνᾶνς,	Ἀκαρνανία.
-ην, [ην.]; „	Ἐλλην Greek,	Ἐλληνὶς,	Ἐλλὰς, -αδος.
-ων, [ων.]; „	Λάκων Laconian,	Λακωνὶς, -αινα,	Λακωνία.

Obs. 1. Κάρη, Κάειρα, Carian is the only word of its kind. Αἰτωλὸς Ætolian makes fem. Αἰτωλίς.

Obs. 2. Primitive names of nations are not derived from the name of the country, but the name of the country is generally derived from them, and is in reality an Adjective; as, Σκυθία, i. e. γῆ, the land of the Σκύθαι.

Obs. 3. Primitive names of nations are more like substantives than

adjectives, except those in *-os*, *-η*, *-ον*; and they have almost all a distinct form for the feminine.

(ii) *Derivative names.*

<i>-ιος</i> ; as, Σάμιος, -α, -ον, Samian,	from Σάμος.
<i>-ήσιος</i> ; „ Ιθακήσιος Ithacan,	„ Ιθάκη.
(when pure) Φλι-άσιος Phlian,	„ Φλιοῦς.
<i>-κόδς</i> ; „ Αχαικόδς Achæan,	„ Αχαία.
<i>ηνός</i> ; „ Αβυδηνός of Abydos,	„ Αβύδος.
(when pure) Σαρδι-άνός Sardian,	„ Σάρδεις.
<i>-ῖνος</i> ; „ Ταραντῖνος Tarentine,	„ Τάρας.
<i>-ήτης</i> ; „ Αἰγινήτης Εginetan,	„ Αἴγινη.
(when pure) τεγε-άτης Tegean,	„ Τεγέα.
<i>-ῖτης</i> ; „ Συβαρίτης Sybarite,	„ Σύβαρις.
<i>-άτης</i> ; „ Σικελιώτης Sicilian,	„ Σικελία.

Obs. Derivative names mostly denote the inhabitants of particular Towns, or people who were not the original inhabitants of the land; hence they are formed from the name of the town or country; as, Σικελοί original inhabitants, (*Siceli*),—hence Σικελία the land of the *Siceli*, (*Sicily*),—hence Σικελιώται Greek settlers in Sicily.

3. *Fitness, having a nature suited to a thing.*

-ικός ; as, ἀνδρ-ικός manly, ἡγεμον-ικός fit to command. Comp. the Latin *icus*; as, *amicus*, *lyricus*.

4. *The material or origin of a thing.*

-εος ; as, ἀργύρ-εος made of silver.

feminines are used as substantives to denote the skin of an animal; as, λεοντέη a lion's skin.

-ινος ; „ ξύλ-ινος wooden. Comp. the Latin *inus*; as, *cedrinus*, and English *en*; as, 'wooden'.
the words are proparoxyton, see above b.l.

5. *Fulness.*

-ηεις, -οεις ; as, πετρ-ήεις rocky, ἀνεμ-δεις windy.
comp. the Latin *osus*; as, *ventosus*.

6. *Likehood.*

-ειδῆς ; as, ιο-ειδῆς violet-like, (*Iov*).

-ώδης ; „ σφηκ-ώδης wasp-like, (*σφήξ*).

sometimes *fulness*; as, βουνο-ειδῆς full of hills, θηρι-ώδης full of beasts.

7. *Comparative and superlative forms.*

These forms are not confined to the regular formation of adjectives; but are found also in other words, still retaining their original

force—the comparison of something—(a) with *one other* thing,—or (b) with *many other* things.

-τέρος; as, ἐκά-*τέρος* either, i. e. one of *two* things taken separately, (from ἐκάς apart, in Latin *secus*).

ὑστ-*τέρος* later, i. e. below or after *one other* thing, (from ὑπό).

-τάτος; „ ὕστ-*τάτος* last, i. e. below or after *many other* things.

-στός; „ ἕκα-*στός* each, i. e. one of *many* taken separately.

So in many numerals; as, δεύ-*τέρος* second (of *two*). And πρώτος, τρίτος, τρι-*τάτος* *Epic*, may be considered forms of the superlative, first, third, (of *many*.)

§ 108. *Classes of Pronouns.*

(a) Interrogatives, demonstratives, and relatives, have some terminations with peculiar meanings.

1. *Quality or size.*

-ὅσος; as, πόσος how great, τόσος so great, δόσος as great.

2. *Quantity or kind.*

-οῖος; as, ποῖος of what kind, τοῖος of such a kind.
not confined to pronouns; as, παντ-οῖος of all kinds.

3. *Age or size.*

-ηλίκος; as, πηλίκος of what age, τηλίκος of such an age.

4. *Country.*

-οδαπὸς; as, ποδαπὸς of what country;
only interrogatives (direct or indirect) in pronouns; but found in other words; as, ἀλλοδαπὸς of another country.

Obs. For these correlatives see § 39.*obs. 3.*

(b) Possessives.

-ος; as, ἐμ-ος mine, σὸς thine.

-τέρος; „ ἡμέ-*τέρος* ours, σφωτ-*τέρος* your, (of *two*.)

this *τέρος* seems to have no connection in meaning with the comparative form; but corresponds with the Latin *noster*, *vester*.

§ 109. *Classes of Verbs.*

(a) Verbs derived from Nouns.

1. To *be* or *do* what the noun denotes

-δω; as, τιμ-δω honour, (τιμή); mostly from nouns in *a* or *η*.

-έω; „ φιλ-έω love, (φίλος); mostly from nouns in *os*, or *ης* (-*eos*).

-εύω; as, δουλ-εύω serve, (*δοῦλος*) ;
seems to differ a little from εω, εω, and sometimes to mean
'to act the part of'.

-ώσσω; „ δύειρ-ώσσω dream, (*δύειρον*) ; not a common termination.

Obs. 1. A great number of compound verbs end in εω; because mostly derived from nouns in ηs or os; as, εύσεβης, εύσεβέω; σύμμαχος, συμμαχέω.

Obs. 2. Some verbs have lost ε, by euphonic changes. § 56.2.*obs.* 1.a.

2. To make or cause what the noun denotes.

-δω; as, δηλ-δω make plain, (*δῆλος*) ; mostly from nouns in os.

-άινω; „ λευκ-άινω whiten, (*λευκός*) ;
some are neuter; as, χαλεπ-άινω am angry, (*χαλεπός*).

-ύνω; „ ἡδ-ύνω sweeten, (*ἡδύς*) ; mostly from Adjectives in us.
verbs in αίνω, ίνω, are mostly derived from adjectives not substantives, and signify to impart the quality which the adj. denotes.

3. To imitate.

-άζω; as, Δωρι-άζω imitate Dorians; (especially in *speaking*.).

-ίζω; „ ἀλωπεκ-ίζω imitate a fox; hence to 'favour' or 'side with';
as, Μηδ-ίζω favour the Medes.

Obs. Verbs in άζω, ίζω, mean also to *make* or *cause*; as, νε-άζω make new, καθαρ-ίζω cleanse : also other meanings; as, θερ-ίζω reap, (*Θέρος* summer).

(b) Verbs derived from other Verbs.

1. Frequentatives.

-άζω; as, βιπτ-άζω toss about, (*βίπτω*).

-ίζω; „ αἰτ-ίζω beg, (*αἰτέω*).

-ύζω; „ ἔρπ-ύζω crawl, (*ἔρπω*).

Obs. The frequentative force is not always strongly marked.

2. Inceptives.

-σκω; as, ἥβα-σκω grow to youth, (*ἥβω* am young).

with a consonant, or final ε, ίσκω is used; as, στερέ-ω deprive,
στερ-ίσκω.

Obs. Verbs in σκω are not always inceptive. (See § 84).

3. Desideratives.

-σείω; as, γελα-σείω desire to laugh, (*γελάω*).

formed from the *Future* of the Primitive.

-ιδω; „ κλαυσ-ιδω long to weep, (*κλαίω*, *κλαύσω*).

sometimes formed from nouns, without the *future-like* form;
as, θανατ-ιδω, from *θάνατος* death.

§ 110. *Classes of Particles.*

(a) Adverbs denoting the qualities of Adjectives.

-*ως*; as, *καλ-ως* beautifully, (*καλδς*); *ἀληθ-ως* truly, (*ἀληθής*).

Obs. The *s* of *ως* is dropped before a vowel in *οῦτως*, *οὔτω*; and is always omitted in comparative and superlative adverbs in *ω*; as, *έκαστέρω*, *έκαστάτω*.

(b) Adverbs not denoting the qualities of Adj.

1. Expressing the *action of the corresponding verb.*

-*δην*; as, *συλλήβ-δην* taking all together, -‘collectively’.

or with a connecting *α*; as, *σπορ-άδην* scatteringly.

-*ινδην*; „ *ἀριστ-ινδην* excellingly. (an unusual form).

2. Like what the noun denotes; (mostly from nouns).

-*δδν*; as, *βοτρυ-δδν* in bunches like grapes.

or with a connecting vowel; as, *κυν-ηδδν* like a dog. Some represent the action of verbs like those in *δην*; as, *ἀναφαν-δδν* openly.

-*ιστι*; „ *Ἐλλην-ιστι* in the Greek fashion, *ἀνδρ-ιστι* like a man.

used especially with the names of nations; and often referring to their *language*; as, *Ῥωμα-ιστι* in latin.

3. Number; so many times.

-*άκις*; as, *πεντ-άκις* five times, *πολλ-άκις* often.

4. The names of Games.

-*ινδα*; as, *δστρακ-ινδα* a game with shells. (*Jul. Pol.* ix. 7.)

(c) Adverbs taken from the *cases of nouns.*

1. The adverbs of *Place.* (See § 11.ii.)

Gen. -*θεν*, from a place; as, *οἴκο-θεν* from home.

Dat. -*θι*, -*σι* Plur. at a place; as, *αὐτό-θι* there, *Αθήνη-σι* at Athens; (sometimes without the *i* subscript.)

Acc. -*δε*, -*σε*, to a place; as, *οἴκου-δε* homeward, *ὕψο-σε* upward.

2. Other forms of cases, especially *Dat.* and *Acc.*

Dat.; as, *ἐκατι* for the sake of, *πανδημι* in a body.

adverbs like *πανδημι* are sometimes written with *ει*, but it seems to be more correct, when they come from adjectives in *os*, being contracted from *ou* the old form of the Dative. (See *Blomf. Gloss. Aesch. Prom.* 216.)

Acc.; as, *ἅμα* together, *ἔνεκα* for the sake of; as well as more evident cases, such as *ἀρχῆν*, *χάριν*.

(d) Pronominal Particles. (See § 39.*obs.* 3.)

(e) Compound Particles.

δὲ [conjunction];	as, οὐδὲ nor.	ποῦ anywhere; as, εἴπου.
εἰ if,	„ ὡσεῖ.	πὼ at any time, „ οὕπω.
ἔτι yet, still,	„ οὐκέτι.	πὼς any how, „ μήπως.
οὖν soever,	„ δπωσοῦν.	τὲ [conjunction], „ ἔστε.
πέρ very,	„ ὡσπερ.	τοὶ certainly, „ καίτοι.
ποτὲ at any time,	„ οὕποτε.	

Obs. 1. Some of the particles are also found with pronouns; as, *δστισοῦν*.

Obs. 2. Many other combinations may be made, though they are often written separately; as, *καιγαροῦν* or *καλ γὰρ οὖν*.

§ 111. COMPOUND WORDS.

1. The Greek language abounds in compound words, and affords facilities for their composition to almost any extent, of which many ludicrous instances occur in Aristophanes.

2. Compounds are either *parathetic* or *synthetic*. (See Latin Gram.)

Obs. 1. In *parathetic* compounds the words are often separated without altering the meaning. Hence too verbs compounded with a preposition take the augment in the middle.

Obs. 2. In *synthetic* compounds the latter word often takes a form which it cannot have out of composition; as, *ποίεω*, *λογο-ποίεω*. This is seldom the case in a *parathetic* compound.

3. The euphonic or other changes which take place in compounds are found principally in the first word, which may be a *Noun*, *Verb*, or *Particle*.

(a) In *parathetic* compounds—the first word is a *noun* or *particle*, (never a *verb*).

1. The first word a *Noun*.

Generally some case of a substantive, depending on the latter word;

Gen. as, 'Ηλιού-πολις Sun's-city, Κυνόσ-σημα Dog's-tomb.

Dat. „ χρονφ-κλυτὸς time-honoured, δορί-μαργος, spear-mad.

Acc. „ δνομα-κλυτὸς name-honoured, ποδα-νιπτὴ foot-washer; words of this kind more resemble *synthetic* compounds.

Obs. 1. Some words appear in an *intermediate* state between *parathetic* and *synthetic* compounds ; the first word being slightly altered, though still shewing signs of its case ; as,

Gen. βόσ-πορος for βοοσ-πορος	Dat. δδοι-πόρος for δδω-πορος.
λυκόσ-ούρα „ λυκοο[σ]-ούρα	θεο-είκελος „ θεψ-εικελος.

Obs. 2. In a few compounds both words are declined throughout ; as, δσ-τις, ή-τις, δ-τι.

2. The first word a *Particle*.

Particles ending in a *consonant* remain unaltered, except by Euphony ; as, σὺν, σύμ-μαχος ally : but particles ending in a *vowel* lose it before an initial vowel in the second word ; as, παρὰ, παρ-ακούω disregard.

Obs. 1. The prepositions περὶ and πρὸ do not lose their vowels, (except περὶ sometimes in Pindar, and in the *Aeolic* dialect ; as, περι-έχω enclose, προ-ιδῶν foreseeing ; but περ-άπτων (*Pind. Pyth.* iii.94), περ-ιαχε (Hes. *Theog.* 678)). Yet πρὸ is often contracted with a following ε or ο ; as, προ-έχω, προύχω, excel ; προ-οπτος, προῦπτος, foreseen.

Obs. 2. Other particles retain their vowels, in *Epic*, when the latter word has lost a digamma or other consonant ; as, ἀγχί-αλος, ἀμφι-ετῆς, ἀντι-άνειρα, ἐκά-εργος, ἐπι-εικελος. Some remain even in *Attic* ; as, ἀγχί-αλος or αἰγί-αλος shore. ἀμφι-έννυμι, ἐπι-εικῆς, ἐπι-έννυμι, ἐπι-ορκέω.

Obs. 3. Some particles have two forms ; as, δις before a *vowel*, δι before a consonant, so τρὶς, τρι.

Obs. 4. Some particles make the compounds almost *synthetic* ; as, δμοῦ and γάμος, δμό-γαμος. (See above *a. obs. 1.*)

(b) In *synthetic* compounds—the first word is a *noun* or *verb*, (never properly a *particle*).

1. The first word a *Noun*.

Commonly ο is used as a *connecting vowel*, when the latter word begins with a consonant ; as, δικο-γραφία cause-writing. ἰχθυο-πώλης fish-monger.

The ο is omitted before a *vowel* ; as, νομ-άρχης district-ruler, παιδ-άγωγὸς boys-attendant.

Obs. 1. The ο is sometimes found before a vowel, where a consonant has been lost ; as, μηνο-ειδής.

Sometimes it is *contracted* with a following vowel ; as, κερουχὶς, for κερο-εχις.

Obs. 2. The *o* is often omitted before a consonant, when the crude-form of the noun ends in

‘ ; as, πολί-πορθος | ν ; as, πολύ-φαγος | αν ; as, ναυ-μαχία ου; as, βού-φορθος.

So the consonants *n* ; as, μελάν-δρυον ; *p* ; as, πύρ-φορος.

Obs. 3. Several other varieties are used for Euphony ; as, ἀγορά-νομος, ἐλαφη-βόλος, χαλκί-οικος, ἀνδρει-φόντης.

Also γεώ-λοφος—for γαύ-λοφος or γή-λοφος.

παν-οῦργος—for παντό-εργος or παν-φεργος.

πολισσ-οῦχος—as if from πόλισσα for πόλις.

2. The first word a *Verb*.

Generally taking the form of a *verbal noun*, with the connecting letters

ε ; as, ἀρχέ-κακος beginning evil, from ἀρχω, κάκος ;
verbal in η, ἀρχὴ beginning.

σι ; as, λυσί-πονος loosing toil, from λύω, πόνος ;
verbal in σις, λύσις loosing.

The connecting vowel is omitted before a *vowel*; as, φέρ-ασπις shield-bearing, βίψ-ασπις shield-casting.

Obs. 1. Sometimes ‘ or ‘ is the connecting letter ; as,
ἀρχι-θέωρος, λειπο-ταξία

Obs. 2. Some irregular poetic forms are found ; as, ταμεσί-χρως, φερέσ-βιος.

(c) *The latter word.*

1. An initial *p* is doubled; as, ἵστορροπος equi-poised.

Obs. Other liquids are sometimes doubled ; as, Ἰππομ-μέδων, (*Aesch. Sept. 482*). § 58.a.*obs. 1.*

2. A short initial vowel is sometimes lengthened; as,

κατ-ήγορος	from ἄγορεύω.		κατ-ηρεφῆς	from ἔρεφω.		
κύν-ἄγος	,,	ἄγω.		παν-ωλῆς	,,	δῆλνυμι.

§ 112. ROOTS.

1. For the meaning of a *Root* see the Latin Grammar.
2. Families of words may be thus arranged.

Root AK. point.

Derivations.

Primary	Secondary	Tertiary
'AK- <i>η</i> needle,	{ 'AKδ-νη whetstone, 'AKωκ- <i>η</i> point.	'AKον-δω sharpen.
'AK- <i>ls</i> needle,	'AKιδ-ωτδς pointed.	
'AK-άζω sharpen,	'AKαχ-μένος pointed.	
'AK-ίζω sharpen.		
'AK-μη point, or height,	{ 'AKμ-δζω flourish. 'AKμα-ιος vigorous.	
'AK-ρα point,	{ 'AKρ-ις pointed rock. 'AKρα-ιος at the point. 'AKρ-ιβης accurate,	{ 'AKριβ-ᾶς accurately. 'AKριβε-ΐα accuracy. 'AKριβ-δω make accurate.
'AK-ρος extreme,	{ 'AKρ-ων extremity. 'AKρ-ως superficially. 'AKρδ-της sharpness.	
'AK-ἀν dart,	{ 'AKόντι-ιον (dim.) 'AKοντ-ίζω dart,	{ 'AKόντι-σις darting. 'AKοντισ-τὺς art of darting. 'AKοντισ-τῆρ darter.
'AK-αρθα thorn,	{ 'AKαρθ-έ-ἀν thicket. 'AKάνθ-ιος thorny. 'AKαρθ-ίζω make thorny.	
AK-ος remedy,	{ "AKη-μα remedy. 'AKεσ-τήριος healer. 'AKέ-ομαι heal. 'AKε-σις healing, 'AKε-στδς curable.	{ 'AKεστήρ-ιος curative. 'AKέσ-ιμος sanative.

§ 113. RULES FOR ACCENTS.

1. The acute may be on the *last* syllable, the *penultima*, or the *antepenultima*; as, *κριτής*, *οῦτως*, *ἀνθρωπός*.
2. The circumflex may be on the *last*, or the *penultima*; as, *αὐτοῦ*, *οὗτος*.
3. Every syllable which has not an acute or circumflex is said to have the *grave tone*; but the grave accent is not marked, except where it stands for an acute.
4. Every final acute is marked as a grave, unless the word ends a sentence; except *τίς* the interrogative which always keeps its acute.

Obs. 1. Every word has an accent,—except
Enclitics, which throw back their accents, (*see below*).

Atonics, which are unaccented words; viz. the Article δ, ἥ, οἱ, αἱ; the Prepositions, εἰς, ἐν, ἐκ; the Particles εἴ if, οὐ not, ὡς as, (but ὡς ‘thus’ is accented).

When any of these are emphatic, as at the end of a sentence, they take an acute; as, *πῶς γάρ οὐ*.

Obs. 2. When a final accented syllable is cut off by apostrophe, declinable words throw back the accent, indeclinables lose it; as, δεῖν' *Ἐπαθον* for δεῖνà, κατ' *αὐτὸν* for κατá.

Obs. 3. Words are called

Oxyton, when the acute is on the last syllable; as, *ἴλιτις*.
Paroxyton, " " on the penultima; " *οὖτως*.
Proparoxyton, " " on the antepenultima; " *φίλιος*.
Perispomenon, " the circumflex is on the last; " *αὐτοῦ*.
Properispomenon " on the penultima; " *οὖτος*.

General Rules.

Rule 1.—If the last syllable is *long*, an acute will be on the *penultima*; as, *ἀνθρώπου*.

Obs. Attic and Ionic cases in εως, εω, are *proparoxyton*; as, πόλεως, δεσπότεω;—also compounds of γέλως; as, φιλόγελως; and of κέρας (in ως); as, εὔκερως. In all these the ε was probably lost in pronunciation.

Rule 2.—If the last syllable is *short*, an acute will be on the *antepenultima*; as, *ἀνθρωπός*.

Rule 3.—If the last vowel is short, and the penultima *long by nature*, the penultima, if accented, will

be circumflexed ; as, *σῶμα*, *αὐλαξ* (*ἄκος*), but *κήρυξ* (*ῦκος*).

Rule 4.—In contractions a circumflex is produced only by the union of an acute and grave; as, *φιλέω*, *φιλῶ*.

Obs. 1. Hence contracted syllables are not circumflexed, unless in the uncontracted state the former of the two syllables has an acute ; as, *φιλέω* *φιλῶ*, *ἐφίλεον* *ἐφίλουν*, *φιλεόμενος* *φιλούμενος*.

Obs. 2. Exceptions are found in
Paroxyton Adj. in *ης* Gen. *Pl.*; as, *τριήρης*, -*ηρέων*, *ήρων*, (not *ῶν*).
Nouns in *oos*, *ooi* Dual; as, *νόδος νοῦς*, *νών νῶ*, (not *νῶ*).

on the contrary the syllable is circumflexed in
Proparoxytons in *eos*, *eov*; as, *χρύσεος*, *οὖς*; *κάνεον*, *οὖν*.

Rule 5.—The diphthongs *ai* and *oi* at the end of words are considered *short* in accenting ; as, *μοῦσαι*, *ἄνθρωποι*.

Obs. Except in contracted syllables,—optative moods,—and a few adverbs ; as, *οἴκοι*, *ποῖ*.

Particular Rules.

The General Rules (1.2.) are often neglected by bringing the accent nearer to the end of the word,—never by moving it further back than the Rule.

(i.) Nouns.

(a) Nominative cases.

1. The accent on the Nom. of many nouns can be learned only by observation ; as, *δλίγος*, *ἀγαθός*.

Obs. 1. The acute is on the last syllable of nouns in—

<i>η</i> , verbals, (mostly); as, <i>βολή</i> .	<i>ικός</i> ;	as, <i>νομικός</i> .
<i>ω</i> or <i>ις</i> ;	„ <i>άκτιν.</i>	„ <i>στιγμός.</i>
<i>ων</i> , months ;	„ <i>γαμηλιών.</i>	„ <i>δεσμός.</i>
— places; § 106.c.2; „ <i>κρινών.</i>	„ <i>μοσ</i> ;	„ <i>σεμνός,</i>
<i>δων</i> , (mostly);	„ <i>ἀηδών.</i>	for <i>ων</i> , <i>υνων</i> , see obs. 3.
<i>τηρ</i> mas. ;	„ <i>ἀροτήρ.</i>	<i>ρος</i> , (mostly); „ <i>νοσερός.</i>
<i>τρις</i> fem. ;	„ <i>όρχηστρίς.</i>	<i>τος</i> , verbals ; „ <i>φευκτός.</i>
<i>ας</i> , <i>ϊδος</i> , (mostly);	„ <i>στοιβάς.</i>	<i>οστος</i> ; „ <i>χιλιοστός.</i>
<i>ας</i> , patronymic ;	„ <i>Βορεάς.</i>	<i>υς</i> , Adj. (mostly); „ <i>γλυκύς.</i>
<i>ις</i> , „	„ <i>Βρισηής.</i>	<i>ευς</i> ; „ <i>ἰππεύς.</i>

ης, *εος*, (simple); „ *ἀληθής*; also compounds with particles ; as, *ἀτερπής*; other compounds in *αλγής*, *αχθής*, *ειδής*, *ουργής*, *πληθής*; and verbal derivatives with penult. short ; as, *ἰοβαφής*.

Also compounds from

τέγω ; as, στρατηγός. ἀνιδός ; as, τραγῳδός. ποιῶ ; as, δδοποιός.
ἔργον, when mechanical ; as, ξιφουργός ; otherwise not ; as, πανούργος.
Also compounds in σφάξ, πλήξ, ράξ, τράξ.

Obs. 2. The accent is on the penult., with *last short*, in nouns in ειον, § 106.c.1. ; as, κουρείον. αλεος, Adj. ; as, θαρσαλέος. ισκος, (dim.) ; „ νεανίσκος. τεος, verbs ; „ νικητέος.

Verbal compounds with the penultima short are paroxyton when active, but proparoxyton when passive in their meaning ; as, μητροκτόνος killing a mother, μητρόκτονος killed by a mother.

Obs. 3. The accent is according to the Gen. Rules, in nouns in a, fem. (mostly) ; as, φιλία, πότνια ; but ρᾶ is often oxyton ; as, φθορά.

α, neut. ;	as, δύνομα.	σις, verbs	as, αἴτησις.
ιον ;	„ θήριον.	εις, Adj. ;	„ χαρίεις.
μων, Adj. ;	„ νοήμων.	ος, -εος, neut. ;	„ μέγεθος.
ξ, (mostly) ;	„ κόραξ.	ιος ;	„ φίλιος.
αρ ;	„ δέλαιρο.	ιμος ;	„ χρήσιμος.
ωρ, (mostly) ;	„ έδωρ.	ινος, § 107.b.1. ;	„ σύκινος.
δης, patronym. ;	„ κρονίδης.	υνος ;	„ πίσυνος.
οτης, υτης ;	„ σεμινότης.	ψ ;	„ λαῦλαψ.

All comparatives and superlatives ; as, ηδίων, σοφώτατος.

2. In adjectives and participles the accent of the fem. and neut. conforms to that of the mas. ; as,

ἡδὺς, ηδεῖα, ηδύ. θῆλυς, θήλεια, θῆλυ.
λεχθεὶς, λεχθεῖσα, λεχθέν. ἐθέλων, ἐθέλουσα, ἐθέλον.

Obs. Except adjectives in ων ; as, ἄμεινων, ἄμεινον ; but in φρων, as ταλαΐφρων, ταλαΐφρον. paroxytons in ης ; as, αὐτάρκης, αὐταρκες ; but not ήρης, ώδης ; as, ποδήρης, -ῆρες ; μυθώδης, -ῶδες.

3. Compound nouns — Simple nouns, however accented, follow the Gen. Rules, when compounded ; as, ὄδὸς, ἔξοδος.

Obs. Accented terminations, with particular meanings, are the same in compound as in simple nouns ; for such words are compound, only because formed from compound primitives ; as, κρητῆς from κρίνω, ὑποκριτῆς from ὑποκρίνω, not ὑπὸ and κριτῆς ; νομοθετικός from νομοθέτης, not νόμος and θετικός : when this is not the case the Gen. Rule is observed ; as, ὄνειροκρίτης from ὄνειρον and κριτῆς, not ὄνειροκρίνω.

(b) Oblique Cases.

1. In *parisyllabic* nouns—if the Nom. has an acute on the *last*, the Gen. and Dat. in all numbers will be

circumflexed ; as, *τιμὴ*, *τιμῆσ*, *τιμῆ*, *τιμᾶν*, *τιμῶν*, *τιμᾶς*. The acute remains in the other cases ; as, *τιμὴν*, *τιμὰ*, *τιμαὶ*, *τιμάς*.

—if the Nom. has an acute on the penultima, it remains in all the cases ; as, *λόγος*, *λόγου*, *λόγῳ*.

Obs. 1. Oxytons in *ως*, (Dec. 4.), are not circumflexed in the Gen. Sing.; as, *νεώς*, G. *νεώ*.

Obs. 2. The Gen. Plur. of Dec. 1. 2. is circumflexed on the *last*, whatever may be the accent of the Nom.; as, *ταῦλας*, *-ιῶν*, *μοῦσα*, *-σῶν*; except *ἀφύη*, *ἐπησοῖαι*, *χλούνης*, *χρήστης*, which are paroxyton in Gen. Plur. So with the fem. of Adjectives and Participles ; as, *ἡδεῖα*, *-ειῶν*, *τύπτουσα*, *-σῶν*; except when the Masculine ends in *ος*; as, *κοῦφος*, *κούφη*, *κούφων*.

Obs. 3. The Gen. and Dat. of *μία*, *ἄμφω*, *δύω*, circumflex the *last*; as, *μᾶς*, *μᾶ*, *ἄμφον*, *δυον*.

2. In *imparisyllabic* nouns—if the Nom. has an acute on the *last*, it will be on the *penultima* of the other cases ; as, *τριὰς*, *τριάδος*.

—if the Nom. has an acute on the *penultima*, it will be on the *antepenultima* of the other cases, when it can ; as, *κόραξ*, *κόρακος*, *κοράκων*.

3. In *monosyllables* (imparisyllabic) the Gen. and Dat. in all numbers have the accent on the *last*; as, *ποὺς*, *ποδὸς*, *ποδὶ*, *ποδοῦν*, *ποδῶν*, *ποσὶ*. The other cases have the accent on the *penultima*; as, *πόδα*, *πόδῃ*, *πόδες*, *πόδας*.

Obs. 1. Syncopated words are accented like monosyllables ; as, *πατήρ*, *πατρὸς*, *πατρὶ*; *μήτηρ*, *μητρὸς*; but *Δημήτηρ*, *Δήμητρος*. Also *γυνῆ*, *γυναικός*.

Obs. 2. Monosyllable participles follow the general rule ; as, *θεῖς*, *θέντος*. So *τίς* interrogative, *τίνος*, *τίνι*; and some contracted nouns ; as, *ἥρ*, *ἥρος*, (*ἥρ*); *κῆρ*, *κῆρος*, (*κέαρ*); *λᾶς*, *λᾶος*, (*λάδας*). Also the Gen. Dual and Plur. of *δῆς*, *δμῶς*, *θῶς*, [*κρας*] *κρατὸς*, *οὖς*, *παῖς*, *σῆς*, *Τρῶς*, *φῶς*, *φῶς*; as, *παῖδον*, *παῖδων*. The Adj. *πᾶς* is accented on the *penultima* throughout the *Dual* and *Plur.*; as, *πάντοιν*, *πάντων*, *πᾶσι*.

Obs. 3. The words *μήτηρ*, *θυγάτηρ*, have the oblique cases paroxyton ; as, *μητέρος*, *θυγατέρι*; and the Nom. Acc. Voc. of all numbers in *θυγάτηρ* throw back the accent, when syncopated ; as, *θύγατρα*, *θύγατρες*.

4. If the Nom. has an acute on the *antepenultima*, it

remains in other cases, when it can ; as, ἀνθρωπος, ἀνθρώπου, ἀνθρωποι.

5. The Vocative is accented like the Nom. ; as, κριτής, κριτὰ ; λόγος, λόγε.

Obs. 1. Vocatives in ευ and οι are circumflexed; as, βασιλεῦ, Λητοῦ.

Obs. 2. Vocatives throw back the accent of the Nom., in Adj. in ης and ων, (except compounds of φρήν); as, ἀληθες, εὐδαιμον, ταλαιφρον.

in ἀνήρ, γαστήρ, δαήρ, πατήρ, σωτήρ, γυνή, and δημήτηρ, εἰνάτηρ, θυγάτηρ ; as, ἄνερ, θύγατερ.

in δεσπότης, δέσποτα ; and the *Aeolic* Nom. and Voc. ἀκάκητα, εὑρύοτα, μητίετα.

(c) Pronouns.

1. The pronouns ἐγώ, σὺ, have an acute in the Nom. Dat. and Acc. Sing.; as, ἐγώ, ἐμοὶ, ἐμέ ; σὺ, σοὶ, σέ.

2. In the Gen. Sing., and the whole *Plur.*, it becomes a circumflex ; as, ἐμοῦ, ἡμεῖς, ἡμῶν, ἡμῖν, ἡμᾶς.

3. In the *Dual*, the circumflex is thrown back ; as, σφῶι.

Obs. 1. When γε is affixed to ἐγώ the accent is thrown back, except in the Gen.; as, ἔγωγε, ἐμοῦγε, ἐμοὶγε.

Obs. 2. The *Attic* demonstrative ι takes the acute ; as, οὗτοσι.

(ii.) Verbs.

(a) Verbs adhere to the Gen. Rules, except as follows.

1. The accent is on the *penultima* in the—

Infinitive of the 1.Aor. Act.; as, φιλῆσαι.

“ all Perfects ; as, τετυφέναι, τετύφθαι.

“ 2.Aor. Mid.; „, τυπέσθαι.

“ both Aor.s. Pass.; as, τυφθῆναι.

“ Pres. Act. of Verbs in μι ; as, τιθέναι.

Participle of the Perf. Pass.; as, τετυμμένος.

2. The acute is on the *last* in—

Participles of 2.Aor. Act. and all in ως or εις ; as, τυπῶν, τετυφὼς, τιθεῖς.

Some 2.Aor. Imperatives, ἐλθὲ, εἰπὲ, εὑρὲ; Att. λαβὲ, ιδέ.

3. The circumflex is on the last in the—

Imperative of 2.Aor. Mid. ; as, *τυποῦ*.

Subjunctive of both Aor.s Pass., and of Verbs in *μι* ; as, *τυφθῶ*, *τιθῆσ* ; whence in *Dual* and *Plur.* *τυφθῆτον*, *-ῶμεν*.

Infinitive of 2.Aor. Act. ; as, *τυπεῖν*.

(b) Compound verbs conform to the Gen. Rules ; as, *γράφε*, *ἀπόγραφε*.

Obs. 1. The tenses which have a particular place for the accent, do not alter it in compounds, except that in the Imperative of 2.Aor. Mid. dissyllables become paroxyton ; as, *λαθοῦ*, *ἐπιλάθου*—monosyllables do so only when the compound is a trisyllable ; as, *ἀπόθου*, *ἐνθοῦ*.

Obs. 2. The accent on an augment is not moved ; as, *ἀνήπτον*, *κατέσχον*.

Obs. 3. Oxyton monosyllables become paroxyton ; as, *ἀπόδος*.

(iii.) Particles.

1. Prepositions have their accent on the *last* ; as, *ἀνά*.

Obs. When a preposition is put after its case, or stands for a compound verb, the accent is thrown back ; as, *εἰρήνης πέρι*; *ἀνα* for *ἀνέστη*.

2. Adverbs in *ως* are accented like the Gen. *Plur.* of their adjectives ; as, *αἰσχρῶν*, *αἰσχρῶς*, *βραδέων*, *βραδέως*.

(iv.) Enclitics.

1. Enclitics *incline*, i. e. throw back their accent, to the last syllable of the preceding word marking it with an acute.

2. Enclitics are—

the indefinite *τίς* in all its cases.

the personal pronouns *μοῦ*, *μοὶ*, *μὲ* ; *σοῦ*, *σοὶ*, *σὲ* ; *οὐ*, *οἱ*, *ἢ*, *σφωὲ*, *σφωὶν*, *σφίσι*, (*σφέα*, *σφέων*, *σφὶν*, *σφέας* *Ion.*), but not the contracted forms *σφεῖς*, *σφῶν*, *σφᾶς*. the indefinite adverbs *πῶς*, *πὼ*, *ποὺ*, *ποὶ*, *πὴ*, *ποθὲν*, *ποτέ*. the particles *γὲ*, *θὴν*, *κὲ*, *νὺν*, *πὲρ*, *ρὰ*, *τὲ*, *τοὶ*.

the present Indic. of *εἰμὶ* am, *φημὶ* say, except the 2nd Persons *εἰ* and *φῆσ*.

Obs. The enclitic δε is used with demonstratives ; as, οδε, ήδε, τόδε : and θε only with ει, αι ; as, ειθε, αιθε.

3. Enclitics *incline* their accent, when the preceding word has—

- (a) an acute on the *antepenultima* ; as, ἀνθρωπός τις.
- (b) a circumflex on the *penultima*, the *last* being short ; as, σῶμά σου.
- (c) no accent of its own, or has lost its accent ; as, ἐτίς γέ μοι φησί ποτε.

Obs. Enclitics are supposed to be *joined* to the preceding word, and thus to lose their own accent ; hence when several enclitics follow, it is sometimes thought more correct that two successive syllables should not be accented, (see *below* 4 a.) ; the above example would then be, ἐτίς τις γέ μοι φησί ποτε.

4. Enclitics *lose* their accent, when the preceding word has—

- (a) an acute on the *penultima* ; as, λόγος τις.
- (b) a circumflex on the *last* ; as, ὄρῳ σε.
- (c) an acute on the *last* ; as, ἀγαθόν τι.

Obs. 1. Enclitics *retain* their accent when—

- (a) the preceding word is *properispomenon* with the *last* long by position ; as, αὐλαξ τις.
- (b) a dissyllable follows a *paroxyton* word ; as, λόγοι τινὲς.
- (c) When an accented preposition or ἔνεκα precedes a *pronoun* ; as, περὶ σοῦ.
- (d) When καὶ or ή stands between two pronouns ; as, ἐμὲ καὶ σὲ.
- (e) When an enclitic word becomes *emphatic* ; as, ἡκουσα σοῦ, i. e. *you especially*.
- (f) When the preceding word has been cut off by *apostrophe* ; as, καλὸς δ' ἐστι.

Obs. 2. When έστι is not a *copula*, but an independent verb, 'to exist,' it is not an enclitic, but becomes *paroxyton* ; as, έστι θεός ; but in the *Plur.* εἰσὶ θεοί.

§ 114. *Lists of verbs having the 2.Aorist.*(a) *Active Voice.*

1. Having only the 2.Aorist.

ἀλδαίνω, ἥλδανον <i>Ερ.</i>	ἐρυγγάνω,	ἥρυγον.	μείρομαι, ἔμμιρον <i>Ερ.</i>
ἀλταίνω, ἥλιτον, <i>Ερ.</i>	ἔρχομαι,	ἥλθον.	μηκόδομαι, ἔμακον <i>Ερ.</i>
ἀλφάνω, ἥλφον.	ἔσθιω,	ἔφαγον.	μυκάδομαι, ἔμυκον <i>Ερ.</i>
ἀμπέχω, ἥμπισχον.	εὑρίσκω,	εύρον.	δρῶ, εἶδον.
ἀμπλακίσκω, -ακον, <i>ρο.</i>	ἔχω,	ἔσχον.	πίνω, ἔπιον.
ἀνδάνω, ἔδανον <i>Ερ.</i>	θάλλω,	ἔθαλον.	πιτνέω, [ἔπιτνον?].
βάλλω, ἔβαλον.	θιγγάνω,	θιγγόν.	πτάρνυμαι, ἔπταρον.
βιβρώσκω, ἔβρων.	θιήσκω,	θιανον.	τέμνω, ἔτεμον.
γοδω, ἔγονον <i>Ερ.</i>	θράσκω,	θύρον.	[χάζω], κέκαδον, <i>Ερ.</i>
[δαέω], ἔδανον.†	ἴκω,	ἴξον, <i>Ερ.</i>	χανδάνω, ἔχαδον.
δάκνω, ἔδακον.	ἴπταμαι,		χάσκω, ἔχανον.
δαρθάνω, ἔδαρθον.		(ἐπτάμην).	
δέρκομαι, ἔδρακον.	καίνω,	ἔκανον.	Poetic defective
ἐνάιρω, ἥναρον, <i>ρο.</i>	κάμνω,	ἔκαμον.	2.Aorists.
ἐνέπω, ἔνισπον, <i>ρο.</i>	κιγγάνω,	ἔκιχον.	ἔβραχον. ἔπορον.
ἐνίπτω, ἔνένιπον, ἥν-	[κρίσω],	ἔκριγον.	ἔδικον. ἔτετμον.
[ίπταπον.	λαγγάνω,	ἔλαχον.	ἴσκον. τέταγον.
ἐπαυρίσκω, ἔπηγρον, <i>Ερ.</i>	λαμβάνω,	ἔλαθον.	ἔπεφνον. ἔφλαδον.
ἐπω,	ἔσπον.	ἔμαθον.	
	μανθάνω,		

Obs. Some 2.Aors had in later dialects a form in *a*,—with the ending of the 1.Aor. but the formation of the 2.Aor.; as, ἔδρακον, ἔδρακα; εῦρον, εῦρα; εἶλον, εἶλα. Of the same kind are εἴπον, εἴπα; ἥνεγκον, ἥνεγκα, but both these forms are of old date. On the contrary ἔπεσον, ἔπεσα, has the 2.Aor. with the formation of the 1.Aor.

2. The 2.Aor. commonly used, the 1.Aor. being rare or late.

ἴγω, ἥγαγον, ἥξα.	πάσχω, ἔπαθον, [ἔπησα ?].
αἴρεω, εἴλον, ἥρησα.	πίπτω, ἔπεσον, ἔπεσα later.
ἀμαρτάνω, ἥμαρτον, -ησα late.	στείχω, ἔστιχον, ἔστειξα.
ἀπαφίσκω, ἥπαφον, ἀπάφησα, <i>ρο.</i>	τίκτω, ἔτεκον, ἔτεξα.
κράζω, ἔκραγον, ἔκραξα late.	τρέχω, ἔδραμον, ἔθρεξα.
λείπω, ἔλιπον, ἔλειψα late.	τρώγω, ἔτραγον, ἔτρωξα.
δλισθάνω, ὄλισθον, -ησα later.	φεύγω, ἔφυγον, ἔφευξα.

3. The 1.Aor. commonly used, the 2.Aor. being rare.

ἀγγέλλω, ἥγγειλα, ἥγγελον.†	ὄνιημι, ὄνησα, ὄνην.
ἀμβλῶ, ἥμβλωσα, ἥμβλων.	πάλλω, ἔπηλα, πέπαλον† <i>in comp.</i>
γηράω, ἔγηρασα, ἔγηραν.	πτήσσω, ἔπτηξα, ἔπτακον.
δρέπω, ἔδρεψα, ἔδραπον.	τεύχω, ἔτευξα, τέτυκον.
δουπέω, ἔδουπησα, ἔδουπον late.	τύπτω, ἔτυψα, ἔτυκον†.
θείνω, ἔθεινα, ἔθενον.	φαίνω, ἔφηνα [ἔφανον?]†
κλάω, ἔκλασα, ἔκλαυ.	

† Has also the 2.Aor. passive.

4. Both Aorists in use, but not always equally common.

ἀκαχίσω,	ἀκάχησα, ἡκαχον, <i>Ep.</i>	δρυνμι,	δροσα,	ῶρορον.
ἀλέξω,	ἡλέξησα, ἡλαλκον <i>Ep.</i>	ούτάω,	οὐτησα,	οὐταν <i>Ep.</i>
ἀφαίσκω,	ῆρσα,	δφείλω,	ῶφείλησα,	ῶφελον.
βιώω,	ἔβιωσα,	δφλισκάνω,	ῶφλησα,	ῶφλον.
βλαστάνω,	ἔβλαστησα <i>later.</i> -στον.	πείθω,	ἔπεισα,	ἔπιθον.
γεγωνέω,	ἔγεγωνησα, γέγωνον <i>Ep.</i>	πέρθω,	ἔπερσα,	ἔπραδον <i>Ep.</i>
διδράσκω,	ἔδρασα,	πλήσσω,	ἔπληξα,	πέκληγον <i>† Ep.</i>
[εἴπω],	είπα,	πλάω,	ἔπλωσα,	ἔπλων <i>Ep.</i>
ἐρείκω,	ἡρείξα,	στυγέω,	-ησα, (ἔστυξα),	ἔστυγον.
ἐρείπω,	ἡρείψα,	[ταλάω],	ἔταλασσα	ἔτλην.
ἐρύκω,	ἡρυξα,	τμήγω,	ἔτμηξα,	ἔτμαγον. <i>†</i>
κεύθω,	ἔκευσα,	τορέω,	ἔτόρησα,	ἔτορον.
κλάζω,	ἔκλαγξα,	τρέπω,	ἔτρεψα,	ἔτραπον <i>† Ion.</i>
κτείνω,	ἔκτεινα,	τρέφω,	ἔτρεψα,	ἔτραφον <i>† Ep.</i>
κτυπέω,	ἔκτυπησα,	τυγχάνω,	ἔτευξα,	ἔτυχον.
λαυθάνω,	ἔλησα,	φέρω,	ἥνεγκα,	ἥνεγκον.
λάσκω,	ἔλάκησα,	φθάνω,	ἔφθασα,	ἔφθην.
μάρπτω,	ἔμαρψα, (ἔμαπον, μέ-	φράζω,	ἔφρασα,	τέφραδον <i>Ep.</i>
	[μαπον, μέμαρπκον, <i>Ep.</i>]	[χραισμέω] -ησα,	ἔχραισμον, <i>Ep.</i>	

5. Both Aorists, but with different meanings.

βαίνω,	ἔβησα,	ἔβην.	σβέννυμι,	ἔσβεσα,	ἔσβην.
δύνω,	ἔδυσα,	ἔδυν. <i>†</i>	σκέλλομαι,	ἔσκηλα	ἔρ. ᔾσκληην.
Ιστημι,	ἔστησα,	ἔστην.	φύω,	ἔφυσα,	ἔφιν. <i>†</i>

Obs. For 1.Aor. Sing. and 2.Aor. Plur. see δίδωμι, τίθημι, θῆμι.

(b) Middle Voice.

1. Verbs in *ω* very seldom have an Aorist *middle*, without having an Aorist *active*. Except δαίω, ἔδαδμην (*Soph. Tr.* 767): χαρω, ἔχηράμην, κεχαράμην.

2. The Aorist *middle* commonly has the same form as the Aorist *active*, whether it be 1. or 2. Except

ἀγείρω,	ἡγειρα,	Mid. ἡγειράμην <i>late.</i>	ἀγερόμην <i>Ep.</i>
αἴρω,	ῆρα,	„ ἦράμην,	ἀρόμην <i>Ep.</i>
ἐγείρω,	ἡγειρα	„	ὴγερόμην <i>Ep.</i>
ἐναίρω,	ἡναρον,	„ ἐνηράμην <i>Ep.</i>	
ὅλλυμι,	ῶλεσα,	„	ῶλόμην.
πήγνυμι,	ἔπηξα,	„ ἐπηξάμην,	ἐπηγόμην <i>rare.</i>
τέρπω,	ἔτερψα,	„ ἐτερψάμην,	ἐταρπόμην <i>Ep.</i>

3. Deponents with only 2.Aor *middle*.

αισθάνομαι,	ἢσθόμην.	είρομαι,	ῆρόμην,	πέτομαι,	ἐπτόμην.
ἀπεχθάνομαι,	-ηχθόμην.	ἔπομαι,	ἔσπομην.	ὑπισχνέομαι,	-εσχθόμην.
γίγνομαι,	ἔγενόμην.	ἰκνέομαι,	ἴκομην.	χάζομαι,	κεκαδόμην <i>Ep.</i>

+ Has also the 2.Aor. *passive*.

4. Deponents with both 1.Aor. and 2.Aor. *middle*.

ἀλλομαι,	ἡλάμην,	ἡλόμην.	λίσσομαι,	ἐλισάμην,	ἐλιτόμην.
ἐπαυρίσκομαι,	ἐπηυράμην,	-δμην.	δσφραίνομαι,	ώσφράμην	<i>Ion.</i> -δμην.
κέλομαι,	ἐκελησάμην,	ἐκεκλόμην.	φείδομαι,	ἐφεισάμην,	πεφιδόμην

(c) *Passive Voice*.

1. Having only the 2.Aorist.

ἄγνυμι,	ἔάγην.	λέπω,	ἐλάπτην <i>in comp.</i>	σπείρω,	ἐσπάρην.	
ἀλίσκομαι,	ἔάλων.	μαίνομαι,	ἐμάνην.	σύρω,	ἐσύρην.	
[Βρόχω], ἀναβροχὴν	Ἐρ.	νύσσω,	ἐνύγην	late.	σφάλλω,	ἐσφάλην.
γλύφω,	ἔγλυφην.	πείρω,	ἐπάρην.	τέρσομαι,	ἐτέρσην.	
γράφω,	ἔγραφην.	πνίγω,	ἐπνίγην.	τυήγω,	ἐτμάγην.	
[δαέω,]	ἔδαην.	πτύρομαι,	ἐπτύρην.	τύπτω,	ἐτύπην.	
δέρω,	ἔδάρην.	ράπτω,	ἐράφην.	τύφω,	ἐτύφην.	
εῖλω,	ἔάλην.	ρέω,	ἐρρύνην	act.	φθείρω,	ἐφθάρην.
θέρομαι,	ἔθέρην.	σήπω,	ἐσάκην.	φύω,	ἐφύνην.	
κόπτω,	ἔκοπην.	σκάπτω,	ἐσκάφην.	χαίρω,	ἐχάρην.	

2. The 2.Aor. commonly used, the 1.Aor. being rare or late.

βάπτω,	ἐβάφην,	ἐβάφθην.	πλήσσω,	ἐπλήγην,	ἐπλήχθην.	
θαπτω,	ἐτάφην,	ἐθάφθην.	ρήγνυμι,	ἐρράγην,	ἐρρήχθην.	
θρύπτω,	ἐτρύφην,	ἐθρύφθην.	στέλλω,	ἐστάλην,	ἐστάλθην	late.

3. The 1.Aor. commonly used, the 2.Aor. being rare or late.

ἄγγέλλω,	ἡγγέλθην,	ἡγγέλην.	λέγω,	ἐλέχθην,	ἐλέγην <i>in comp.</i>		
ἀλείφω,	ἡλείφθην,	ἡλίφην.	δρύσσω,	ῳρύχθην,	ῳρύγην.		
ἀνοίγω,	ἀνεψχθην,	ἡνοίγην	late.	πάλλω,	ἐπάλθην,	ἐπάλην	<i>in comp.</i>
ἀπράζω,	-άσθην,	ἀχθην,	-αγην	πτύσσω,	ἐπτύχθην,	ἐπτύγην.	
δέρκομαι,	ἔδέρχθην,	ἔδράκην.	συμχω,	ἐσμυχθην,	ἐσμύγην	late.	
δύω,	ἔδύθην,	ἔδύην.	τάσσω,	ἐτάχθην,	ἐτάγην.		
ἐρεπτω,	ἡρειφθην,	ἡρίπτην.	φράσσω,	ἐφράχθην,	ἐφράγην	late.	
κρύπτω,	ἔκρυφθην,	ἔκρυβην.	φύρω,	ἐφύρθην,	ἐφύρην	late.	

4. Both Aorists in use, but not always equally common.

ἀλλάσσω,	ἡλλάχθην,	ἡλλάγην.	πτύω,	ἐπτύσθην,	ἐπτύην.	
βλάπτω,	ἔβλαφθην,	ἔβλαβην.	ρίπτω,	ἐρρίφθην,	ἐρρίφην.	
βρέχω,	ἔβρέχθην,	ἔβράχην.	στερέω,	ἐστερήθην,	ἐστέρην.	
δαμάω,	ἔδμηθην,	ἔδάμην.	στρέφω,	ἐστρέφθην,	ἐστράφην.	
δέμω,	ἔδμιθην,	ἔδάμην.	σφάζω,	ἐσφάχθην,	ἐσφάγην.	
ζεύγνυμι,	ἔζεύχθην,	ἔζύγην.	τέρπω,	ἐτέρφθην,	ἐτάρπην.	
θλίβω,	ἔθλιφθην,	ἔθλιβην.	τήκω,	ἐτήχθην,	ἐτακην.	
καίω,	ἔκαυθην,	ἔκαην	Att.	τρέπω,	ἐτρέφθην,	ἐτράπην.
κείω,	ἔκέρθην,	ἔκάρην.	τρέφω,	ἐθρέφθην,	ἐτράφην.	
κλέπτω,	ἔκλέφθην,	ἔκλάπην.	τρίβω,	ἐτρίφθην,	ἐτρίβην.	
κλίνω,	ἔκλιθην,	ἔκλινην.	φαίνω,	ἐφανθην,	ἐφάνην.	
μίγνυμι,	ἔμιχθην,	ἔμίγην.	φλέγω,	ἐφλέχθην,	ἐφλέγην.	
μάσσω,	ἔμάχθην,	ἔμάγην.	φρύγω,	ἐφρύχθην,	ἐφρύγην.	
πήγνυμι,	ἔπήχθην,	ἔπάγην.	ψύχω,	ἐψύχθην,	ἐψύγην, -χην.	
πλέκω,	ἔπλέχθην,	ἔπλάκην.				

§ 115. Lists of Verbs having the 2. Perfect.

1. The 2.Perf. used alone,—same sense as the rest of the verb.

ἀνδάνω,	ἔαδα.	κράζω,	κέκραγα.	πλήσσω,	πέπληγα.
ἀνώγω,	ἄνωγα.	[κρίζω],	κέκριγα.	βριγέω,	ἔρριγα.
βρίθω,	βέβριθα.	λάμπω,	λέλαμπα.	σαίρω,	σέσηρα.
γεγωνέω,	γέγωνα.	λαυθάνω,	λέληθα.	στέργω,	ἔστοργα.
γηθέω,	γέγηθα.	λάσκω,	λέλάκα.	τίκτω,	τέτοκα.
δουπέω,	δέδουπα,	λείπω,	λέλοιπα.	τρίζω,	τέτριγα Ep.
ἔθω,	εἴωθα.	μάρπτω,	μέμαρπα.	φέρβω,	πέφορβα.
[εἴκω],	ἔοικα.	μέλω,	μέμηλα.	φεύγω,	πέφευγα.
ἔρδω,	ἔοργα.	μηκύνω,	μεμήκυνα.	φρίσσω,	πέφρικα.
θάλλω,	τέθηλα.	[εῖδω],	οἶδα.	χανδάνω,	κέχανδα.
θρώσκω,	[τέθόρα ?].	ὄζω,	οδῶδα.	χάσκω,	κέχηνα.
κεύθω,	κέκευθα.	πάσχω,	πέπονθα.	So, ἀνήνοθα, ἐνήνοθα,	
κλάζω, κέκλαγγα Ep	πλήθω,	πέπληθα.		Ep. κεχλαδὼς Pind.	

2. The 2.Perf. with the same sense, but the 1.Perf. also used.

ἀκούω,	ἡκουκα Dor. ἀκήκοα.	λαγχάνω,	εἰληχα,	λέλογχα.
βιβρώσκω,	βέβρωκα,	βέβρωθα Ep.	μένω,	μεμένηκα, μέμονα.
[δάω],	δεδάηκα,	δέδαα.	δράω,	ἔώρακα, ὅπωπα Ion. and poet.
δειδώ,	δέδοικα,	δέδια.	πράσσω,	πέπραχα, πέπράγα fare.
ἐπθίω,	ἐδήδοκα,	ἐδῆδα Ep.	τρέχω,	δεδράμηκα, δέδρομα Ep.
κόπτω,	κέκοφα.	κέκοπα Ep.	φθείρω,	ἔφθαρκα, ἔφθορα also neuter.
κτείνω,	ἔκτακα late,	ἔκτονα.		

3. The 2.Perf. neuter in transitive verbs, with or without 1.Perf.

ἔγνυμι,	ἔᾶγα.	ὄρνυμι,	ὄρωρα.
ἀνοίγω,	ἀνέψηγα,	πείθω,	πέποιθα,
ἀφαρίσκω,	ἄφρα.	πήγνυμι,	πέπηργα.
δαίω,	δέδηρα.	ρήγνυμι,	ἔρρωγα.
ἐγείρω,	ἐγρήγορα, ἐγήγερκα.	σήπω,	σεσηπα.
ἔλπω,	ἔολπα.	τήκω,	τέτηκα.
ἐρείπω,	ἐρήριπα.	[θάπτω],	τέθηπα, τέθηπα rare,
κήδω,	κέκηδα.		am astounded, not θάπτω bury.)
ὅλλυμι,	ὅλωλα,	φαίνω,	πέφηνα, πεφάγκα rare.

4. The 2. Perfect with *Deponents*.

βούλομαι, βέβουλα Ep.	βεβούλημαι.	μαίνομαι,	μέμηνα.
βρυχάσμαι, βέβρυχα Ep.		μείρομαι,	ἔμμορα ?
γίγνομαι,	γέγονα,	μηκάδομαι,	μέμηκα.
δέρκυμαι,	δέδορκα.	μυκάδομαι,	μέμυκα.
ἔρχομαι,	ἔλήλυθα.		

§ 116. Peculiarities of Dialects.

(a) The Epic.

1. The *Epic* has some sounds *indeterminate in length*, as in English poetry ‘country’ or ‘countrée.’ Hence ε, ο, for η, ω, in Subj. Moods; as, τύπτομεν, τύπτετε, for -ωμεν, -ητε.

ε for *ει*; as, ῥκέα for ῥκεῖα. | **ο** for *ου*; as, βόλεσθε for βούλεσθε.
ει „, **ε**; „, ὑπέρ for ὑπέρ. | **ου** „, **ο**; „, πολὺς for πολύς.
ο became *ou* especially before semi-vowels.

2. It retains some of the oldest *inflections* of words, hence it has *αι* for *α* in certain words; as, παραὶ for παρδ. *οιο* for *ου*; as, λόγοιο for λόγου. | **πτ** for **π**; as, πτόλις for πόλις. **εμεναι**, **εμεν** for **ειν** in Infinitives; as, τυπτέμεναι, -εμεν.

3. Being used in *verse*, it has forms *lengthened* to suit the metre, especially with the *ictus*.

η for **ᾳ**; as, ἡνεμόεις, (ἀνεμος). | **οι** for **ο**; as, πνοιή for πνοή.
η „, **ε**; „, ἀρχίος for ἄρειος. | **ε** before long vowels; as, ἔηκα for ἦκα.
So the *semi-vowels* and *labials* are doubled.

λ ; as, ἔλλαβον.	σ ; δσσος. mostly in 1.Aor.; as, ἔτέλεσσα.
μ ; „, δμμορος.	π ; δππότε, Ἀππόλλων.
ν ; „, δννέφελος.	κ ; in few words; as, σάκκος for σάκος.
ρ ; „, ἔρρηξα.	τ , in δττι, δττεο.

ρ continued to be doubled in later dialects.

The Augment of Verbs is retained or omitted, to suit the *pauses* in the metre.

N.B. The *Epic* used many forms common to the *Aeolic* and *Ionic*.

(b) The Aeolic.

The *Aeolic* has

ᾶ for ης Dec. 1.; as, κριτᾶ for κριτής.	āo for ον Gen.; as, κριτāo.
ο „, α ; as, στροτὸς for στρατός.	δ „, γ in δᾶ for γῆ.
αιο , as; „, τύψαις for τύψας.	π.δ. „, μ.τ. in πεδᾶ for μετδ.
γλ , „, βλ in γλέφαρον for βλέφαρον.	ππ „, μμ in δππα for δμμα.

In general doubles a consonant instead of lengthening a vowel; as, πέδιλλον for πέδιλον, φαεννύς for φαεινός.

(c) The Doric.

1. The Doric is fond of broad vowel sounds, especially *a*. Hence *ᾶ* for *ω*, when there is *a* in the word; as, μουσᾶν for μουσῶν, (i.e. -δων) *ᾶ* „, *η*; as, φᾶμα for φήμη. | **ᾶ** for *ε*; as, ξγωγα for ξγωγε. *ω* „, *ου*; „, λόγω for λόγου. | *οισ*, „, *ουσ*; „, μοῦσα for μοῦσα. *η* „, *ει*; „, τύπτην for τύπτειν, κῆνος for κεῖνος.

2. Sometimes shorter and lighter forms, thus *ε* for *ει* in verbs; as, τύπτει for τύπτειν. *ᾶ* „, *ᾶ*, *ο* for *ου*, in Acc. Plur.; as, τιμᾶς, λόγος, for τιμᾶς, λόγους.

3. In consonants it puts

τ for **κ**, **κ** for **τ**, in interrogatives and demonstratives; as, τῆνος for ἔκεινος, πόκα for πότε.

ν „, **λ** in the words ḥνθον, βέντιστος, for ḥλθον, βέλτιστος.

σδ „, **ζ** for **σ**, in verbs; as, συρίσδω, καθίζας, for συρίζω, καθίσας.

4. It uses older forms in pronouns and verbs.

(d) *The Ionic.*

The *Ionic* is fond of *soft* sounds—hence

1. It generally uses *uncontracted* forms, as, *τείχεῖ*, φιλέω. yet peculiar contractions are used ; as, *ιε* into *ι* ; as, *ἱερὸς*, *ἱρός*. *εο* into *ευ* ; as, *πλέονες*, *πλεῦνες*. | *οη* into *ω* ; as, *ἔβόησα*, *ἔβωσα*. (For contraction in verbs in *αιω* and *οω*, see Contracted Verbs.)

2. To produce a concurrence of vowels, it inserts *ε* before *ω* ; as, *μηνέων* for *μηνῶν*; before *ον* in pronouns ; as, *τουτέου*. *α* „ *ται* or *το* in 3rd Plur. ; as, *ἐτικτέατο* for *ἐτύπτοντο*.

3. It is fond of *e sounds* (*ε* or *η*), and avoids *α* especially with *ο* or *ω* ; thus it puts *ε* for *α* ; as, *κέρεος* for *κέραος*. *ην* for *αν* ; as, *ηῆν* for *ναῦς*. *η* „ *ᾶ* ; „ *θύρη* for *θύρα*. *ων* „ *αν* ; „ *ἔωντοῦ* for *ἔαντοῦ*. *ε* „ *ει* ; „ *ἀπόδεξις* for *ἀπόδειξις*.

Yet sometimes

- α* for *ε* ; as, *τάμνω* for *τέμνω*. *α* for *η* ; as, *μεσαμβρίη* for *μεσημβρία*.

4. It uses the *soft* for the *hard* breathing ; as, *δέκομαι* for *δέχομαι*, *οὐκ οἶος* for *οὐχ οἶος*.

5. Besides this the *Ionic* retains some *old* or *Epic* forms,—hence it uses the Dat. Plur. in *σι* ; as, *κριτᾶσι*, *λόγουσι*.

- it partially neglects the Augment—commonly using the *syllabic*, but rejecting the *temporal*.

(e) *The Attic.*

The *Attic* is *old* and *new*, formed from the *Ionic*.

1. It delights in contractions ; as, φιλέω, φιλῶ.
2. It shortens a diphthong before a vowel, hence it puts *α* for *αι* ; as, *ձετὸς* for *αιετὸς*. | *ε* for *ει* ; as, *πλέων* for *πλείων*. also *α* for *η* after *ρ* or a vowel ; as, *θύρα*, *σοφία*. *εως* for *αος* in nouns ; as, *λεως* for *λαός*.

3. It uses the later and shorter forms in nouns and verbs ; as, *λόγοισι*—*λόγοις* ; *τύπτει*—*τύπτει*, or *η*.

4. The *new* made some little alterations in the old, putting *η* for *ει* ; as, *κλῆθρα* for *κλείθρα*. | *σ* for *ξ* ; as, *σὺν* for *ξύν*. *ρρ* „ *ρσ* ; „ *ἄρρην* for *ἄρσην*. | *ττ* „ *σσ* ; „ *θάλασσα* for *θάλασσα*. *ττ* „ *ζ* ; „ *άρμοττω* for *άρμόζω*.

SYNTAX.

§ 117. CONSTRUCTION OF SENTENCES.

(a) *Propositions.*

1. Every perfect sentence contains one or more *propositions*.

2. A proposition consists of three parts, *Subject*, *Predicate*, *Copula*; the subject is the *thing* or *person spoken of*; the predicate is *that which is said of* the subject; the copula *connects* the subject and predicate; as,

Σόλων ἔστι κριτής,—Solon is judge.

3. The *subject* is generally a *substantive* or *personal pronoun*, but any other words may be added; as,

οἱ ἄγαθοὶ ἀνδρες—ἔδοσαν, σὺ, κακὸς ὁν,—φεύγεις,
the good men—gave. thou, being evil,—fleest.

4. The *predicate* may be an *adjective* or *verb*, as well as a *substantive*, and any other words may be added; as,

ὁ παῖς ἔστιν—ἄγαθός, Σόλων—κρίνει καλῶς,
the boy is—good. Solon—judges well.

5. The simple *copula* is the verb ἔστι is; when any other verb is used it contains the copula joined with the predicate; as,

Σόλων κρίνει,—Solon judges.

κρίνει being nearly equivalent to ἔστι κριτής.

Obs. For the Article marking the *subject*, see § 130.*b*.

(b) *Propositions Direct and Indirect.*

1. A *Direct proposition* is one which can stand alone, and does not depend upon any other word; as,

οἱ ἄνδρες πολλὰ πάσχουσι,
the men suffer many things.

called also an *independent* proposition or *oratio recta*.

2. An *Indirect* proposition is one which cannot stand alone, but depends upon some other word ; as,

ἀνάγκη ἔστι—τοὺς ἄνδρας πολλὰ πάσχειν.
it is necessary—that the men suffer many things.

called also a *dependent* proposition or *oratio obliqua*.

Obs. Several kinds of *direct* and *indirect* propositions should be noticed and compared.

1. A simple sentence with subject and predicate ; as,
οἱ ἄνδρες πάσχουσι. | ἀνάγκη ἔστι τοὺς ἄνδρας πάσχειν.
or without a verb as expressed in the indirect form ; as,
διπάσι ἔστιν ἀγαθός. | ποιῶ τὸν παιδα ἀγαθόν.
2. A more complicated sentence, with relative pronouns or conjunctions, when the words of another are narrated *indirectly* ; as,
οἱ ἄνδρες ἐλεύσονται εἰς τὴν | ἐλεέζεν δὲ οἱ ἄνδρες ἐλεύσοντο
πόλιν ἤπειρος δράφη. | εἰς τὴν πόλιν ἤπειρος δράφην.
3. Direct and indirect interrogations ; as,
τίς ἔρχεται ; | οἵσθα δοτις ἔρχεται.
πόθεν ἦν ; | ἐλεέζεν δπόθεν εἴη.

(c) *Apposition*.

When a substantive is used to explain or describe another, it is put in the same case ; as,

κρατῆρες εἰσιν, ἀνδρὸς εὐχειρος τέχνη,
there are bowls, the workmanship of a skilful man.

γεφύρας ζευγνύων, διάβασιν τῷ στρατῷ,
joining bridges, a passage for the army.

Obs. 1. Several varieties of *apposition* may be noticed.

i. A noun, in the subject, in apposition with a personal pronoun understood ; as, Θεμιστοκλῆς ἦκω παρὰ σέ, *Thuc.i.137*.

ii. A noun in the Gen., in apposition with a possessive pronoun ; as, δοφθαλμὸν πατέξας τὸν γε σὸν, τοῦ πρεσβέως, *Arist. Ach.93*. See § 129.b.2.

So with possessives formed from proper names ; as, Γοργείη κεφαλὴ δεινοῦ πελώρου, *Il.e.741*.

iii. A specific name, in apposition with a generic term ; as, Ἑλληνοταραῖται κατέστη ἀρχή, *Thuc.i.96*.

Obs. 2. When a noun is put in apposition with a *fact* or *circumstance* it is commonly in the Acc.; as, Ἐλένην κτάνωμεν Μερέλεω λύπην πικράν, *Eur. Or.1111*. Yet the Nom. is also used ; as, στέφη μαίνεται, πόλει τ' ὕνειδος καὶ θεῶν ἀτιμία, *Eur. Her. 72*.

(d) *Correction.*

A word or clause is sometimes used to correct another, or to restrict it to a particular meaning ; as,

εἰπέ μοι τὸν νιὸν, εἰ μεμάθηκε,

tell me my son—[I mean tell me]—if he has learnt.

Obs. Several varieties of *correction* may be noticed.

1. An Article with an Adj. or other word *following* a noun ; as, *ὁφθαλ-μὸν τακῆς τὸν γε σὸν, Arist. Ach.*93, striking an eye—yours I mean.

2. A part put in apposition with the whole, instead of being used partitively with a Gen. ; as, *οἴκλαι αἱ μὲν πολλαὶ πεπτώκεσσαν, ὀλίγαι δὲ περιῆσσαν, Thuc.*i.89. So especially with *ἔκαστος* ; as, *ἔμενον, ἐν ἑωυτοῦ τάξει ἔκαστος, Her.*iii.158.

3. A second Dat. or Acc. restricting the first ; as, *μαρτυρέει μοι τῇ γνώμῃ, Her.*ii.18, bears witness to my opinion : literally ‘to me’—i.e. ‘to my opinion’. *τί δέ σε φρένας ἵκετο πένθος, Il.*σ.73. Comp. *πεcc te, tua funera, mater produxi, Aeneid.*ix.486.

4. An Infinitive mood explaining a previous object ; as, *παραδόντες ἔαντοὺς διῶξαι, Xen. Cyr.*i.6.37. giving up themselves—i.e. giving others an opportunity—to pursue them :—in English ‘allowing themselves to be pursued’.

5. A correction introduced by a conjunction or relative ; as, *εἰπέ μοι τὸν νιὸν εἰ μεμάθηκε, Arist. Nub.*1149. *οὗτοι ἐπιδειχθήσονται, οἵοι εἰσι.* See *Attraction*.

(e) *Attraction.*

A word often loses its appropriate place or construction and is attracted to some other ; as,

οὗτοι ἐπιδειχθήσονται, οἵοι εἰσι,

these men will be shewn, of what sort they are.

for *ἐπιδειχθήσεται οἵοι εἰσιν οὗτοι* ; the *οὗτοι* is attracted to the first clause, and then the verb is changed, to agree with it.

Several kinds of *Attraction* may be noticed.

Obs. 1. The subject of a dependent clause attracted to the independent one.

(a) The word attracted then becomes the *subject* of the principal verb ; as, *δῆλη ἡ οἰκοδομία ἐστὶ, ὅτι κατὰ σπουδὴν ἐγένετο, Thuc.*i.93, for *δῆλον ἐστιν, ὅτι*. This is common with *δίκαιος, φανερός*, and some other Adj.

(b) The word attracted then becomes the *object* of the principal verb ; as, *εἰπέ μοι τὸν νιὸν, εἰ μεμάθηκε*, for *εἰπέ μοι, εἰ δ νιός*. See *above, d. obs. 5.*

Obs. 2. Two nouns attached to a verb which really agrees with only one of them ; as, *οὐτε φωνὴν οὐτε τοῦ μορφὴν βροτῶν ὄψει, Aesch. Prom.*21. This is called *Zeugma*.

Obs. 3. Attraction of number and gender in grammatical concords.

(a) The Verb (*εἰμί, γίγνομαι, καλοῦμαι, &c.*) attracted to the predicate; as, *αἱ Θῆβαι Αἴγυπτος ἐκαλέστη*, *Her. ii. 15*, for *ἐκαλέσαντο*. So in English ‘the wages of sin is death’.

(b) The Relative attracted to the predicate; as, *τὴν ἀκρήν αἱ καλεῦνται κλήδες τῆς Κύπρου*, *Her. v. 108*, for *ἡ καλέσται*.

(c) The Verb attracted to one of several subjects; as, *ἡνάγει: Πρίαμός τε καὶ ἄλλοι Τρῶες*, *Il. η. 386*.

(d) The Adjective attracted to one of several substantives; as, *πυθόμενος τὸν Στρομβίχιδην καὶ τὰς ναῦς ἀπεληνυθτά*, *Thuc. viii. 63*.

Obs. 4. The Relative attracted to the case of the antecedent.

(a) The Relative takes the case of its antecedent, especially when the relative would be in the Acc., and the antecedent is in the Gen. or Dat.; as, *ἀπὸ τῶν πόλεων ὡν ἔπεισε*, *Thuc. vii. 21*, for *ὅς σὺν τοῖς θησαυροῖς οἵς δικαῖος κατέλιπεν*, *Xen. Cyr. iii. 1. 33*, for *οὓς*.

So when the antecedent is not expressed; as, *σὺν οἷς μάλιστα φιλεῖς*, *Xen. Anab. i. 9. 25*, for *ἐκείνοις οὓς*. Hence the common expressions *ἀνθ' ὧν* ‘because that’, for *ἀντὶ τούτων δι [or τούτου δτι]*; and *ἐφ' ϕ*, *ἐφ' οἷς*, ‘on condition that’, for *ἐπὶ τούτῳ δ [or δτι]*.

Sometimes also when the relative would be in the Nom.; as, *βλάπτεσθαι ἀφ' ὧν ἡμῖν παρεσκεύασται*, *Thuc. vii. 67*, for *ἀπ' ἐκείνων δι*.

A similar attraction is used with relative adverbs; as, *τὶ χωρεῖς οἱ μολὼν δώσεις δίκην*, *Soph. Ant. 228*, for *ἐκεῖσε οὐδὲ*.

(b) The whole relative clause is attracted into the antecedent, especially with *οἷος, οὗτος, οὗτις, ἥλικος*; as, *χαρίζομενον οἴψ σοι ἀνδρί*, *Xen. Mem. ii. 9. 3*, for *ἀνδρὶ τοιούτῳ οἷος σὺ εἶ*. Thus the relative with its accompanying subject is declined throughout like a compound Adj. N. *οἷος σὺ ἀνήρ*; G. *οἷον σοῦ ἀνδρὸς*; D. *οἴψ σοι ἀνδρὶ*; A. *οἷον σὲ ἀνδρα*.

Sometimes the subject which accompanies the relative remains unchanged; as, *τῶν οἰών περ αὐτὸς δυτῶν*, *Xen. Hist. i. 4. 16*, of those who were like himself.

This attraction often takes place with an intensive word such as, *θαυμαστὸς, ἀφορτής, ἄφθονος*; as, *οἱ δὲ ἄφθονοι δυοι ἐν τοῖς οὔρεσι γίγνονται*, *Her. iv. 194*, ‘ever so many’, for *τοσοῦτοι δυοι εἰσὶν ἄφθονοι*. Comp. *immane quantum discrepat*, *Hor. Od. i. 27. 6*. This might also be explained *ἄφθονόν ἐστι δυοι*. See above obs. 1.a.

So with adverbs; as, *ὑπερφυῶς ὡς ἀληθῆ λέγεις*, *Plat. Phæd. 66. a.*, excessively true.

(c) The expression *δις βούλει* or *δοτις βούλει* whom you please, (Latin *quivis*), seems to be a similar attraction; as, *δέκα ή δοτις βούλει ἄλλος ἄριθμος*, *Plat. Cratyl. 432. a.*, for *δυτινα βούλει*.

Obs. 5. Inverted Attraction.

An inverted attraction takes place, when the antecedent is drawn to the relative clause; as, *μετὰ δι ἔσσεται ήν τότε ἀπηρώων κούρην Βρισῆνος*, *Il. i. 131*, for *κούρη. comp. populo ut placerent quas fecisset fabulas*, *Ter. And. Prol.*

So with adverbs; as, *βῆναι κεῖθεν δθεν περ ἤκει*, *Soph. OEd. c. 1227*, for *ἐκεῖσε*.

(a) An Adj. sometimes accompanies the attracted antecedent; as,

οῖος ἐκείνου θυμὸς ὑπέρβιος οὐκ ἔθελησει, *Il.σ.262*, for θυμῷ ὑπέρβιῳ.
comp. *quae tua virtus, expugnabis, Hor. Serm.i.9.54.*

(b) A similar inverted attraction is found with οὐδεὶς δοτις οὐ ; as, οὐδένα δυτινα οὐ κατέκλαυσε, *Plat. Phaed.117.d.*, for οὐδεὶς ἦν δυτινα. Thus οὐδεὶς δοτις οὐ is declined throughout like a compound noun; as,

N. οὐδεὶς δοτις, G. οὐδενὸς δτου, D. οὐδενὶ δτφ, A. οὐδένα δυτινα, οὐ. So ἔστιν δοτις ἄλλος; as, ἔστιν δτφ ἄλλῳ πλειω ἐπιτρέπεις, *Xen. Econ. 3.12*, for ἄλλος δτφ.

(c) From the inverted attraction of the antecedent to the relative seems to have arisen the expression ἔστιν οἱ some. But as the phrase is commonly used the ἔστι remains unaltered, and the οἱ agrees with the accompanying noun ; as, ὥκισαν ἔστιν ἀ χώρια, *Thuc.i.12.* ἀπὸ τόλεων ἔστιν ὅν, *Thuc.vii.11.* Thus ἔστιν οἱ is declined throughout N. ἔστιν οἱ, οἱ, οἱ; G. ἔστιν ὅν; D. ἔστιν οἰς, οἰς, οἰς; A. ἔστιν οὖς, οὖς, οἱ. The imperfect ἦν οἱ is seldom found.

The regular construction with εἰσὶν is also used ; as, εἰσὶν οἱ ἐπλα-*νήθησαν*, *Thuc.vii.44.*

Relative adverbs are used in the same way; as, ἔστιν ἵνα somewhere, ἔστιν δτε sometimes.

(d) A kind of inverted attraction is used when a demonstrative pronoun is placed in the relative clause, and the relative itself dropped; thus,

When an interrogation is used with the demonstrative; as, τίνας ποθὲ ἔδρας τδοδε μοι θοδετε, *Soph. Ed.T.1*, for τίνες εἰσὶν αἵδε ἔδραι, οἱ.

When without an interrogation an adjective, as a predicate, is used; as, μέγ' ὀφέλημα τοῦτ' ἔδωρῆσω, *Aesch. Prom.251*, for τοῦτο ὀφέλημα μέγα ἔστιν, δ. (Yet see § 129.c.obs.1.)

CONCORDS.

There are three kinds of grammatical concord ;

1. Between the *Subject* and its *Verb*.
2. Between the *Substantive* and its *Adjective*.
3. Between the *Antecedent* and its *Relative*.

§ 118. FIRST CONCORD—*The Subject and Verb.*

1. A verb agrees with its subject in number and person ; as,

ἐγὼ φεύγω,
I flee.

οἱ ἄνδρες ἔρχονται,
the men come. ,

Obs. 1. A dual subject sometimes has a plural verb ; as, τῶ δὲ τάχ' ἐγγύθεν ἡλθον, *Il.e.275.*

Obs. 2. A plural subject may have a dual verb, when only two things are meant ; as, δύω δέ οἱ νιέες ἤστην, *Il.e.10.*

2. A subject in the *neuter plural* requires a verb in the singular; as,

τὰ πράγματα ἔστι χαλεπά,
the things are difficult.

Obs. 1. The cause of this practice seems to have been a notion that *life* or *mind* gives to objects an *individual* existence, whereas a number of *inanimate* things may be regarded as a *single mass*. Hence even *mas.* or *fem.* plurals, signifying inanimate objects, are sometimes supposed to be found with a singular verb, especially in Pindar; but these instances may perhaps be corrected: see *Heyne not. in Pind. Ol. xi. 5.*

Obs. 2. When the verb, (especially ἔστι, ἦν), stands *first* it is often singular with a plural subject, which then appears to follow as a *correction*: as, ἔστι δὲ ἐπτὰ στάδιον ἐξ Αθηνῶν. *Her.* vii. 34.

Obs. 3. The *Epic* sometimes neglects the usage of the neuter plural : as. οὐτέ τι νῶις ὄρκια ἔσσονται, *Il.* x. 266.

Obs. 4. The Attic uses a plural verb when *living persons* are meant ; as, *τὰ τέλη ὑπέσχοντο*, *Thuc.*i.58. when the plurality of inanimate things is particularly marked ; as, *φανερὰ ἡσαν ἵχνη πολλά*, *Xen. Anab.*i.7.17.

3. When the subject is a noun of multitude the verb may be in the plural; as,

τὸ πλῆθος οἶεται, the multitude thinks. or **τὸ πλῆθος οἶονται,** the multitude think.

4. Two or more subjects in the singular will require the verb to be in the dual or plural; as,

ἀνήρ τε καὶ παῖς καὶ γυνὴ ἤλθον,
a man and boy and woman came.

Obs. Even two subjects joined by a preposition may have a plural verb; as, Ἀλκιβιάδης μετὰ Μαντιθέου ἀπέδρασε, *Xen. Hist.* i. 1. 10.

5. If the subjects are of different persons, the 1st is preferred to the 2nd, and the 2nd to the 3rd; as,

ἐγώ καὶ σὺ λογιζόμεθα, **σὺ καὶ ἐκεῖνος γράφετε,**
I and thou reckon. thou and he write.

Obs. For the verb attracted to one subject, see §117.e.*obs.*3.c.

6. Sometimes a sentence is the subject of a verb : as.

τὸ πολλὰ εἰδέναι ἀγαθὸν φαίνεται,
to know many things seems good.

Obs. Prepositions with their case, especially with numerals, are often used; as, ἔστασα τῶν δορυφόρων εἰς τετρακισχιλίους. Xen.

Cyr.viii.3.9, ‘to the number of 4000’. So κατὰ ἔθνη ἄλλα, *Thuc.i.3*. ‘other nations severally’.

when it may be understood from the context; as,

τὸν ἰσθμὸν ἐτείχεον, καὶ ἦν πρὸς τέλει,
they were walling-in the isthmus, and it (the wall) was nearly finished.
when it is some unknown or imaginary agent, and
the *action* only is regarded; as,

ὕει, it rains. *νίφει,* it snows. *ἀστράπτει,* it lightens.

Obs. 1. In some customary or familiar actions the subject is occasionally omitted, though not unknown or imaginary; as, οὐσιανοὶ τῇ σάλπιγγι, *Xen. Anab.* vi. 5. 25, δ σαλπιγκῆς understood.

Obs. 2. The copula or verb *εἰμι*, *γίγνομαι*, is often omitted.

(a) In familiar or proverbial expressions; as, *τοῦ δὲ πολέμου οἴκαροι οὐ μεντοί*. *Thuc.*i.142.

(b) With verbs in *τέος*; as, ὑπὲρ τῆς ἐλευθερίας ἀγωνιστέον, Dem. Phil.iii.84. So with *ἀνάγκη*, *θέμα*, *εἰκός* &c.

(c) With several common Adj.; as, ἔτοιμος, πρόθυμος, φροῦρος, χαλεπὸν, δάδιον, οὐδεὶς; as, φροῦρος πρέσβυς, Eur. Hec. 163.

(d) In the expressions ἄλλο τι, τί ἄλλο, οὐδὲν ἄλλο, sometimes εἰμι, γιγνομαι, sometimes ποιῶ, ἔργαζομαι, is omitted; as, ἄλλο τι ἢ λείπεται κινδύνων δ μέγιστος, Her.i.109, is there anything else but. τί ἄλλο οὐτοὶ ἢ ἐπεβούλευσαν, Thuc.iii.39, what else did these do but.

8. The subject of an impersonal verb is either a sentence, or a substantive not expressed; as,

δοκεῖ μοι δρᾶν τοῦτο, **δεῖ μοι φίλων,** i.e. **κτῆσις φίλων,**
it seems good to me to do this. there is need to me of friends.

Obs. Instead of supplying *κτῆσις*, *δεῖ* may be considered as containing subject and verb, being equivalent to *ἔνδει* *έστι*.

N.B. For the Verb agreeing with the Predicate see § 117.e.obs.3.a.

§ 119. SECOND CONCORD—*Substantive and Adjective.*

1. Adjectives, pronouns and participles agree with their substantives in gender, number, and case; as,

χρηστὸς ἀνήρ ἐστι κοινὸν ἀγαθόν,
a good man is a public benefit.

Obs. 1. An Adjective is sometimes an *Epithet*, and stands in the same part of the proposition as the substantive ; as, *ἄνδρες ἄγαθοι θυησκουσι* :—but sometimes the Adj. is a *predicate*, while its substantive is the subject of a proposition ; as, *οἱ ἄνδρες εἰσὶν ἄγαθοι*.

For the use of the Article, with an adjective, see § 130.*b*.

Obs. 2. The Adj. as a predicate is sometimes *neuter*, though the substantive is mas. or fem. ; as, *οὐκ ἄγαθὸν πολυκοιφαντίη*, *Il.β.204*.

Obs. 3. The gender and number of an Adj. is sometimes determined by the *meaning* of the substantive, without regard to its grammatical gender and number ; as, *φίλε τέκνον*, *Il.χ.84*. *πολιορκευμένη Σόλοι*, *Her.v.115*.

(a) So a noun of multitude with a *plural* Adj. ; as, *Τροίην ἐλόντες Αργείων στόλος*, *Æsch. Ag. 588*.

(b) A dual substantive with a *plural* Adj. ; as, *φίλας περὶ χεῖρε βαλόντε*, *Od.λ.211*.

(c) A plural substantive with a *dual* Adj., when only two things are meant ; as, *δύο χάσματα ἔχομένω ἀλλήλοις*, *Plat. Rep.χ.614*.

Obs. 4. In the *dual* number masculine forms are sometimes used with feminine substantives ; as, *πληγέντε κεραυνῷ*, *Il.θ.455*, said of Juno and Minerva.

In the Tragedians a woman, speaking of herself in the plural, uses the masculine ; as, *πεσούμεθ' εἰ χρῆ πατρὶ τιμωρούμενοι*, *Soph. El.399*.

Obs. 5. In poets, when one substantive is joined with another in the Gen., an Adj. sometimes agrees with the *former* instead of the Gen. ; as, *ὅψις τέκνων βλαστοῦσα*, *Soph. Cœd.T.1375*, for *βλαστόντων*. Probably they regarded the two nouns as a sort of *compound word*.

Obs. 6. An Adj. is sometimes used partitively, and takes its substantive in the Gen. instead of agreeing with it ; as, *οἱ χρηστοὶ τῶν ἀνθρώπων*, *Arist. Plut.490*.

Obs. 7. When *πολὺς* ‘much’ has another Adj. joined with it, they are generally connected by *καὶ* ; as, *συνειδὼς αὐτῷ πολλὰ καὶ πονηρά*, *Xen. Mem.ii.9.6*, many wicked things.

2. Two or more substantives in the singular take their adjective in the dual or plural ; as,

πατὴρ καὶ μῆτηρ καὶ ἀδελφὸς αἰχμάλωτοι γεγενημένοι,
my father and mother and brother having been made captives.

Obs. 1. The *gender* of the Adj. is then determined by the same rules as apply to the Latin.

Obs. 2. For the Adj. attracted to *one* noun see § 117.e.*obs.3.d*.

3. An adjective sometimes agrees with a sentence, and is then put in the *neuter* gender ; as,

περὶ πολλῶν ἀγωνίζεσθαι ἀναγκαῖον ἐστι,
to strive about many things is necessary.

Obs. 1. An adjective thus used is always a *predicate*.

It is often put in the *plural*; as, *μοῖρας ἀδύνατά ἔστιν ἀποφυγέειν*, *Her.i.91.* Especially with verbals in *τέος*; as, *οὐς οὐ παραδοτέα, Thuc.i.86.*

Obs. 2. A demonstrative pronoun, followed by a predicate, commonly takes its gender from the foregoing object, and not from the predicate as in Latin; as, *τὸς αὐτὸς κινοῦν—τοῦτο πηγὴ καὶ ἄρχη, Plat. Phædr.245, hic fons hoc initium.* The neuter plural is also used; as, *Ἀπόλλων ταῦθ’ ἦν, Soph.Œd. T.1329,* this was Apollo.

4. An adjective is often used alone, a substantive being understood from which it takes its gender; as,

θυητὸς a mortal, (*ἀνὴρ*). *δεξιὰ* right hand, (*χείρ*).

An adj. placed alone will often be *neuter*, *χρῆμα* ‘thing’ being understood.

Obs. 1. A *pronoun* sometimes alludes to a substantive *implied* in the context; as, *ἐντυχοῦσαι ἵπποφορβίῳ τοῦτο διήρπασαν καὶ ἐπὶ τούτων* [i. e. *ἵππων*] *ἱππαζόμεναι, Her.iv.110.*

Obs. 2. A *participle* sometimes appears to stand alone, the word with which it should agree being lost by a change of expression, *Nom.* *αἰδώς μ’ ἔχει, [αἰδοῦμαι], ἐν τῷδε πότμῳ τυγχάνουσα, Eur. Hec.970.* *Gen.* *ἡμῖν, [for ἡμῶν], κατεκλασθῇ φίλον ἥτορ δεισάντων, Od..257.*

Dat. *ἥν δὲ γνώμῃ τοῦ Ἀριστέως, [ἔδοξεν Ἀριστεῖ], τὸ μεθ’ ἑαυτοῦ στρατόπεδον ἔχοντι, Thuc.i.62.*

Acc. *πέπαλταί μοι κέαρ, [τρόμος ἔχει με], τόνδε κλύουσαν οἰκτον, Aesch. Choeph.396.*

§ 120. THIRD CONCORD—*Antecedent and Relative.*

1. The relative agrees with its antecedent in gender, number, and person; as,

οὐκ εἶδον ὑμᾶς, οἱ υστερον ἤλθετε,
they did not see you, who came afterwards.

Obs. 1. The Relative having the nature of an Adj. follows many rules of the *Second Concord* in its *gender* and *number* ;—

(a) It is *plural*, with several antecedents. § 119.2.

(b) It agrees with a sentence, and is then *neutr.* § 119.3.

(c) It agrees with the *meaning* of the antecedent. § 119.1.*obs.3.*

(d) It agrees with an antecedent *implied*. § 119.4.*obs.1.*

Obs. 2. The whole relative clause may be regarded as a sort of *epithet*, or Adj. qualifying the antecedent; hence the Article with a participle is equivalent to a relative with its verb; as, *ἀνὴρ οὗ ταῦτα ποιεῖ* or *ἀνὴρ δ ταῦτα ποιῶν*.

Obs. 3. There are some peculiarities in particular relatives and antecedents.

(a) *τοῖος—οῖος, τόσος—δσος &c.* correspond in *form*, but are used

together only in poetry: the prose usage has, *τοιοῦτος*—*οὗτος*, *τοσοῦτος*—*ὅτερος*.

(b) *πᾶς* in the *Sing.* takes *δοτης*, in the *Plur.* *δοτος*. See § 129.d.*obs.1.a.*

2. The *case* of the relative is naturally determined by the words in its own clause, but in Greek it often takes the case of the antecedent; as,

χρῶμαι τοῖς βιβλίοις, οἷς ἔχω,
I use the books which I have.

Obs. 1. For this *attraction* of the relative see § 117.e.*obs.4,5.*

Obs. 2. For the relative agreeing with its predicate § 117.e.*obs.3.b.*

3. The relative sometimes *limits* or *defines* the antecedent, and sometimes only joins an additional circumstance to it; as,

τοὺς ἄνδρας οὓς εἶδον οὐ γιγνώσκω,
I know not the [particular] men, whom I saw.

ἄνδρας εἶδον, οἱ ταῦτα ἀπήγγειλαν,
I saw some men, who [and they] reported these things.

Upon this distinction in the relative many idioms depend.

Obs. 1. The Relative *limiting* the antecedent.

When the relative thus limits the antecedent, it is united to it more closely in *meaning*, and cannot be removed without altering the sense: Hence

(a) The relative *takes the case of the antecedent*, when the antecedent is limited by it, not otherwise; as,

*Αἰγανῆτων με κλέος ἔχει { ὃν
οὓς } οἱ Ἀθηναῖοι διέστησαν.*

Ἄντε, such Aeginetans, as were removed, supposing that all were not so. οὓς, the Aeginetans in general, implying that all had been removed.

(b) The antecedent, when *limited* by the relative, is often omitted, the relative sufficiently indicating what is meant; as, *δῆναι δὲ εὑρεῖν στρφ ἐν χαρίσαιο, Xen. Cyr. iii.1.29*, for *τινὰ στρφ.*

(c) The limitation is sometimes distinctly referred to by an Article or demonstrative in the antecedent; but sometimes not; as, *διὸ τῶν πόλεων ὃν ἔπεισε, Thuc. vii.21*, the cities, which: *παισὶν οἷς Ἀρῆς ἐγείνατο μάχην συνάψαι, Eur. Alc. 501*, such children, as.

Obs. 2. The Relative *not limiting* the antecedent.

When the relative does not limit the antecedent, it may be considered as equivalent to a *conjunction* with a *personal* or *demonstrative* pronoun: Hence

(a) 1.P. *δν μήτ' ὅκνεῖτε, Soph. Ed. c.731*, but fear not me.

2.P. *δς τόνδ ἀπῆλασας, Soph. Ed. c.1354*, since thou didst.

3.P. *δς τὴν τελευτὴν ὅρῳ ἐκέλευε, Her. i.33*, because he.

(b) After an intensive word (*οὗτω, ὅδε*) the relative is equivalent to *ὅστε*; as, *τίς οὗτω μαίνεται ὅστις οὐ σοὶ βούλεται φίλος εἶναι*, *Xen. Anab. ii.5.12*, that he.

(c) The relatives *ὅστος, οἷος*, are used for *ὅτι τοσοῦτος, ὅτι τοιοῦτος*; as, *ἔμακάριζον τὴν μητέρα οἵων τέκνων ἐκύρησε*, *Her. i.31*, that she had such.

N.B. In Greek prose the simple relative is not commonly used *alone*, when it does not limit the antecedent, but some particle is mostly joined with it; as, *ὅς γε*.

SUBSTANTIVES.

§ 121. THE NOMINATIVE CASE.

1. The subject of a verb is in the Nominative case; as,

παιδεῖς διδάσκονται,
Boys are taught.

the Infinitive mood takes other cases. See § 135.a.4.*obs.*

Obs. For the *Nominativus pendens* see § 127.d.*Obs. 6.*

2. A noun in the predicate is in the same case as the subject, when it is required to complete the meaning of the verb; as,

'Αγαμέμνων ἦν Ἀργείων βασιλεύς,
Agamemnon was king of the Argives.

verbs, which require a noun to complete their meaning, are verbs which denote—

- (a) being; as, *εἰμί, ὑπάρχω, γίγνομαι*:
- (b) 'to be named' or 'called'; as, *καλοῦμαι, ἀκούω*:
- (c) 'to be chosen' or 'elected'; as, *αἴροῦμαι*:
- (d) 'to seem' or 'be thought'; as, *φαίνομαι, ἔοικα*.

Obs. 1. Hence *ὄνομα* or *ἐπωνυμίαν* *ἔχει*, being equivalent to *ὄνομά ἔχεται*, takes a Nom.; as, *Σιμίας ἐπωνυμίαν* *ἔχει σμικρός τε καλμέγας*, *Plat. Phaed. 102.c.* So *δύναμαι* 'I mean'; as, *δύναται τοῦτο τὸ ἔπος οἱ ἔξ ἀριστέρης χειρὸς παριστάμενοι*, *Her. ii.30*. But the Acc. when it signifies 'amounts to'; as, *τὴν αὐτὴν δύναται δούλωσιν*, *Thuc. i.141*.

Obs. 2. Any verb may take a Nom. to explain the meaning of the subject; as, *σμικρὸς προσήκεις ὄγκος ἐν σμικρῷ κύτει*, *Soph. El. 1141*.

Obs. 3. The Nom. in the predicate sometimes answers to the *Second Dative* in Latin, expressing 'effect or destination'; as, *σοὶ γὰρ ἐγώ κατηφείη ἔσσομαι*, *Il. π.498, tibi ego pudori ero*.

Obs. 4. Verbs of this kind when *transitive* or *causative* in their meaning take two accusatives, one of which is a predicate to the other; as, *τὸν Γωθρύναν σύνδεειπνον παρέλαβεν*, *Xen. Cyr. v.2.14*; see § 126.b.3.

§ 122. THE VOCATIVE CASE.

The Vocative is used when a person is addressed; as,

'Ιώ, δύστυνε σὺ, ποῖ στρέφει;
Ho ! you wretch, whither are you turning.

Obs. 1. An Adj. in the predicate is sometimes attracted to a Vocative; as, ὅλβιε κῶρε γένοιο, *Theoc. xvii. 66.* for ὅλβιος.

Obs. 2. When a Vocative is used in a clause connected with another by a conjunction, the Vocative commonly stands *first*; as, Ἀντιγόνη, σὺ δὲ ἔνθαδε φύλασσε, *Soph. CEd.C.508*, but do you, Antigone.

Obs. 3. In familiar or sudden addresses, οὗτος is used; as, οὗτος σὺ, πῶς δεῦρ' ἦλθες, *Soph. CEd.T.532*.

§ 123. THE OBLIQUE CASES.

1. The oblique cases are especially used to express the *object* of an action or feeling.

2. The *object* is either *immediate* or *remote*.
the *immediate object* is the thing *produced* or *acted upon*; as,

ποιῶ τοῦτο,	τύπτω αὐτόν,
I do this.	I strike him.

the *remote object* is the thing or person *for which* an action is done, or *towards* which it is directed; as,

δίδωμι σοι,	ἀναβλέπω αὐτῷ,
I give to thee.	I look up to him.

Obs. 1. The Genitive in its *primary meaning* appears to denote an object, *from which something proceeds*, and then the possessor, *to whom something belongs*.—Hence it signifies, the author or cause of an action or thing,—the possessor,—the quality, which marks the class to which anything belongs,—the whole, from which a part is taken,—the object of an action or feeling,—and the object to which some relation is expressed. Thus the Gen. in Greek answers to the Latin Gen. and Abl.

Obs. 2. The Dative in its *primary meaning* appears to denote the *remote object of an action*, or the thing or person *to whom something is given*.—Hence it signifies the receiver,—the object towards which anything is directed,—the object to which anything is near or united,—and, (from the notion of union), the instrument with which an action is performed. Thus the Dat. in Greek answers to the Latin Dat. and Abl.

Obs. 3. The Accusative in its *primary meaning* appears to denote the *immediate object of an action*, whether it be a thing *produced* by the action, or a *previously existing* object immediately affected by it.—Hence it is used with transitive verbs.

Obs. 4. For traces of an Ablative in Greek see § 11.ii.*obs.3.*

§ 124. THE GENITIVE CASE.

The use of the Genitive may be thus divided,

- (a) The Genitive of the *Author* or *Cause*.
- (b) The Genitive of the *Possessor*.
- (c) The Genitive of the *Quality*.
- (d) The Genitive of *Participation*.
- (e) The Genitive of the *Object*.
- (f) The Genitive of *Relation*.

(a). Genitive of the Author or Cause.

1. The Genitive expresses the *author* or *origin* from which anything proceeds ; as,

μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες,
all brothers born from one mother.

Obs. 1. This Gen. is commonly found—

- (a). With verbs denoting *origin* or *production* ; as, *εἰμί*, *Il.φ.109.* *γίγνομαι*, *Eur. Or.727.* *τεκνόω*, *Eur. Med.800.* *φυτεύω*, *Soph. ΟΕd.C.1324.*
- (b). With verbs denoting to *hear* or *learn*, which take a Gen. of the *person*, and an Acc. of the *thing* ; as,
λέγοντος ἥκουσε, *Xen. Mem.i.1.10* ;—*δοῦπον δικούσας*, *Il.κ.354.* So *πινθάνομαι*, *αἰσθάνομαι*, *μανθάνω*. Yet such words often take the *thing* alone in the Gen. making it the *object* ; see below, e.

Obs. 2. This Gen. sometimes depends on substantives ; as, "Ηρας ἀλατεῖαι", *Aesch. Prom.908*, *wanderings caused by Juno*.

Obs. 3. A preposition, (*ἐκ*, *ἀπό*), is often used in prose ; as, *ἐκ τοντέων οἱ νῦν Βαβυλώνιοι γεγόνασι*, *Her.iii.159.*

2. With passive verbs the *Agent*, by whom the action is performed, is put in the Genitive with *ὑπὸ* ; as,

τύπτομαι ὑπό σου,
I am beaten by thee.

Obs. 1. Sometimes instead of *ὑπὸ*, the agent

(a) takes another preposition denoting *motion from* an object, *ἀπό*, *ἐκ*, *παρὰ*, *τρόπος* ; as, *ἐπράχθη ἀπὸ αὐτῶν οὐδὲν ἔργον*, *Thuc.i.17.*

(b) is used without any preposition ; as, *πληγῆσθαι θυγατρός τῆς ἐμῆς*. *Eur. Or.491.* Hence a Gen. with Adj. in a *passive* sense ; as, *κακῶν οὐδεὶς δυσαλωτός*, *Soph. ΟΕd.C.1722.*

(c) is used in the Dat. like the *instrument* or *cause*; as, προσπόλοις φυλάσσεται, *Soph. Aj.*539. See § 125.d.*obs.2.*

Obs. 2. Active verbs take ὑπὸ with a Gen. when the agency of another is implied; as, τοιοῦθ' ὑπὸ ἀνδρὸς εὖ πρᾶξειεν θν., *Soph. CEd.* C.591, could prosper by means of such a man.

Obs. 3. For the Gen. of the *instrument* see § 125.d.1.Obs.1.c.

3. The Genitive expresses the *cause* of an action or feeling; as,

χαλεπῶς φέρειν αὐτῶν,
to be annoyed about, or because of, them.

Obs. 1. This Gen. of the Cause expresses some object, *on account* of which a feeling is felt or an act done; thus it differs from the Dat. of the Cause § 125.d.*obs.2.* This Gen. is used with verbs denoting—

(a) to be angry; as, καστιγνήτοιο χολωθεὶς, *Il. π.*320, on account of his brother. For a Dat. of the person, see § 125.b.2.

(b) to be grieved; as, ἀλγεῖν τύχης παλιγκότου, *Aesch. Ag.*554. Also a Dat., *Her. vi.67.* (§ 125.d.). Even an Acc. *Soph. Aj.*790. § 126. a.1.*obs.3.b.*

(c) to pity or lament, with an Acc. of the person; as, τοῦ πάθους φκτειρεν αὐτὸν, *Xen. Cyr. v.4.32.*

(d) to admire or wonder at, with an Acc. of the person; as, τῆς μὲν τόλμης (αὐτὸν) οὐ θαυμάζω, *Thuc.vi.36.* Also with a Dat.; as, θαυμάζω, *Thuc.iv.85.* Also see below b.*obs.2.*

(e) to blame; as, εὐχωλῆς ἐπιμέφεται, *Il.a.65,* supply ἡμᾶς. But the Acc. either of thing or person is common; *Her.i.207.iii.1.* Also a Dat. of the person with Acc. of the thing; as, *Her.iv.180.* See § 125. b.2.*obs.1.* also, below b.*obs.2.*

(f) to praise or congratulate, with an Acc. of the person; as, χελώνας μακαριεῖν τε τοῦ δέρματος, *Arist. Vesp.*429.

(g) to envy or grudge, with a Dat. of the person; as, οὐ μεγαλώ τοῦδέ σοι δωρήματος, *Aesch. Prom.*644. See § 125.b.2.*obs.1.*

Obs. 2. This Gen. is also found—

(a). with verbs of all kinds, to denote the motive; as, τὰς αἰτίας ἔγραψα τοῦ μὴ τινα ζητῆσαι, *Thuc.i.23,* in order that no one.

(b). with substantives; as, ἥδονας τέκνων, *Eur. Tro.*376, pleasures from or on account of. Comp. below. e.2.

(c). with adjectives; as, ὡς σχετλίᾳ τόλμης, *Eur. Alc.*753, because of thy daring.

(d). with exclamations, which imply a feeling; as, φεῦ! τοῦ ἀνδρός, *Xen. Cyr.iii.1.19.* alas! what a man!

Obs. 3. Verbs denoting to pour a libation or drink a health take a Gen. of the thing or person for whose sake it is done; as, φιλοτησίας προύπινεν, *Dem. fals. leg.*141. So metaphorically, *Dem. Ol.*iii.26.

Obs. 4. The *Gen. of the cause* sometimes appears to stand *alone*; it is said to be governed by *ἐνεκα* understood. Sometimes the *ἐνεκα* is expressed; *τοῦ μὴ λύειν ἐνεκα τὰς σπόνδας*, *Thuc.i.45.* Comp. *Gen. of the object. e.1.obs.2.*

4. The *material* of which anything is made is put in the Genitive; as,

χαλκοῦ ποιεῖται τὰ ἀγάλματα,
the images are made of brass.

Obs. 1. A preposition, *ἀπὸ* or *ἐκ*, often accompanies this Gen.; as, *ἀπὸ δὲλυρέων ποιεῦνται σιτία*, *Her.ii.36.*

Obs. 2. A Dat. is also used; as, *κεράσεσι τετεύχαται*, *Od.τ.563.*

5. Verbs of smelling or breathing take the odour in the Genitive; as,

ὅζουσι πιττῆς,
they smell of pitch. *πνεῖ λων,*
it breathes of violets.

Obs. 1. The object also, from which the odour comes, is in the Gen.; as, *τῶν ἴματίων ὅζησει δεξιότητος*, *Arist. Vesp.1061.* Or with *ἀπὸ*; as, *ὅζειν ἀπ' αὐτῆς ὥσει λων*, *Her.iii.23.*

(b). *Genitive of the Possessor.*

The Genitive denotes the thing or person to whom anything belongs, whether as a duty, office, or possession; as,

στρατηλατοῦ χρηστοῦ ἔστι τὰ κρείσσω λέγειν,
it is the duty of a good general to tell the better news.

ἀνοίας ἔστι θηράσθαι κενὰ, *τοῦ ἀνδρὸς ἀρετὴ,*
it is the office of folly to hunt vain things. the man's valour.

Obs. 1. This Gen. is commonly connected—

- (a). with a verb of existence, *εἰμι*, *γίγνομαι* &c.
- (b). with any verb, where 'a verb of existence' may be supplied; as, *νίκη μὲν δὴ φαίνεται ἀρηφίλον Μενελάδον*, *Il.γ.457.*
- (c). with any substantive that expresses the possessor.
- (d). with an appropriate Adj., *ἴδιος*, *οἰκεῖος*, *ἱερὸς*; as, *οἱ κίνδυνοι τῶν ἐφεστηκότων ίδιοι*, *Dem. Ol.ii.28.*

Obs. 2. Hence verbs denoting to praise, admire, blame, sometimes take a Gen. of the *person* in whom the quality is found; as, *ἢ μέμφονται μάλιστα ἡμῶν*, *Thuc.i.84.* See above, a.3.*obs.1.*

Obs. 3. The preposition *πρὸς* is used with this Gen. to express 'the part of'; as, *πρὸς γὰρ κακοῦ ἀνδρὸς ἔξηγεῖτο*, *Soph. Aj.319.*

Obs. 4. The *Genitive exegetic*—i.e. used to *explain* another word, seems to belong to this head; as, *ὅπλισμα δεινῆς κορύνης*, *Eur. Sup. 716.* *συνὸς μέγα χρῆμα*, *Her. i. 36.* a great monster of a boar.

(c). *Genitive of the Quality.*

The quality or character of a person or thing is expressed in the Genitive ; as,

τῆς αὐτῆς γνώμης εἰμὶ,
I am of the same opinion.

Obs. It is not necessary for this Gen. to have an Adj. joined with it, as it is in Latin ; as, *δ τᾶς ἡσυχίας βλότος*, *Eur. Bac.*388, where the Gen. takes the place of an Adj. *ἡσυχός*.

(d). *Genitive of Participation.*

1. All words used as *partitives* take a Genitive to denote the whole class of objects, from which a part is taken ; as,

<i>εἰς τούτων</i> ,	<i>Βοιωτῶν οἱ βουλόμενοι</i> ,
one of these.	those of the Boeotians who wish.

Obs. 1. The partitive word is sometimes omitted ; as, *Ἄθελε τῶν μενόντων εἶναι*, *Thuc.i.65.*

Obs. 2. The Gen. is commonly *Plur.* and the partitive of the same gender.

(a). The *Sing.* is often used, when some of a *mass* or *single whole* is described ; as, *τῆς γῆς ἡ ἀριστη*, *Thuc.i.2.*

(b). The partitive is sometimes neuter, as agreeing with *μέρος* understood ; as, *ἐπὶ μέγα δυνάμεως*, *Thuc.i.118.* Comp. *Lydorum quicquid. Hor. Sat.vi.1.*

Obs. 3. For the whole in apposition with the part, see § 117.c.*obs.2.*

2. Superlatives, and words having a superlative force, are used as partitives with a Genitive ; as,

<i>ἄριστος πάντων</i> ,	<i>διαπρέπεις πάντων</i> ,
best of all.	you are conspicuous amongst all.

Obs. 1. Hence *ἀριστεύω*, *καλλιστεύω*, *πρωτεύω* &c. have a Gen.

Obs. 2. The Gen. with a superlative is not always the ‘class of objects from which a part is taken’, but sometimes an object *with which another is compared* ; this is the case,

(a). when a reflective pronoun is used ; as, *τῇ εὐρυτάτῃ ἐστὶν αὐτῇ ἔωντῆς*, *Her.i.203*, where it is widest *compared with itself*.

(b). when a superlative seems to be used for a comparative ; as, *σεῖο δὲ Ἀχιλλεῦ, οὗτις ἀνὴρ μακάροτατος*, *Od.λ.481.* most happy *compared with you.* Comp. the *Gen. of Relation.*

3. Adverbs of quantity, time, and place take a Genitive of the whole amount ; as,

ἄλις χρημάτων, δύε τῆς ἡμέρας, ὅπου γῆς,
enough of wealth. late in the day. where in the world.

Obs. These might be referred to the *Gen. of Relation*.

4. The Genitive is used with all kinds of verbs, when *only a part* of any object is referred to ; as,

διπήσαι κρέων, παρολέξας τῆς θύρας,
to roast *some* meat. having opened the door a little.

5. Verbs denoting to share, enjoy, obtain, or impart take a Genitive of the object shared ; as,

οὐ μετέχει τοῦ θράσεος, ἀπολαύομεν τῶν ἀγαθῶν.
he shares not in the boldness. we enjoy the good things.

θυητοῦ σώματος ἔτυχες, τοῦ βάρεος μεταδιδόναι,
you obtained a mortal body. to give a share of the burden.

Obs. 1. Sometimes *μέρος* a part is expressed ; as, *μεθέξειν τάφου μέρος*, *Aesch. Ag.* 490.

Obs. 2. Verbs of this kind may be compared with the preceding Rule, as they imply to have or give a *part* of something. Some of them are found with an Acc., especially when no *partition* is intended. The following are some of the commonest words ;

(a). Sharing : *ἀντιποιέομαι*, *Thuc.* iv.122 ; Acc. *Dem. de Rhod.* 7. *μετέχω*, *Xen. Cyr.* i.2.15 ; Acc. *Arist. Plut.* 1144. *μέτεστι*, *S. Ed.* C.567. *συναίρομαι*, *Thuc.* iv.10 ; Acc. *Thuc.* ii.71. *προσήκει*, *Xen. Mem.* iv.5.10. *κοινωνέω*, *Xen. Rep.* L.1.9 ; Dat. *Dem. fals. leg.* 384. *μεταιτέω*, *Her.* iv.146.

(b). Enjoying : *ἐπαύρομαι* *Il.* o.17. *ἀπηγόρων*, *Epic. Hes. Op.* 240. *ἀπολαΐνα* has also an Acc. to mark the *nature* of the participation ; as, *πράγματος τούτου ἀπολαΐναι τι ἀγαθὸν*, *Xen. Cyr.* v.4.19. *καρπόδομαι* has always an Acc. ; as, *Thuc.* ii.38.

(c). Obtaining : *λαγχάνω*, *Il.* w.76, often an Acc. ; as, *Soph. El.* 751. *τυγχάνω*, *Thuc.* i.71. *κτάομαι* has an Acc. ; as, *Her.* iii.98.

(d). Imparting : *ἀπονέω*, *Plat. Leg.* ii.906.c. commonly an Acc. compounds of *δῖωμι* ; as, *Xen. Cyr.* i.3.7. with an Acc. *Her.* viii.5.

Hence the unusual expression *συμβάλλεται πολλὰ τοῦδε δείματος*, *Eur. Med.* 286, contribute to, i. e. impart a share of. *συμβάλλεται εἰς τι* is the usual form. *Xen. Cyr.* i.2.8.

Obs. 3. Several different kinds of verbs may be classed under this Rule, from a *participation* being implied ; as,

(a). to aim at as a mark ; *τιτύσκομαι*, *Il.* v.159. *τοξέύω*, *Il.* ψ.855. *δκοντίζω*, *Il.* ρ.304. *ἴημι*, *Soph. Aj.* 154. Also with *κατὰ* Gen., *eis*, *ἐπί*.

Hence *ἐπαλξέων λιθᾶς ἔρχεται*, *Aesch. Sept.* 147, ‘flies at’.

(b). to hit or miss ; *τυγχάνω*, *Her.* i.4.3. with Acc. (rare), *Il.* ε.582. *ξικνέομαι*, *Xen. His.* ii.4.15. *ἀμαρτάνω*; *Her.* i.4.3.—Acc. *Her.* vii.139.

(c). to meet with ; ἀντάω, *Her.*ii.119 ; with Acc. (*rare*) *Soph. Ant.* 982. so ἀντιάω, ἀντιάζω, and the compounds ; as, ὑπαντδω. ἀντιβολέω, *Il.*δ.342. κυρέω, *Her.*i.31, Acc. (*rare*) *Eur. Hec.* 691. compounds of τυγχάνω, as, ἐντυγχάνω, ἐπιτυγχάνω, περιτυγχάνω.

These verbs have a Dat., when they mean to meet. § 125.c.2.*obs.* 1.

(d). to taste, eat, drink ; γεύομαι, *Xen. Cyr.*i.3.4. ἔσθιω, *Od.*ι.102. ἔστιάω, *Plat. Phædr.* 227.b., πίνω, *Hes. Sc.* 255.

yet ἔσθιω, πίνω, have commonly an Acc. See above, Rule. 4.

(e). to touch or take hold ; θιγγάνω, *Eur. Hec.* 603. Acc. *Soph. Ant.* 546. φάνω, *Eur. Or.* 782 ; Acc. *Soph. Ant.* 857. δράπτομαι, *Il.*π.486. ἀπτομαι, *Thuc.*ii.48. Pindar has a Dat. with verbs of touch.

(f). to inherit ; κληρονομέω, *Dem. Arist.* 253. later an Acc. κληρόμομαι, *Demos. c. Eub.* 59.

(g). to begin ; ἀρχομαι, *Thuc.*i.49. with Acc. *Eur. Hec.* 679. ἀρχω, (with ἐξ, κατὰ, ὑπὸ), *Thuc.*ii.12. — *Plat. Euth.* 283.b.

(h). to go or move, in some *Epic* constructions ; as, πεδίοι θέουσαι, *Il.*δ.244, running over the plain.

Obs. 4. The part by which anything is seized is put in the Gen. ; as, τόνδε πεσόντα ποδῶν ἔλαβεν, *Il.*δ.463.

(e) Genitive of the Object.

1. Verbs and adjectives denoting desire, knowledge, memory, and other affections of the mind take a Genitive of the object to which they refer ; as,

κακῶν ἔμπειρος, μνήσασθε δὲ θούριδος ἀλκῆς,
experienced in misfortunes. remember your impetuous vigour.

Obs. 1. A large number of words belong to this Rule ;

(a). to desire ; as, ἐπιθυμῆσαι τοῦ ἔργου, *Thuc.*i.80. ἔρδω, *Her.*i.96. λιλασμαι, *Od.*α.315. For ἐφίεμαι, ὄργεομαι, see below. f.6.

Some are found with an Acc. though the Gen. is more common ; as, γλίχομαι, *Her.*iii.72 : Acc. *Plat. Hip.* 226. ἔλδομαι, *Il.*ψ.122 : Acc. *Il.*ε.481. ἐπιμαίομαι, *Il.*κ.401 : Acc. *Od.*λ.531. ιμείρω, *Her.*iii.123 ; Acc. *Soph. Ed.*T.58.

so διψάω, *Plat. Rep.* 562.d ; πεινάω, *Xen. Cyr.*viii.3.39 ; Acc. late. δγαπάω, στέργω, φιλέω, have always an Acc. ; but the two first may have a Dat., when they mean ‘to be content’.

so with Adj. ; as, νεωτέρων ἔργων ἐπιθυμητῆς, *Her.*vii.6.

(b). to know, understand, or think of ; as, κώφου ξυνίημι, *Her.*i.47. so ἀγνοέω, *Plat. Gorg.* 517.e. ἐνθυμέομαι, *Xen. Mem.*iii.6.17.

γιγνώσκω, *Xen. CEC.* 16.3. Yet an Acc. is more common.

so with Adj. ; as, καίδρις μᾶλλον ἢ σοφὸς κακῶν εἶναι, *Aesch. Sup.* 447. yet even an Adj. has an Acc. in πολλὰ κακὰ ξυνίστωρ, *Aesch. Ag.* 1058.

Participles sometimes are thus used ; as, τόξων εὐεἰδῶς, *Il.*β.718. or the Dat. as an instrument ; as, ἐπιστάμενος μὲν ἀκοντί, *Il.*ο.282.

(c). to perceive or learn ; as, ὡς ἤσθοντο, *Thuc.*i.72. so μανθάνω, *Xen. Cyr.*viii.1.40. πυνθάνομαι, *Thuc.*iv.6.

verbs of the *senses* to hear, smell, (*rarely to see*), belong here, when they have a Gen. of the object : see above a. 1. obs. 1.b.
yet an Acc. is more common with all these verbs.
so a Gen. with Adj. ; as, ἀρτιμαθῆς κακῶν, *Eur. Hec.* 681.

(d). to care for ; as, φροντίζοντες οὐδὲν τῆς πολιορκίης, *Her.* iii.151.
so μέλομαι, *Soph. Aj.* 1184. ὀλιγωρέω, *Xen. Mem.* ii.4.3. φείδομαι,
Thuc. iv.11. ἀμελέω, *Thuc.* iii.40. ἀλεγίζω, *Il.* a.180. κήδουμαι, *Il.* a.56.
yet an Acc. is found with some of these ; as, φροντίζω, *Her.* vii.8.
so with Adj. ; as, θεῶν ἐπιμελέσταται, *Xen. Mem.* i.4.16.

(e). to make trial of ; as, τῶν τειχῶν πειρᾶν, *Thuc.* vii.12.
an Acc. rare ; as, *Thuc.* ii.19. πειράσω ‘to tempt’ often an Acc.

(f.) even verbs of speaking or asking sometimes have a Gen. of the object ; as, τοῦ καστρυγήτου τί φήσι ; *Soph. El.* 317.

Obs. 2. The Gen. of the object sometimes appears to stand *alone* ; it is said to be governed by περὶ understood. Sometimes the περὶ is expressed ; as, παιδὸς πέρι μὴ μνήσθητε, *Her.* i.36. Comp. the Gen. of the cause, a.3. obs. 4.

2. Any substantive takes a Genitive to denote the object of an action or feeling ; as,

τοῦ ἀνδρὸς εὐμένεια, φονεὺς τῶν φίλων ἔστι,
goodwill to the man. he is a murderer of his friends.

Obs. 1. This Rule includes all the heads of the preceding one, but is not confined to them ; for a substantive has a Gen. where a verb or adjective would have a Dat. or Acc. ; as above, ἀνδρὶ εὐμενῆς, φίλους φονεύει. This Gen. is even used where a preposition might be expected ; as, ἐπικούρημα τῆς χλοος, *Xen. Anab.* iv. 5.18, defence *against* the snow.

Obs. 2. Yet the Subst. sometimes has the Dat. of a kindred verb ; as, τῶν σῶν Ἡρακλεῖ δωρημάτων, *Soph. Tr.* 670.

Obs. 3. Some verbs derived from nouns, and being equivalent to the noun and εἰμι, take the Gen. which the noun would have ; as, κοιρανέω = κοιρανός εἰμι, hence τῆσδε κοιρανεῖ χθονὸς, *Aesch. Pers.* 217.
so αἰσχυνέω, *Eur. Med.* 19. βασιλεύω, *Il.* λ.285. θεμιστεύω, *Od.* i.114.
κυριεύω, *Xen. Mem.* iii.5.11. σταραπεύω, *Xen. Anab.* iii.4.31. τυραννεύω,
Her. i.15.

as these verbs mostly imply rule or authority, see below. f.4 : yet all are not of this kind ; as, προξενέω, *Xen. Hist.* vi.4.24. ἴδιωτεύω, *Plat. Protag.* 327.a. ἐμβατεύω, *Soph. CEd.* T.825.

3. Adjectives with an active sense, whose kindred verbs govern an accusative, take a Genitive of the object to which they refer ; as,

ἱεροὶ ὄφιες ἀνθρώπων οὐδαμῶς δηλήμονες,
sacred serpents not at all injurious to men.

the verb δηλέω would have an accusative.

Obs. The above three Rules might belong to the *Gen. of Relation*.

4. Verbs and adjectives of accusing, condemning, or acquitting take a Genitive of the offence or charge; as, ἐδίωξαν αὐτὸν τυραννίδος, οὐχος δειλίας, they prosecuted him for tyranny. liable to a charge of cowardice.

Obs. 1. A substantive denoting ‘charge’ or ‘endictment’ is sometimes joined with this Gen.; as, φεύγειν ἐπ’ αἰτίᾳ φόνου, *Dem. Aristoc.* 43. Also περὶ or ἔνεκα; as, διώκομεν περὶ θανάτου, *Xen. Hist. vii.3.6.* ἐδίωκε Μιλτιάδεα τῆς Ἀθηναίων ἀπάτης ἔνεκα, *Her. vi. 136.*

Obs. 2. The Gen. may also express the penalty; as, οὐτῆγον θανάτου, *Xen. Hist. ii.3.12.*

Obs. 3. Some verbs of accusing vary in their construction.

(a). Compounds of κατὰ, besides the usual construction, may also have the charge in the Acc. governed by the verb, and the person in the Gen. governed by the preposition; as, τῶν ἄλλων μωρίαν κατηγόρει, *Xen. Mem. i.3.6.* brought the charge of folly against the rest.

(b) The verbs ἔγκαλέω, ἔπικαλέω, have an Acc. of the charge, and a Dat. of the person; as, ἔγκαλῶν ἐμοὶ φόνους πατρόφους, *Soph. El. 778.*

(c) The verb ὀφλισκάνω ‘incur a charge’ takes an Acc.; as, μωρίαν ὀφλισκάνω, *Soph. Ant. 470.*

Obs. 4. Verbs compounded with κατὰ generally take a Gen. of the object to which the action is directed, though there is no accusation; as, οὐδενὸς κατεγέλα, *Xen. Anab. ii.6.23.* So καταφρονέω, *Thuc. vii.63;* but also Acc. *Thuc. viii.8.*

5. Verbs of entreating take a Genitive of the person, for whose sake the prayer is to be granted; as,

λίστομαλ σε Ζηνός,
I entreat you by Jupiter.

Obs. A preposition, (ἀντὶ, πρὸς, ὑπὲρ), often accompanies this Gen.; as, πρὸς τὸ ἀλόχουν καὶ πατρὸς, *Od. λ.67.*

(f) Genitive of Relation.

A Genitive is used with words of all kinds, to express the object to which they relate.

It may be literally rendered ‘with respect to’; as,

ὡς εἰχον ποδῶν,
as they were with respect to feet, i. e. as fast as they could.

συνετρίβην τῆς κεφάλης,
I was broken with respect to the head, i. e. I broke my head.

ἀφωνος κωκυμάτων,
without uttering lamentations.

πρόσω λέναι τῆς ὁδοῦ,
to go further on the way.

Obs. This Gen. is found with *verbs, adjectives, adverbs*: sometimes it seems to stand *alone*; as, *τῆς δὲ σῆς φρενὸς, ἐν σου δέδοικα*, *Eur. Andr.* 361; unless this belongs to *e.l.obs.2.*

Many particular Rules may come under this head.

1. Verbs and adjectives denoting *fullness* or *want* take a Genitive of that which abounds or is wanting; as,

ἀνεπίμπλαντο κακίας,
they were filled with wickedness. φίλων ἔρημος,
destitute of friends.

Obs. 1. Verbs of this kind are principally,

(a). to fill; as, πλήθω, *Her.i.194.* πληρῶ, *Eur. Ion.* 1183; Dat. *Eur. H.F.372.* γεμίζω, *Thuc.vii.53.* γέμω, *Thuc.vii.25.* Dat. *Æsch. Sup.* 653.
(b). to abound, (often a Dat.); as, πληθύω, *Eur. H.F.1175.* Dat. *Soph. Tr.53.* βρύω, *Soph. Ed.C.16.* Dat. *Eur. Bac.* 107. πλουτίζομαι,
Dat. *Soph. Ed.T.30.*

(c). to want; as, δέω, *Thuc.ii.77.* δέομαι ask, *Thuc.i.32.* Acc. *Thuc.i.32.* δεύομαι, *Il.a.468.* πένομαι, *Eur. Sup.* 212. σπανίζω, *Thuc.i.41.*

(d). to deprive; as, ἀποστερέω, *Thuc.i.69.* with double Acc. see § 126.b.1.*obs.2.* ἔρημόω, *Her.vii.174.* μονόμομαι, *Eur. Rhes.* 874.

Obs. 2. Adjectives are principally,

(a). full; πλήρης, *Her.viii.71.* Dat. *Eur. Bac.* 19. μέστος, *Xen.Cyr.iv.1.9.*
(b). rich; ἄφνεος, *Od.a.165.* Dat. *Hes.frag.* 453. πλούσιος, *Eur. Or.* 388.
(c). abundant; as, δασὺς thick, *Xen. Anab.ii.4.14.* also a Dat.
(d). empty; as, κενὸς, *Eur. Hec.* 230.
(e). poor; as, πένης. *Eur. Elec.* 37. ἐνδεῆς *Eur. Hec.* 823.
(f). destitute; as, γυμνὸς, *Her.ii.141.* ἔρημος, *Her.vi.23.*

Obs. 3. Also with substantives; as, ἀσκὸν μέλανος οἴνοιο, *Od..196.*

2. Verbs denoting separation or cessation take a Genitive of the object which is left; as,

διέσχον ἀλλήλων, εἴληξαν φόνου,
they were apart from each other. they ceased from slaughter.

Obs. 1. Verbs of separation are of various kinds

(a). to separate; as, νοσφίζω, *Soph. Ph.* 1427. χωρίζω, *Her.i.172.*
(b) to keep off or restrain; as, ἀμύνω, *Il.o.* 731. εἰργω, *Thuc.iii.6.*
κωλύω, *Thuc.ii.37.* Also ἀμύνω, εἰργω and others have a Dat. of the person defended, *Eur. Or.* 516.

(c) to deliver; as, ἀλευθερώω, *Her.v.62.* λύω, *Od.e.397.*
σῶξω, *Eur. Or.* 769. so with Adj.; as, ἀλευθερός, *Eur. Hipp.* 1468.
(d) to move or be distant from; as, ἀπειμι, *Soph. Ed.T.229.*
διέχω, *Thuc.ii.21.* διέχω, *Xen. Anab.i.10.4.*

(e). to yield or retire from; as, *εἴκω*, *Π.ε.348.* χάζομαι, *Π.μ.262.* *χωρέω*, *ΙΙ.π.629.* and its compounds παραχωρέω, ὑποχωρέω &c.
 ‘to yield’ has a Dat. of the person to whom, see § 125.a.4.obs.2.

(f). to differ from ; as, διαφέρω, *Thuc.*v.31. so Adj. see next Rule.

Obs. 2. Verbs of cessation are $\lambda\acute{\eta}\gamma\omega$, *Il.*a.210. $\pi\alpha\acute{\nu}\omega$, *Thuc.*vi.60.

Obs. 3. Verbs of separation are often used with ἀπό, or ἐκ; as, ἐλευθερώσας ἀπό τῶν Μήδων, Thuc.ii.71.

Sometimes also verbs of cessation; as, παῦσόν με ἐκ κακῶν, Soph. El. 987.

3. Comparatives take a Genitive of the object with which anything is compared ; as,

μείζων αὐτοῦ,

greater *with respect to him*, i. e. greater than he.

Obs. 1. Hence verbs formed from comparatives, or implying a comparison take a Gen.; as, *τῆς Μυτιλήνης ὑστερήκει*, *Thuc.iii.31*, 'he had come too late for'. Many comparative verbs, as, *ἐλασσόμαι*, *ἡσσάμαι*, *μειώμαι*, denote inferiority: see *next Rule*.

Obs. 2. Some Adj. expressing a *difference*, as, δάφορος, ἐντριῶς, ἔτερος, take a Gen. when a *comparison* is implied; as, φίλους ποιεῖσθαι ἔτέρους τῶν ὄντων, *Thuc.*i.28. Such words have a Dat., when *opposition* is designed, see § 125.c.1.*obs.2.*

Obs. 3. For the use of *than*, 'than' with comparatives, see § 128.a.

4. Verbs and adjectives denoting superiority or inferiority take a Genitive of the object with which another is compared; as,

ἡσπάσθαι κακῶν,
to be overcome by misfortunes. **ἐγκρατὴς ἡδονῆς,**
continent of pleasure.

Obs. 1. This Rule includes verbs denoting

(a). superiority or preeminence; as, προέχω γὰρ αὐτῶν τοσοῦτον, Her.ii.136. περιγλυνομαι, Thuc.ii.65.

(b). inferiority; as, ἡσσθεῖεν τοῦ παρόντος δεινοῦ, *Thuc.* iv. 37. These verbs are mostly formed from comparatives, see above. 3. obs. 1 : and as they are mostly *passives*, comp. above. a. 2. obs. 1.

(c) dominion or rule ; such verbs commonly have a Gen. signifying to 'rule over' or 'exercise power', and a Dat., as signifying to 'command' or 'give orders to', see §125.a.4.
some have an Acc. with a transitive sense, as, *vukdω*, to conquer, always has.

ἀρχω, *Her.*i.26; *Dat. Il.*π.552. *σημαίνω*, *Il.*ξ.84; *Dat. Il.*α.289.

πρέσομαι, *Thuc. ii. 10*; *Dat. Il. π. 164*; *Acc. Thuc. i. 19*.

κρατέω, *Thuc.* i. 70; — *Od.* λ. 485; — *Thuc.* i. 109.

so with verbs formed from nouns, see *above*. e.2. ob.

αὐστοσω, *Il.*a.38; *Dat. Il.*a.288. ἐπιστατέω, *Xen. Cyr.*i.1.2; *Dat. Plat. Crat.* 390. δεσπόζω, *Eur. Alc.* 497; *Acc. Eur. H.F.* 28. στρατηγέω, *Thuc.*i.29; *Dat. Her.*vi.72.

^{επιτρόπεων} rule as deputy, *Her.* vii.7. for Acc. see § 126.a.1.*obs.* 4.b.

(d). submission or obedience ; such verbs also take a Dat. like those above ; as, *τείθουαι*, *Thuc.*vii.73 ; Dat. *Xen. Cyr.*i.1.2.

δέκοντα, Il.o.199 ; Dat. Il.π.515. ἀνηκουστέω, Il.o.236 ; Dat. Her.vi.14. ἀπειθέω, Xen. Cyr.iv.5.19 ; Dat. Il.ω.300. κατακόντα, Dem. Ol.iii.15 ; Dat. Her.iii.88. ὑπακόντα, Her.iii.101 ; Dat. Thuc.v.98.

Obs. 2. Adj. belonging to this Rule, besides ἀκρατής, ἐγκρατής are mostly comparatives. See preceding Rule.

5. Words of buying, selling, valuing, or exchanging take a Genitive of the cost or value; as,

ἀνέονται ταύτας χρημάτων μεγάλων, they buy these for large sums. **ἄξιος τιμῆς,** worthy of honour.

ἡμειβεν χρύσεα χαλκέων, *τάγαθὰ πόνων πωλοῦσι,*
he exchanged golden for brazen ones. they sell the good things for toils.

Obs. 1. A preposition, *διντί*, *πρό*, or *πρὸς* with Acc., is sometimes used with verbs of exchanging; as, *ἀντὶ θυητοῦ σώματος ἀθάνατον δόξαν ἀντικαταλλέλεσθαι*, *Isoc. Arch.* 138, b.

Obs. 2. The price is sometimes put in the Dat. like the *instrument*; as, οὐιλέοντο χαλκῷ, *Il.* η. 472.

6. Many *middle* verbs take a Genitive from their literal meaning in the middle voice ; as,

Act. ἀφίεναι αὐτὸν, *Mid.* ἀφίεσθαι αὐτοῦ,
to let him go. to let oneself go *with respect to him*.

ἔχω αὐτὸν, I hold him. **ἔχομαι αὐτοῦ.** I hold myself close to him.

Obs. 1. Hence the middle seems to have a different meaning from the active; as,

ἐντρέπω turn, ἐντρέπομαι regard.
ἐπείγω urge, ἐπείγομαι am eager.
ἐφίημι send out, ἐφίεμαι desire.
λαμβάνω take, λαμβάνομαι seize.
δρέγω stretch, δρέγομαι desire.
δριμώσω impel, δριμόσομαι hasten.

Obs. 2. Yet these verbs are found with an Acc. ; as, τὸ παρὸν προιέμενοι, *Dem. Ol.* i.9.

(g) *Two Genitives depending on the same word.*

Obs. 1. Two Gen. of the possessor; as, ἡ Νικίου τῶν λόγων ἀπραγμοσύνη, Thuc.vi.18, Nicias's want of enterprise in his speech. So κρότης νυμφείου Αἴδου, Soph. Ant.1205.

*Obs. 2. Gen. of participation and the author; as, ὅν δέ σου τυχεῖν
ἔφεμαι, Soph. Ph.1315, but what I desire to obtain from you.*

Obs. 3. Gen. of the object and of relation; as, τῆς ἀδελφῆς ἄτυμα τῆς κανηφορᾶς, Plat. Hippar. 229.c, the dishonouring of his sister with respect to the basket-bearing.

§ 125. THE DATIVE CASE.

The use of the Dative may be thus divided,

- (a). The Dative of *the Receiver*.
 - (b). The Dative of *the object to which a direction is made*.
 - (c). The Dative of *Union*.
 - (d). The Dative of *the Instrument*.

(a) *Dative of the Receiver.*

1. Most verbs take a Dative of the object to whose benefit or injury anything is done ; as,

Ἐβοήθουν ἐμοί,
they assisted me.

λυμαίνεται αὐτοῖς,
he maltreats them.

Obs. 1. Several verbs denoting benefit or injury take a Dat. or Acc. because they may express either a relation to an object, or an act immediately affecting it; as, ἀφελέω I am beneficial to or I benefit, ἐμποδίω I am an impediment to or I impede; thus, ἀρέσκω, *Her.* ix. 79; Acc. *Thuc.* i. 128. ἀφελέω, *Æsch. Per.* 839; Acc. *Thuc.* i. 74. ἐμποδίω, Dat. later, *Aristot. Eth.* i. 10; Acc. *Xen. Mem.* iv. 3.9. ἐνοχλέω, *Dem. Ol.* iii. 6; Acc. *Dem. Aristoc.* 4. λυμαίνομαι, Dat. and Acc. *Her.* iii. 16.

Obs. 2. Many verbs denoting 'to benefit' take only a Dat.; as, ἀνδάνω, *Il.*a.24. δρῆγω, *Il.*a.77. Βοηθέω, *Thuc.*iii.5. ἐπικουρέω, *Eur.* *Rh.* 959. λυσιτελέω, *Isoc. Pan.* 60.c.

But δύνη has an Acc. only, *Eur. Med.* 567.

Obs. 3. Verbs denoting to 'ward off' or 'defend' take a Dat. of the *person* and an Acc. of the *danger*; hence they have also a Dat. only of the person; as, ἀλέξω, *Il.*.251; Dat. only, *Il.*.γ.9.

ἀμύνω, *Il.* λ. 277; *Dat.* *Thuc.* i. 105. χραισμέω, *Il.* λ. 120; *Dat.* *Il.* α. 28.
So τιμωρέω avenge, usually a *Dat.* only, *Eur.* *Hec.* 737; but *Dat.* *Acc.*

Obs. 4. Several verbs denoting 'to hurt' or 'injure' take an Acc. only; as, ἀδυκέω, *Thuc. ii. 71*. βλασττω, *Thuc. i. 33*. ὑβρίζω outrage, *Il. λ. 695*. But ἀδυκέω, ὑβρίζω, are also used with εἰς, περι, πρός: so ἀδυκήσαι, ὑβρίσαι.

In Aesch. Eum. 631, *οὗτοι μή βλάψῃ θεός* is probably 'for whom' or 'in whose case' a god may not injure it.

Obs. 5. Not only verbs denoting *benefit* or *injury*, but verbs of *all kinds* may have a Dat. to shew that a person is interested in the action : as. ἐπιτίθεμαι σεις ἄποι λάδον. *Her. viii. 61.*

Several particular cases may be noticed.

(a). A Dat. with *as*, when an observation is limited to a particular object : as, *uagodū aya ēcācōv; rācācōv aya ēcācōv*. See *Ed. C 29*.

(b). The Dat. of a participle to shew the state or position of a per-

son referred to ; as, τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, *Thuc.ii.49.*

(c). The Dat. of certain adjectives and participles expressing a feeling, (*ἀσμενος, ἀχθόμενος, βουλόμενος, ἡδόμενος, θέλων,*) with εἰμι, γίγνομαι ; as, ἐμοὶ δέ κεν ἀσμένῳ εἴη, *Il.ξ.108.* he would be welcome to me. So βουλομένοις, *Thuc.vii.35.* This seems a species of *Attraction*.

(d). The Dat. of a personal pronoun redundantly ; as, ή βέβηκεν ἡμῖν δέξιος, *Soph. Ed. C.82.* comp. the colloquial English ‘there’s a thing for you’.

(e). The Dat. dependent on a verb, where it might be a Gen. dependent on a noun ; as, ἵνα μὴ διασπασθείη αὐτοῖς ή τάξις, *Thuc.v.70.* The Dat. marks a more lively interest.

(f). The expressions ἔστι μοι, ἔστι σοι for έχω, έχεις, I have, &c.

(g). Hence a Dat. which seems to be equivalent to ἀπό with a Gen. ; as, οἱ ἐδέξατο χάλκεον έγχος, *Od.π.40.* received for him, i. e. from him. So Τρώεσσι χάριν καὶ κύδος ἄροιο, *Il.δ.94.* at the hands of the Trojans.

2. Verbs of giving, paying, and entrusting require a Dative of the receiver ; as,

ἔδωκά σοι, τῇ πόλει ἀποτίνει, ἀγαθοῖς πιστεύω,
I gave to thee. he repays the city. I trust good men.

Obs. 1. The verb δωρέομαι I present has two constructions like *dono* in Latin ; as, αἷμα, δ σοι δωρούμεθα, *Eur. Hec. 535.* and Ἐλένη σε ταῦτα δωρεῖται χοᾶς, *Eur. Or.117.*

Obs. 2. Verbs denoting ‘to take away’, the opposite of *giving*, sometimes have a Dat. ; as, δ τοῖσιν ἀφείλετο νόστιμον ἥμαρ, *Od.α.9.* Yet see *above, 1. obs. 5.g.*

Obs. 3. For substantives see § 124.e.2.*obs.2.*

3. Verbs of promising, threatening, and declaring require a Dative of the receiver ; as,

παιδὶ ὑπισχνεῖται, ἀπειλῶ σοι, ἄλλο τοι ἐρέω,
he promises a child. I threaten thee. I will tell you another thing.

Obs. 1. Verbs of telling are sometimes used with πρὸς ; as, λέξατε πρὸς με, *Xen. Anab.iii.3.2.*

Obs. 2. For verbs denoting to blame, reproach, &c. see *below, b.2.*

4. Verbs of commanding, obeying, and resisting require a Dative of the receiver ; as,

ἐκέλευσε κήρυξι, πείθονται νόμῳ, ἀντέστη αὐτῷ,
he commanded heralds. they obey law. he opposed him.

Obs. 1. Verbs of commanding.

(a). Some have either a Dat., or an Acc. with an Infinitive ; as, ἐφίεμαι, *Soph. Ph. 618* ; Acc. *Theoc.xxv.205.* κελεύω, *Thuc.i.44* ; Acc. *Thuc.i.26.* προστάσσω, Dat. Acc. *Dem. Macar. 77.*

So εἴπον, φράζω, meaning ‘to order’.

(b). Some which have a Dat. implying command, have a Gen. also, implying *superiority*. § 124.f.4.obs.1.c.

(c). Verbs of *exhorting* or *inciting* commonly take an Acc. ; as, *νουθετέω*, *Soph. Ph.* 1283. *διτρύνω*, *Thuc.i.84.* *παρακαλέω*, *Her.vii.158.* *παροξύνω*, *Thuc.vi.88.* *προτρέπω*, *Thuc.v.16.* So *πείθω* *persuade*. yet *διτρύνω* implying *command* has a Dat. ; as, *Il.o.258.*

Obs. 2. Verbs of obeying or disobeying.

(a). Many such verbs have also a Gen. in the sense of *complying* or *listening to*, § 124.f.4.obs.1.d.

(b). Verbs denoting ‘to yield’ or ‘submit to’ take a Dat. ; as, *τιμᾶς ὑπέικει*, *Soph. Aj.* 669. So *ἐνδίδωμι*, *Thuc.iii.37.* *ὑφίημι*, *Eur. Med. 24.*

Some have also an Acc. ; as, *λατρέυω*, *Soph. CEd. C.105;* Acc. *Eur. El. 132.* *ὑποττήσων* quail at, *Xen. Cyr.i.5.1* ; Acc. *Xen. Cyr.i.6.8.* *ὑφίσταμαι* sustain, Dat. rare. *Xen. Anab.iii.2.11* ; Acc. *Thuc.i.144.*

For such verbs with a Dat. or Gen. see § 124.f.4.obs.1.d.

Obs. 3. Verbs of resisting or opposing, as distinguished from *disobeying*, are mostly compounded with *ἀντί* ; as,
ἀντέχω, *Thuc.ii.49.* *ἀντιτάσσω*, *Thuc.iii.56.* with *πρὸς*, *Thuc.ii.87.*

5. Adjectives and adverbs denoting utility, pleasantness, ease, or their contraries, require a Dative of the object affected ; as,

τοῖς φίλοις ἡδύς,
agreeable to his friends.

τόδε σοι αἰσχρόν,
this is disgraceful to thee

Obs. 1. To this Rule may perhaps be referred a peculiar use of *ἄξιος* with a Dat. ; as, *ἡμῖν δ' Αχιλλεὺς ἄξιος τιμῆς*, *Eur. Hec.313.* Achilles is worthy of honour *with reference to us*, i. e. from us. See above 1.obs.5.g. So *μετατίος*, *Soph. Tr.1236.*

Obs. 2. Adj. of this kind sometimes have a Gen. like substantives ; as, *ἄνδρα δυσμενῆ χθονὸς*, *Soph. Ant.187.*

(b.). *Dative of the object to which a direction is made.*

1. Verbs take a Dative of the object towards which they express a direction ; as,

'Αθήνη χεῖρας ἀνέσχον,
they raised their hands to Minerva.

Obs. Under this Rule are found verbs expressing

(a). Actual motion ; as, *Σαμιοῖς ἤλθε*, *Thuc.i.13.* In prose mostly an Acc. with *eis*, *ἐπὶ*, *πρός*.

(b). An act done *against* another ; as, *τῷδε θωρήξομαι*, *Il.η.101.*

(c). Praying to ; as, *εὐχοντο θεοῖς*, *Il.γ.296.*

(d). Looking at ; as, *τοῖς κερτομοῦσιν ἀναβλέπει*, *Eur. Sup. 323.*

2. Some verbs expressing feelings or passions require a Dative of the object against which the feeling is entertained; as,

ἐσπέρχετο τῷ Αρισταγόρᾳ,
he was incensed against Aristagoras.

Obs. Verbs of this kind mostly denote
(a). Anger ; as, *κοτέω*, *Il.*§.143. *χολόματι*, *Her.*viii.31 ; with ἐσ,
*Her.*iii.52.

(b). Envy ; as, $\mu\epsilon\gamma\alpha\rho\omega$, *Pl.*o.473. φθονέω, *Her.*vii.237.

(c). Reproach; as, ἐπιτιμῶ, *Dem. Ep. Ph.* 7. ὀνειδίζω, *Thuc. iii. 62.*

Some have Dat. or Acc.; ἐπιτάλλσσω, Dat. *Her.* iii. 142; Acc. *Π.ψ.* 580. λοιδορέω has an Acc. *Thuc.* iii. 62; but λοιδορέουμι Dat. *Arist. Pax.* 57. For μέμφομαι, and for Gen. with such verbs, see § 124.a.3.obs.1.

3. Verbs compounded with *επί* or *πρός* take a Dative of the object to which the preposition refers; as,

τοῖς θαυμόσιν ἐπεγγελᾶν, *τείχει προσβάλλει,*
to deride the dead. he attacks a wall.

Obs.1. So with substantives; as, ἐπανδστασις δυνάτοις, Thuc. viii. 21.

Obs. 2. Some compounds of ἐπι are found with a Gen.; as, ἐπιβαίνειν τῶν σφετέρων οἴρων, *Her.* iv. 125.

Obs. 3. These verbs instead of a Dat. often have the preposition repeated with an Acc.; as, ἐπιστρέψω, *Dem. Cor. 112.* προσμίσω, *Thuc. iii. 22.* Sometimes an Acc. alone, see § 126.a.1.*obs. 4.*

Obs. 4. Some compounded with other prepositions, *eis*, ὑπό, have a Dat. when they imply a direction; as, *αὐτῷ τε Καμβύση ἐσελθεῖν οἰκτόνῳ τῷα*. *Her.* iii. 14.

So even with κατὰ, (which commonly has a Gen. § 124.e.4.obs.3.) ; as, τοῖς στοῖς ἄχεστι καθυβρίζων, *Soph. Aj.* 153.

(c). *Dative of Union.*

1. Words denoting union, companionship, and their contraries, take a Dative of the object to which another is joined ; as,

ὁμιλεῖ ἐμοὶ, **πᾶσιν ἔργεις,**
he associates with me. thou contendest with all.

Obs. 1. This Dat. is used with Verbs denoting
(a) to join; as *ફુર્માન*. See *Ed. T. 826*, mostly compounds of *ચિં*.

(a). to join ; as, *ενγυνμι*, *Soph.* *Ced.* T.826. mostly compounds of *σύν*.
(b). to associate ; as, *δμιλέω*, *Her.* iii. 131. also with *ἐν*, *μετά*, *σὺν*, *παρά*.

(c). to mix ; as, *μίγνυμι*, *Isoc. Pan.* 166. also with *eis*, *μετά*, *σύν*.
(d). to communicate ; as, *κοινώω*, *Thuc.iii.95*. also with *eis*, *πρός*. For

a Gen. of the thing communicated see § 124.d.5.

(f). to contend ; as, ἐρίζω, *Thuc.v.79.* μάχομαι, *Her.vii.104.* πολεμέω, *Dem. Ph.iii.20.* also with ἐπι, πρὸς.
so πειρόμαι meaning 'to try the strength of', *Pl.φ.225.*

- Obs.* 2. This Dat. is also used with
- Adjectives ; as, κοινὸς, *Thuc.vii.61.* also a Gen., though mostly with a substantive expressed ; as, *Thuc.iii.65.* also with ἐπι, παρά. In some familiar expressions κοινὸς seems to be omitted ; as, σοὶ δὲ καὶ τούτους τί ξστι; *Her.v.33,* what have you to do with these ? so with Adj. denoting opposition ; as, διδφόρος, *Thuc.iii.2.* ἀλλότριος, *Her.iii.119.* ἐνάντιος, *Thuc.i.93.* For a Gen. see § 124.f.3.*obs.2.*
 - Adverbs ; as, μίγδα, *Il.θ.437.*
 - Substantives ; as, ἐπικουσσία, *Plat. Soph. 252.d.*

Obs. 3. Words compounded with σὺν, and δύον, take this Dat. ; as, συγκινδυνεύω, *Thuc.i.32.* δύσφωνος, *Æsch. Ag.158.*

- Obs.* 4. A Dat. expressing *accompaniment* is often put alone
- in military enumerations ; as, ἐβοήθησαν πεντακοσίοις δικλίταις, *Thuc.i.107.*
 - when the pronoun αὐτὸς is used ; as, μίαν δὲ αὐτοῖς ἀνδράσιν εἶλον, *Thuc.ii.90,* 'men and all'.

2. Words denoting to meet or approach take a Dative of the object met or approached ; as,

ἀπαντήσω Μενελάῳ,	ἐμπελάζεις τάνδρῳ,
I will meet Menelaus.	you approach the man.

- Obs.* 1. Verbs denoting to meet are principally
- Derivatives from ἀντί ; as, *Ion.* or *Poet.* ἀντέω, ἀντιάω, ὑπαντάω ;—*Epic.* ἀντιάω ;—*Att. prose* ἀπαντάω. these verbs take, according to their meaning, a—
Dat. to meet ; as, ἤντεον ἀλλήλοις, *Il.η.423.* ἀπαντῷ κῆρυκι, *Thuc.iv.97.* N.B. ἀπαντάω is *only thus* used.
Gen. to meet with or obtain ; as, κνίσσονται ἀντιάσας, *Il.a.66.* see § 124.d.5. *obs.3.c.* Sometimes ἀντάω 'to meet' has a Gen. ; as, *Il.π.423.*
Acc. an Ionic construction, 'to tend' ; as, λέχος ἀντιώσαν, *Il.a.31.*—'to meet an enemy' ; as, ἀντιδέων τὸν στράτον, *Her.ii.141.*
 - compounds of τυγχάνω ; as, ἐντυγχάνω, *Thuc.iv.40.* περιτυγχάνω, *Thuc.iii.33.* συντυγχάνω, *Her.iv.14.* For a Gen. see § 124.d.5.*obs.3.c.*

Obs. 2. Some Adj. derived from ἀντί take a Dat. ; as, ἐνάντιος, see *above* 1.*obs.2.a.* ἔντιος opposite, Dat. *Her.v.18;* before, in the presence of, Gen. *Eur. Or.1461.*

Obs. 3. Words denoting *nearness* have a Dat. or a Gen. of *Relation*, § 124. f. 'with respect to'.

- with *Adverbs* the Gen. is the usual case ; as, πέλας, *Her.viii.39;* Dat. *Eur. Sup. 1024.* ἔγγὺς, *Soph. A. 932;* Dat. *Eur. Her. 37.* πλήσιον, *Thuc.i.57;* Dat. *Eur. Iph. A. 1551.*
- with *Verbs* and *Adjectives* the Dat. is the usual case ; as, πλησιάζω, *Eur. El. 634.* πλήσιος, *Soph. Ant. 761.*
- πελάζω, *Eur. Hec. 1289;* Gen. *Soph. Ph. 1408.* Also with εἰς, πρός.

3. Words denoting to follow or attend upon take a Dative of the object followed ; as,

ἐπομαι τοῖς παλαιοῖς, **δητεῖ σοι,**
I follow the ancients. he attends on thee.

Obs. 1. Words of this kind are

Verbs; *as*, ἀκολουθέω, *Dem. Ph.i.45.* ἔπομαι, *Thuc.ii.35.* δημέω,
Il.β.184. yet διαρτέω has an Acc. *Il.μ.400.*

Adj.; as, ἀκόλουθος, *Dem. Cor.* 320. | Adv.; as, ἀκολούθως, *Dem. Leo.* 88. Substantives; as, διαδοχὴ, *Dem. Ph.* i. 24.

Obs. 2. Such words are also used with *διμα*, *μετὰ*, *σὺν*, *δημιουροῦσαν*.

Obs. 3. A Dat. put alone, where a word is repeated, seems to belong to this Rule; as, *ἄλλον δ' ἀνάλλαγ προσίδοις*, *Soph. Oed. T.* 175, one after another.

4. Words denoting similarity, fitness, or the contraries, take a Dative of the object to which they relate; as,

ὅμοιος τοῖς ἄλλοις, like the rest. *τόδε μοι πρέπει,* this befits me.

Obs. 1. To this Rule belong words denoting

(a). Identity; as, δ *aὐτὸς*, *Her.*iv.132. ὡσαυτῶς, *Soph.**Tr.*371.

(b). Similarity; as, *διοιος*, *Thuc.*i.82. οὐκα, *Il.*β.20. εἴδομαι, *Pl.*β.22.

(c). Equality ; as, *ἴσος*, *Her.*vii.155. *ἄταλαντος*, *Il.*B.16.
(d). Kindred : as, *ἴδιος* *τὸς*, *Soph.* *Ed.*c.1262. *πατερίδες*.

(d). Kindred ; as, ἀδελφος, *Soph.* *Ed. c.* 1262. προσωδος, *Eur.*
(e) Fitness : as, ἀνθρωπος, *Soph. El.* 1293 πατέρει, *Thuc.* ii. 89

(f). Difference or opposition : as διάφορος. see above 1. obs. 2.

¹⁷). Difference of opposition, as, *οὐαφόρος*, see above 1.008.2.

Obs. 2. With Adj. or Adv. of *equality* καὶ may be used

of a Dat.; as, ἵστα καὶ ἴκέται ἐσμέν, Thuc.ii.14.

Obs. 3. Words of this kind are sometimes found with a Gen.; as, πρέπον δαμόνος τοῦ μοῦ, *Soph. Aj.* 534. δεελφὰ τῶν εἰρημένων, *Isoc. Pan.* 79.

Obs. 4. Hence the construction of δεῖ and χρή with a Dat.; as, δεῖ—Dat. with Gen. of thing; as, σοι παίδων τι δεῖ, Eur. Med. 565.

also Acc. with Gen. ; as, σὲ δεῖ Προμηθέως, *Aesch. Prom.* 86.
χρή-Dat. rare ; as, ἄλλῳ γάρ ή μοι χρή, *Soph. Ant.* 736. also Acc.

with Gen.; as, διττεό σε χρή, *Od.a.124*. Both may have Acc. with Infinitive.

(d) *Dative of the Instrument.*

1. Verbs and nouns take a Dative case to denote the instrument, cause, or manner of existence ; as, *σκήπτρῳ αὐτὸν ἔτυψε*, *τῷ μῆτρα παρθεὶς*, *βίᾳ ἐξηλθε*, he struck him with a sceptre, related with honour, he came out by force.

Obs. 1. Dative of the Instrument.

(a). Under this head may be placed the Dat. with *χρόμαι* I use ; as, *χρᾶσθαι τῷ ὕδατι*, *Her.*iii.117. for *χρῶ* is *commodo*, I lend, hence *χρόμαι* I accommodate myself with a thing.

(b). Prepositions are often used, especially in *poetry* ; as, *ἀπὸ*, *Soph.* *Œd.* C.936. *διὰ*, *Soph.* *Œd.* C.470. *ἐκ*, *Theoc.*vii.6. *ἐν*, *Il.*a.587. *σὺν*, *Theogn.* 237. *ὑπὸ* *Dat.* *Il.*β.374.

(c). In *Ionic* poets a Gen. sometimes expresses the instrument, as if it were the *agent* or *author* of an action ; as, *πρῆσται πυρὸς δηίου θύρετρα*, *Il.*β.415.

Obs. 2. Dative of the Cause.

The Dat. of the *Cause* mostly denotes the *source from whence an act proceeds* ; thus it differs from the *Gen. of the Cause*, § 124.a.3.obs.1.

(a). Sometimes this Dat. expresses an *internal feeling* ; as, *ἐνολὴ ἀνδῶ*, *Soph.* *El.* 233, from good-will. Poets also use *ἀμφὶ* or *περὶ*, *Aesch.* *Choeph.* 538, *Pers.* 693. so *ὑπὸ* with Gen. like the Agent, *Thuc.*ii.8.

(b). Sometimes an *external object* is expressed ; as, *κέρδει ἐπαυρθμένος*, *Thuc.*iii.38. Also with *ἐπὶ*, *Xen.* *Mem.*i.2.25.

(c). Sometimes this Dat. is used with verbs of feeling to denote the cause or object, where a Gen. is usual ; as, *θαυμάζω τῇ ἀποκλείσει μου*, *Thuc.*iv.85. see § 124.a.3.obs.1. Also with *ἐπὶ*, *Xen.* *Hist.*vii.4.21.

(d). For the Dat. expressing the Agent see § 124.a.2.obs.1.c.

Obs. 3. Dative of the Manner is used

(a). with verbs of all kinds ; as, *βίᾳ διαφύγοιεν*, *Thuc.*iv.19.

(b). with adjectives ; as, *ἴσοι τῇ γνώμῃ καὶ εἰνοίᾳ*, *Thuc.*iii.9.

(c). with substantives ; as, *ὄνδρατι σπουδαὶ ἔσονται*, *Thuc.*vi.10.

hence this Dat. often takes the place of an *adverb* ; as above *ὄνδρατι* by name or *nominally* : indeed many words called adverbs are only *datives of the manner* ; as, *ἰδίᾳ, δημοσίᾳ*.

(d). Under this head may probably be placed the Dat. with *νομίζω*, where *χρῆσθαι* is sometimes said to be understood ; as, *ἀγώστι νομίζοντες*, *Thuc.*ii.38, using, or being accustomed to, games ; literally ‘making a practice with games’ : so *Thuc.*iii.82.

§ 126. THE ACCUSATIVE CASE.

(a) A single Accusative.

1. All transitive verbs, whether active or deponent, take an Accusative of the immediate object ; as,

διώκω αὐτὸν,
I pursue him.

δέχομαι ὑμᾶς,
I receive you.

Obs. 1. Even Adj. are found with this Acc. *πολλὰ ξυνίστορα κακὰ* *Aesch.* *Ag.* 1090, conscious of many crimes.

Obs. 2. The Cognate Accusative.

All verbs may have an Acc. of a cognate noun ; as, *εὐχήν εὕχομαι*, *ἀπείλας ἀπειλῶ*. A Dat. is also used ; as, *ὑπνῷ εῦδοντα*, *Soph.* *Œd.* T.65.

Several particulars of the Cognate Acc. may be noticed.

(a). The Acc. with an adjective equivalent to an adverb ; as, ἀρίστην βουλήν βουλεύσῃ, Il.i.74, i. e. ἄριστα βουλεύσῃ. So with Adj. ; as, κακοὺς κακίαν πᾶσαν, Plat. Rep.vi.490.d.

(b). With verbs of conquering not only νίκην, but the word which denotes the kind of contest ; as, νευκήκατε ναιμαχίας, Thuc.vii.66. So νικᾶν γνώμην—δίκην—ψῆφος μα.

(c). An object celebrated by a sacrifice, feast, dance, &c. ; as, ἔθνε τὰ εὐαγγέλια, Xen. Hist.i.6.38. So δάισειν γάμον, Il.r.299.

(d). Some technical phrases, where the Article stands alone ; as, έθησε τὴν ἐπὶ θανάτῳ, Her.iii.119.

(e). An object moved over or rested on ; as, οὐρανον διφρηλατῶν, Soph. Aj. 845. σέλμα σεμύδν ἡμένων, Aesch. Ag. 190.

(f). The expression of a look, cry, breathing, &c. ; as, ἀναβλέπων φοίλαν φλόγα, Eur. Ion. 1284. κλάζοντες Ἀρη, Aesch. Ag. 48.

(g). The effect of an action ; as, ἔκειρε φόνον, Soph. Aj. 55. These three last are mostly used in poetry.

Obs. 3. Neuter Verbs used as transitives.

(a). Some verbs commonly neuter are occasionally, in poetry, used as transitives or causatives ; as, αἴσσω I rush, but ἥξεν χέρα, Soph. Aj. 40. So βαίνω, Eur. Ph. 1427. ζέω, Aesch. Prom. 378. λάμπω, Eur. Ion. 83. πλέω, Eur. Iph.T.410. ρέω, Eur. Hec. 531.

(b). Many neutrals denoting a feeling or emotion take an Acc. of the object, with which the feeling is connected ; as, οὕτε Φίλιππος έθόρρει τούτους, Dem. Ol.iii.8, was confident with respect to, i. e. trusted them. So αἰδέομαι, Her.ix.7. αἰσχύνομαι, Thuc.iii.14. ἀλγέω, Soph. Aj. 790. ἀχθομαι, Il.e.361. καταπλήσσομαι, Xen. Hist.iv.4.15. δόντρομαι, Od.δ.100. Gen. Od.δ.104. Hence with some middle verbs, which seem to gain a new meaning ; as, τύπτονται τὸν θεὸν, Her. ii.132, they beat themselves for, i. e. lament the god. So κόπτομαι, τίλλομαι.

(c). Some particular verbs not denoting a feeling take an Acc. as, λανθάνω escape notice, Thuc.ii.76. So κρύπτομαι, κεύθω. μένω wait for, Dem. Ph.i.43. So ἐπιμένω, περιμένω. δμυνμ swear by, Her.iv.172. φθάνω anticipate, Thuc.ii.52.

Obs. 4. An Accusative of the remote object.

Verbs sometimes have an Acc., instead of a Dat., of the remote object. This arises from the tendency of language to shorten and simplify expressions, as in colloquial English 'to horse', 'to victual', &c.

(a). Verbs compounded with ἐπὶ or πρὸς ; as, σὲ μὲν εὖ πράσσοντ̄ ἐπιχαίρω, Soph. Aj. 136; also Dat. Aj. 961. So ἐπιλείπω, Her.ii.25. προσκυνέω, Her.iii.86. προσαῦδω, προσεῖπον, πρόσφημι, προσφανέω, Hom. passim, with Acc. only.

but ἐπιστρατεύω, Thuc.iv.92; προσβάλλω, Il.η.421; πρασκιθέζομαι, Thuc.i.26; προσοικέω, Thuc.i.24; more commonly have a Dat., or the preposition repeated with an Acc.

the Acc. with these words may be explained by considering the preposition as separated.

(b). Verbs derived from compound nouns ; as, αὐτὸν Μῆδοι ἐδορυφόρουν, Thuc.i.180.

σο ἀργυρολογέω, *Thuc.ii.69.* δασμολογέω, *Ios. Paneg. 68.2.*

'πιτροπένω am guardian to, *Thuc.i.132*; for Gen. § 124,f.4.obs.1.c.
εὐεργετέω, *Lys. Strat. 14.* κακουργέω, *Xen. Cyr.i.6.29.*

(c). Verbs not derived from compound nouns; as, Διὼς δ' ἀλίτωμαι
ἔφετμας, *Il.o.570*, sin against.

σο ἀμείβομαι answer, *Her.i.43*; also with double Acc. *Her.ii.173.*
λοχδα lie in wait for, *Her.vi.138.* πείθω persuade, *passim.*

σπένδομαι make a truce for, *Thuc.iii.24.*

(d). Verbs denoting to escape or shrink from, which have a Gen. with or without a preposition; as, ἀπέδρασαν αἰτὸν, *Thuc.i.128*, they ran away from him.

σο ἀποφεύγω, *Her.vi.104.* ὑποείκω, *Il.o.227.* σο τελα exit, *AEn.v.438.*

2. The word which restricts or qualifies the meaning of a verb or noun is put in the Accusative, where the preposition *κατὰ* might be supplied; as,

κεφαλὴν καὶ δύματα ζοικας, Ρωμαῖος πατρῖδα,
you are like him in your head and eyes. a Roman as to country.

Obs. 1. The *κατὰ* is sometimes expressed; as, *κατὰ γνώμην θρις*, *Soph. CEd. T.1087.*

Obs. 2. As this Acc. serves to express the *manner* in which a thing is done or exists, the Acc. becomes a common case for adverbs; as, δίκην, χάριν.

(a). As the Dat. expresses the *manner* also, it is often equivalent to this Acc.; as, τῷ σώματι δυνατός, *Xen. Mem.ii.1.28.*

(b). See also the *Gen. of Relation.*

Obs. 3. Some particular cases of this Acc. may be noticed—

(a). An Acc. with an Adj. to shew in what the quality is displayed; as, βοήν ἀγαθός, *Hom. passim.*

An infinitive often takes the place of this Acc. especially in poetry; as, ἀλκιμος μάχεσθαι, *Il.o.570.*

(b). A second Acc. with certain verbs; as, οὐκ αἰτιῶμαι τὰδε τὸν θεόν, *Xen. Cyr.vii.22.* So where some verb may be supplied instead of *κατὰ*; as, ἔπη, ἡ σὺ τὴν διημάζεις πόλιν, *Soph. CEd.T.339*, for ἡ λέγων.

(c). A second Acc. explaining or correcting another; as, τὸν δ' ἄστοι πλῆξις αὐχένα, *Il.l.240.*

(d). The Acc. of neuter pronouns and adjectives with χρόνομαι may be placed here; as, ἐκείνη (κρήνη) τὰ πλείστους ἔξια ἐχρώντο, *Thuc.ii.15.*

(b) *The Double Accusative.*

1. Verbs of asking, teaching, treating well or ill, and many others, take two Accusatives, one of the person, the other of the *thing*; as,

αἰτεῖ με ταῦτα, πάντα σε διδάξομαι,
he asks me for these things. I will teach you all things.

τὸν βασιλέα δρᾶν τοῦτο,
to do this to the king.

In the use of the double Acc. the following distinctions may be noticed;

Obs. 1. Both Acc.s the *immediate objects* of the verb,—the verb admitting of a twofold construction ; thus,

(a). To ask ; as, *αἰτεῖν Ἀμασιν θυγατέρα*, *Her. iii. 1.*—because both *αἰτεῖν Ἀμασιν* and *αἰτεῖν θυγατέρα* may be used. The Acc. of the thing is sometimes the object *asked about*, not *asked for* ; as, *ἐκεῖνο δὲ εἶπε με*, *Her. i. 32.* also *περὶ* may be used. The person asked is sometimes in the Gen. ; as, *αἰτεῖσθαι πατρὸς*, *Eur. Med. 938.* Also with *παρά*.

(b). To clothe or strip ; as, *τὸν μὲν ἑαυτοῦ ἐκένον ημφίεσε*, *Xen. Cyr. i. 3.17.*

(c). To persuade ; as, *τοῦτο οὐκ ἔπειθε τὸν Φωκαῖαν*, *Her. i. 163.*

(d). To teach ; as, *παιδεύουσι τὸν παῖδας τρία μοῦνα*, *Her. i. 136.*

So occasionally with some verbs which have two slightly varying meanings ; as, *ἀναμνῆσαι* I *remind* a person or *bring to mind* a thing ; thus, *ἀναμνήσω ὑμᾶς τὸν κινδύνον*, *Xen. Anab. iii. 2.11.* also, *ἀπολούω*, *Il. σ. 345.* *ἀποτίνομαι*, *Eur. Her. 855.* *διατρίβω*, *Od. β. 204.* *ἔδω*, *Soph. Ant. 538.* *καθαίρω*, *Il. π. 667.* *νίξω*, *Od. ζ. 224.*

Obs. 2. The *thing* the immediate object, the *person* the remote ;

(a). To do ; as, *τὸν ὑπολόιπον δρᾶσαι τοῦτο*, *Thuc. iii. 11.* So with *ποιέω*, *ἔρω*, *πράττω*. The *person* is sometimes in the Dat. ; as, *Od. ξ. 289.* sometimes with *εἰς* or *πρὸς* ; as, *Her. i. 41.*

(b). To speak ; as, *κεῖνον πολλά τε καὶ κακὰ ἔλεγε*, *Her. viii. 61.* so with *εἰπον*, *ἔρεται*. In this construction the *person* is properly spoken of, not spoken to. So sometimes *ἀμείβομαι*, *Soph. CEd. C. 991.* *ἐπισκήπτω*, *Soph. Tr. 1223.*

Obs. 3. The *thing* the immediate object, the *person* the object from which something is removed, where *ἀπὸ* might be expected.

(a). To take away ; as, *μήδε σὺ τόνδ' ἀποαλρεο κούρην*, *Il. a. 275.* The Dat. of the *person* is also used ; as, *Od. a. 9.*

(b) to hide ; as, *φίλους κρύπτειν σὰς δυσπραξίας*, *Eur. Hip. 912.* So sometimes *κωλύω*, *Soph. Ph. 1241.* *ἔργω*, *Arist. Vesp. 334.*

Obs. 4. The *person* the immediate object, the *thing* an object to which a direction is made, where *εἰς* might be used or *ποιεῖν* supplied.

(a). To urge or challenge ; as, *ταῦτα προκαλεῖτο τὸν συνόντας*, *Xen. Cyr. i. 4.4.* With *εἰς*, see *Thuc. iv. 19.*

(b). To force ; as, *τοῦτο μὴ ἀνάγκασέ με*, *Plat. Rep. v. 473.* With *εἰς*, see *Thuc. vii. 58.*

Obs. 5. With verbs of *doing* or *speaking*, adverbs (*εὖ*, *κακῶς*) may be used instead of the Acc. of the *thing* ; as, *μὴ δρᾶ τὸν τεθηκότας κακῶς*, *Soph. Aj. 1154.* *ἴνα τίς σε καὶ δύργυρων εὖ εἴπῃ*, *Od. a. 302.* Hence an Acc. with the compounds *εὐλογέω*, *εὐεργετέω*.

The indefinite expression *ώς ἐκέλευτε* takes the place of the *thing*, in *Her. vii. 88.*

2. The Accusative of the *thing* remains with such verbs in the passive voice ; as,

νπὸ βασιλέως πεπραγμένος τὸν φόρον,
having had the tribute exacted from him by the king.

Obs. Even where the active has the *person* in the Dat., the Acc. of the *thing* often remains in the passive ; as, Act. ἐπιτρέπει μοι τὴν φυλακήν—Pass. ἐπιτρέπομαι τὴν φυλακήν, *Thuc.*i.126. See the *Passive Voice*.

3. All verbs denoting a causation may have two Accusatives, either with or without εἴναι, one of which is a predicate of the other ; as,

ποιῶ σε κριτὴν or σε εἴναι κριτήν,
I make you a judge, or to be a judge.

Obs. 1. Verbs of this kind are principally,

- (a). To make or render ; as, γέλωτα τὰ τοιαῦτα τίθεσθαι, *Her.*iii.38.
 - (b). To think or reckon ; as, νομίζοντες τὴν γῆν τοῦ Διὸς εἶναι γυνάκι, *Her.*iv.59.
 - (c). To choose or appoint ; as, ὑπαρχον καταστήσας Μασκάμην, *Her.*vii.105.
 - (d). To call or name ; as, καλοῦσι αὐτὴν Κορυφάσιον, *Thuc.*iv.3. τίθεσθαι δνομα, to give a name, takes the name itself in the Acc. ; as, ταῦτη συνοικιὰ ἔθμευθα πόλιν δνομα, *Plat. Rep.*ii.369.
- so with any verbs, which admit of a predication following them ; as, οὗτε δικαστὴν ἔφη Βρασίδαν ἀγαγεῖν, *Thuc.*iv.83.

Obs. 2. Some peculiarities may be noticed ;

- (a). The predicate an adjective expressing the effect of the verb ; as, διδάσκει δάνδρα χὴ χρεία σοφδν, *Eur. El.* 379. So αἴξειν τινὰ μέγαν.
- (b). One Acc. the *person caused*, and the other the *thing which he is caused to do* ; as, βούλει σε γεύσω μέθην, *Eur. Cyc.* 149, shall I make you taste the wine. So with πιπίσκω, *Pind. Isth.*vi.18. πορεύω, *Soph. Tr.* 559.

Obs. 3. Verbs may have two Acc. with different constructions,

- (a). One Acc. used as with a transitive verb, the other a cognate Acc. ; as, ἐστεφάνουν μ' εὐαγγέλια, *Arist. Eq.* 647.

- (b). One Acc. governed by a preposition in composition, the other by the verb ; as, τείχος περιβαλέσθαι τὴν πόλιν, *Her.*i.163.

§ 127. CASES NOT GOVERNED BY OTHER WORDS.

(a) Place.

In expressing *at*, *to*, *from*, a place, appropriate cases are used, either with or without a preposition.

1. At a place is expressed in the Dative; as,

Μαραθώνι ὅτε ήμεν,
when we were at Marathon.
ἐν 'Αθήναις τί ποιεῖς;
what are you doing at Athens ?

Obs. The Gen. sometimes expresses 'at a place', as if it were the possessor; as, *οὐτὸς Ἀργεός οὗτε Μυκήνης*, *Od. φ. 108.* So with the adverbial forms *ποῦ*, *ὅπου*, *οὗ*, *αὐτοῦ*.

2. To a place is expressed in the Accusative; as,

Ἐθῆνας ἀφικόμην,
I came to Athens.
εἰς Μαραθῶνα πορευόμενος,
going to Marathon.

Obs. 1. The verb ἀφικνέομαι may have an Acc. of a person; as,
ὅτε δὴ μηποτῆρας ἀφίκετο. *Od. a. 332.*

Obs. 2. Some adverbs denoting 'to a place' have the form of dative; as, *ποι*, *θτοι*, *ἐνταῦθοι*.

3. From a place is expressed in the Genitive, but commonly with a preposition; as,

Ἐξ Ἀργεος ἤλθε,
he came from Argos.

Obs. When the names of places are used without a preposition, they often take the old forms, (see § 11.ii.); as, Dat. 'Αθήνησι at Athens; Acc. 'Αθηνας to Athens; Gen. 'Ιδηθεν from Ida.

So with other words *οἴκοθεν*, *πόθεν*, *οὐρανόθι*, *οἴκαδε*, &c.

(b) *Space.*

1. Distance is expressed in the Accusative; as,

σταδίους πεντήκοντα διεκόμισαν,
they carried it fifty stadia.

Obs. Divided distance, or interval, may be described by διά; as, διὰ δέκα ἑπαλξέων, *Thuc.*iii.21.

2. The measurement of size is mostly expressed in the Genitive depending on *εὐρος*, *μῆκος*, *πλάτος*; as,

ἱππόδρομος σταδίου τὸ πλάτος ἔχων,
a horse-course having the width of a stadium.

(c) *Time.*

1. A point of time is expressed in the Genitive, and sometimes in the Dative or Accusative; as,

τοῦ αὐτοῦ χειμῶνος,
in the same winter.
ἡμέρᾳ τῇδε ἀπήλλαγμαι,
on this day I have been freed.

τὴν ὥραν ἐπάγει τὰς αἶγας,
he brings up the goats at the appointed time.

Obs. 1. The Dat. commonly marks a more definite and precise time than the Gen. or Acc.; as, *νυκτὸς* by night, but *τῇδε νυκτὶ* on this night.

Obs. 2. A preposition (*ἀπό*, *ἐκ*, *ἐν*, *μετά*) is sometimes used; as, *τῷδε ἐν θησαῖς*, *Eur. Hec.* 44. So *ἐπὶ* with a person; as, *ἐπὶ Κύρου*, *Her.* iii. 89, in the time of Cyrus.

2. Duration of time is expressed in the Accusative, and sometimes in the Genitive; as,

<i>ἔμάχοντο δέκα ἑνιαυτοὺς</i> , they fought for ten years.	<i>Ἐξ ἐτῶν ἀλουτος</i> , unwashed for six years.
--	---

Obs. 1. A preposition, *διὰ*, may be used; as, *δι' ἡμέρης δικάζειν*, *Her.* i. 97.

Obs. 2. Time *before* and *since* is expressed,

(a). In the same way as a point of time, being distinguishable only by the context; as, *ποίου χρόνου πεπόθηται πόλις*, *Aesch. Ag.* 288, ‘since when’. *ἡμέρᾳ πέμπτῃ ἐδιέβατε*, *Xen. Hist.* ii. 4. 13, ‘five days ago’. *τρίτην ἡμέραν ἐπραττον*, *Xen. Cyr.* vi. 3. 11, ‘three days ago’.

(b). With a preposition; as, *πρὸ τριῶν ἐτῶν*: *μετὰ δύο ἡμέρας*. This is more usual in later writers, see *Gr. Test. John* xii. 1. *Matth. xvi.* 1.

Obs. 3. A comparison between two points of time may be expressed by using *πρότερον*, *νιστερον*, *πρὶν*, *ἐπει*, *πρὸ*, *μετὰ*; as, *ἐτεσὶ πολλοῖσι νιστερον τούτεων*, *Her.* vi. 140. see *Her.* vi. 116. Or else a simple Gen. is used; as, *τρίτην ἡμέραν αὐτοῦ ηκοντος*, *Thuc.* viii. 23.

Obs. 4. The time *within* which something is done is expressed by a Gen. either with or without *ἐντὸς*, *ἐστω*; as, *σὲ τριῶν ἡμερέων προσαγορεύω ἐκ τῆς γῆς μετορμίζεσθαι*, *Her.* ii. 115. *ἐντὸς ἡμερῶν εἴκοσιν*, *Thuc.* iv. 28.

Obs. 5. So much per day, per month &c. is expressed by the Gen. with the article; as, *τριάκοντα τοῦ μηνὸς διδόναι*, *Xen. Hist.* i. 5. 5.

(d) Absolute Cases.

A substantive or pronoun is often joined to a participle in the genitive case, without their depending on any other word; as,

τοῦτο, ἔμοῦ καθεύδοντος, ἐγένετο,
 this happened, when I was sleeping.

Obs. 1. The *Genitive absolute* seems to be a definition of *time*, and on that account the Gen. is used. It may commonly be rendered in English by *when* or *while*.

Obs. 2. The Gen. absolute is only used when a *new subject* is introduced; thus, ‘I saw this, when I came’, *ἐγὼ ἐλθὼν τοῦτο εἶδον*; but ‘I saw this, when he came’, *αὐτοῦ ἐλθόντος, τοῦτο εἶδον*.

Obs. 3. The participle is sometimes put absolutely with a sentence ; as, δηλωθέντος δτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἔγένετο, *Thuc.i.74*. The *Plur.* may then be used ; as, ἐσαγγελθέντων δτι Φοίνισσαι νῆσες ἐπ' αὐτοὺς πλέουσι, *Thuc.i.116*.

Obs. 4. Other cases besides the Genitive used absolutely,

(a). The *Nominative absolute*.

With the participles of impersonal verbs ; as, παρέχον δὲ τῆς Ἀσίης πόσης ἀρχειν, *Her.v.49*.

With any other participles, less common ; as, λόγοι δὲ ἐρρόθουν κακοί, φύλαξ ἐλέγχων φύλακα, *Soph. Ant. 260*. This *Nom. Absol.* is mostly an apposition or correction of the former clause.

(b). The *Dative absolute*.

A definition of time ; as, περιβότι τῷ ἐνιαυτῷ οἱ ἔφοροι φαίνουσι φρουρᾶν, *Xen. Hist.iii.2.25*.

An object to which an indistinct reference is made ; as, ποιήσαντι φρυνίχῳ δράμα Μιλήτου ἀλωσιν καὶ διδάξαντι ἔπεσεν ἐς δάκρυα τὸ θέητρον, *Her.vi.21*.

(c). The *Accusative absolute*.

The Acc. absolute is only used in the construction with ὡς ; or in some irregular sentences where it may be referred to the government of some verb ; as, in *Her.v.103*, τὴν Καῦνον οὐ βουλομένην is referable to προσεκτήσαντο.

The cases often called Acc. Absol. may as well be Nom. being neuter ; as, τέκν' εἰ φανέντ' ἄελπτα, *Soph. C.1120*.

Obs. 5. Absolute cases are often introduced by ὡς; see § 135.
c. 2.b.*obs.3.*

Obs. 6. Casus pendentes—suspended cases.

The *casus pendentes* or suspended cases differ from the common absolute cases, as they are used without a participle, and always stand at the beginning of a sentence, the following words being afterwards turned so as not to accord with them ;—thus they make a species of *anacoluthon*.

The *casus pendens* is always an *emphatic object*.

(a). *Nominativus pendens*; as, ἀνδροῖν δόμαίμοις θάνατος ὁδὸς αὐτόκτονος,—οὐκ ἔστι γῆρας τοῦδε τοῦ μισθμάτος, *Aesch. Sept. 673*.

Sometimes when it is in a kind of apposition, or repetition of a foregoing word ; as, θυγάτηρ μεγαλήτορος Ἡετίωνος,—Ἡετίων, δι ναεν, *Il.ζ.395*.

(b). *Genitivus pendens*; as, τῆς δὲ σῆς φρενὸς,—ἐν σου δέδοικα, *Eur. Andr. 361*. Sometimes with περὶ, *Her.vii.102*. see § 124.e.*obs.2*.

(c). *Dativus pendens*, unusual ; as, καὶ Λακεδαιμονίοις μὲν, &c. *Thuc.ii.7*, ‘and as to the Lacedæmonians’.

(d). *Accusativus pendens*; as, μητέρα δ,—εἴ οι θυμὸς ἔφορμᾶται γαμέεσθαι, δι γέ ιτω ἐς μέγαρον, *Od.a.275*.

ADJECTIVES.

§ 128. For the agreement of adjectives with substantives see § 118.

(a) *The Comparative Degree.*

1. The Comparative compares one object with another by means of *ἢ* than; as,

τῷ Θεῷ κρεῖσσον ἢ ἀνθρώπῳ ἀρέσκειν,
it is better to please God than man.

Obs. 1. The comparative is sometimes omitted; as, *ἡμέας δίκαιου ἔχειν τὸ ἔτερον κέρας*, *ἢ περ Ἀθηναῖούς*, *Her. ix. 26*.

Sometimes there is a redundancy with *μᾶλλον*; as, *ἴμεινον εἴη τεθνάναι μᾶλλον ἢ ζέειν*, *Her. i. 31*.

Obs. 2. After *μᾶλλον* the negative *οὐ* sometimes accompanies *ἢ*; as, *μᾶλλον ἢ οὐ τὸν αἰτίον*, *Thuc. iii. 36*.

Obs. 3. Any words having a comparative force may be followed by *ἢ*; as, *δύναμιν διπλασίαν ἢ ἔστι*, *Thuc. ii. 10*.

Obs. 4. When a quality exists in too high a degree for some act to ensue, *ἢ* is followed by *ὡς* or *ὅστε* with an Infinitive; as, *μείζω καὶ ἢ ὅστε ἀνακλαίειν*, *Her. iii. 14*. The *ὡς*, *ὅστε*, is sometimes omitted.

(a). The positive without *ἢ* *ὅστε* may be used; as, *ὁλίγους εἶναι τῇ στρατίῃ συμβαλέειν*, *Her. vi. 109*. Or with *ὅστε*; as, *ὁλίγοι ἐσμέν, ὅστε ἐγκρατεῖς εἶναι αὐτῶν*, *Xen. Cyr. iv. 5. 15*.

(b). A comparative with the Gen. of a noun may be used; as, *κρεῖσσον λόγου*, *Thuc. ii. 50*, ‘too violent to be described’.

Obs. 5. When a quality exists in too high a degree for it to accord with another object, *ἢ* is followed by *πρὸς* or *κατὰ*; as, *μείζον ἢ κατ’ ἀνθρώπου νοσεῖς*, *Soph. Ed. C. 598*.

(a). This construction is the same as the preceding, except that an object follows the comparative instead of an action, *ἀνθράκον* for *ἀνακλαίειν*; hence the same idea may sometimes be expressed either way; as, *μείζω ἢ κατὰ δάκρυα*, *Thuc. vii. 75*, equivalent to *ὅστε ἀνακλαίειν*.

(b). Both are united in *σοφώτερα ἢ κατ’ ἄνδρα συμβαλεῖν*, *Eur. Med. 673*, ‘too wise for a man to conjecture’.

Obs. 6. When two qualities possessed by the same subject are compared, both adjectives or adverbs are in the comparative; as, *ἐποίησα ταχύτερα ἢ σοφώτερα*, *Her. iii. 65*, ‘with more haste than wisdom’. Or else both in the positive with *μᾶλλον*; as, *προθύμως μᾶλλον ἢ φίλως*, *Aesch. Ag. 1569*, with more zeal than friendship.

2. *H is often omitted after a comparative and the latter substantive put in the Genitive case ; as,

μείζων αὐτοῦ, see § 124.f.3.
greater than he.

Obs. 1. In Latin *quam* must not be omitted, when the things compared are not subjects of the same verb ; but in Greek this is not regarded ; as, *ἴξεστι ἡμῖν μᾶλλον ἐπέρων*, *Thuc.i.85. licet nobis magis quam aliis.*

Obs. 2. When a demonstrative, *τούτου*, *τοῦδε*, is governed by a comparative, it is sometimes further explained by ή and an Infinitive ; as, *οὐκ ἔστι τοῦδε παυσὶ κάλλιον γέρας*, ή *πατρὸς ἐσθλοῦ κἀγαθοῦ πεφυκέναι*, *Eur. Herac.298.*

Obs. 3. Instead of ή prepositions are sometimes used ; as, *διντὶ*, *Soph. Ant. 182. πρὸ*, *Her.i.62. πρὸς* (Acc.), *Her.ii.35. ἐπὶ*, *Od.η.216. παρὰ* (Acc.), *Thuc.i.23. Σο πλὴν*, *Eur. Herac. 233.*

3. *H is often omitted without a Genitive, after *ἔλαττον*, *πλέον*, *πλείω*, with a numeral ; as,

ἔτη γεγονώς πλείω ἑβδομήκοντα,
more than seventy years old.

Obs. 1. A comparative (*μᾶλλον*, *πλέον*) with a negative sometimes means ‘not so much’ ; and hence takes a construction with ἀλλὰ but, or δσον as ; thus, *πόλεμος οὐχ ὅπλων τὸ πλέον ἀλλὰ δαπάνης*, *Thuc.i.83.*

Obs. 2. A comparative used alone denotes *too great a degree* ; as, *ἥμεις ἐκαστέρω οἰκέομεν*, *Her.vi.108*, ‘too far off’ : or else *diminution* ; as, *ἢν ἀδελφεὸς ὑπομαργύτερος*, *Her.iii.145*, ‘rather mad’.

(b) *The Superlative Degree.*

1. ‘Ως, ὅπως, ἥ, ὅσον, ὅτι, set before Superlatives denote the greatest possible degree ; as,

<i>ώς ἄριστος</i> ,	<i>ὅτι μάλιστα</i> ,
the best possible.	as much as possible.

Obs. 1. Δύναμαι or *οἵσ* *τε* may be supplied, and is sometimes expressed, *ναῦς ώς δύνανται πλείστας*, *Thuc.vii.21.*

Obs. 2. The force of a superlative is increased by the addition of εἰς one, i. e. one alone of all ; as, *ἐπὶ πλεῖστον δὴ χλιδῆς εἰς ἀνὴρ ἀφίκετο*, *Her.vi.127.* Hence εἰς without a superlative in *μία τὰς πολλὰς*, *Aesch. Ag.1431.* Yet sometimes the εἰς rather *qualifies* than heightens the superlative, as, *μάλιστα δὴ μίαν πόλιν ἡδικηκότας*, *Thuc.iii.39*, the most for one city. So with *ἄνδρα ξένον*, *Thuc.i.74.*

Obs. 3. The phrase *ἐν τοῖς* with a superlative has two meanings, (a). It *increases* the force of the superlative ; as, *ἐν τοῖς χαλεπάτατα διῆγον*, *Thuc.vii.71*, ‘fared worst of all’. It seems then to be a shorter

expression of a full form which sometimes occurs ; as, *ἐν τοῖς μεγίστοις μέγιστον*, *Plat. Cratyl.* 320.

(b). It qualifies the force of the superlative ; as, *ἐν τοῖς πλεῖσται νῆσοις*, *Thuc.iii.17*, ‘one of the largest naval forces’. It seems then to be a kind of *Correction*, as if it were ‘the largest,—i. e. among those which were largest’.

In either case the *τοῖς* remains unaltered in gender.

This idiom is most used by Herodotus, Thucydides, and Plato.

Obs. 4. A superlative with a negative sometimes means a *contrary affirmative* ; as, *οὐχ ἡκιστα*, *Thuc.i.35*, especially.

Obs. 5. A superlative used alone denotes a very high degree ; as, *ἄριστος* very good, *μέγιστος* very great.

2. To denote the *measure of excess* or the *degree* in which one object is surpassed by another the dative or accusative is used ; as,

πολὺ ἀσθενέστερος,
much weaker.

μακρῷ ἀρίστη,
by far the best.

Obs. 1. When two comparatives or superlatives, in different clauses, are stated as equal or proportionate to each other, they are commonly connected by *δσφ—τοσούτῳ*, or *δσον—τοσοῦτον* ; as, *δσφ μάλιστα καὶ ἐλεύθεροι ήσαν, τοσούτῳ καὶ θρασύτατα τὸν μαθήν απῆτον*, *Thuc.viii.84*. *τοσούτῳ* is sometimes omitted, when the clause with *δσφ* comes last ; as, *αὐτὸν μάλιστα ἔθνησκον, δσφ καὶ μάλιστα προσήσαν*, *Thuc.ii.47*.

Obs. 2. For the superlative as a partitive, see § 124.d.2.

(c) Numerals.

Obs. 1. Numbers compounded with 8 and 9 may be expressed by way of subtraction ; as, *νῆσοις μᾶς δέουσαι τεσσαράκοντα*, *Thuc. viii.7*, forty *wanting one*, i. e. 39 ships. Or with the Gen. Absol. *δυοῖν δεούσαις εἴκοσι ναυσὶ*, *Xen. Hist.i.5*. with 18 ships.

Obs. 2. Numbers above 100 are sometimes used in the *Sing.* collectively ; as, *τὴν διακοσίαν ἵππου*, *Thuc.i.62*, the 200 cavalry.

Obs. 3. Fractional numbers are sometimes expressed by means of an ordinal ; as, *ἑβδομόν ἡμιτάλαντον*, *Her.i.50*, the seventh a half talent, i. e. $6\frac{1}{2}$ talents. Or else in the *Plur.*; as, *τρία ἡμιτάλαντα*, *Her.i.15*, three half talents, i. e. $1\frac{1}{2}$ talents. So numerals are used with *αὐτὸς* ; as, *Ξενοκλείδης πέμπτος αὐτὸς*, *Thuc.i.46*, himself the fifth ; i. e. with 4 others.

Obs. 4. For high numbers the Substantive forms are often used ; as, *δέκα μυριάσι δραχμῶν*, *Thuc.v.63*, ten myriads, i. e. 100000.

§ 129. PRONOUNS.

(a) Personal Pronouns.

1. For pronouns as subjects of verbs, see § 118.7.

Obs. Personal pronouns are used, (generally with γέ), without a verb, in answer to questions ; as, *Βούλει σμίκρον τί μοι χαρίσασθαι* ; —*Ἐγώ γε, yes ! Plat. Gorg. 462.a.* So in dissuading ; as, *εἰ χρὴ θανοῦμαι*.—*μή σύ γε, no do not, Soph. Cœd. C.1441.*

2. The prohoun *aὐτὸς* has three principal meanings,

(a). When it agrees with a substantive or another personal pronoun it signifies *self* ; as,

τὸν θάνατον αὐτὸν (or *αὐτὸν τὸν θάνατον*) *φοβοῦμαι*,
I fear death itself.

Obs. 1. When the substantive has the Article, *aὐτὸς* in this sense must always stand before the article or after the substantive.

Obs. 2. The word with which *aὐτὸς* agrees is not always expressed ; as, *αὐτὸν καὶ θεράποντα, Il. 5.17.* the man himself.

Obs. 3. From this meaning, *aὐτὸς* is sometimes used for *μόνος* 'by one'self' ; as, *πάντα δυνήσεαι αὐτὸς ἐλέσθαι, Il. v.729.*

(b) In the oblique cases it is used by itself as a personal pronoun of the 3rd Person ; as,

<i>ἔδωκα αὐτῷ,</i>	<i>έώρακα αὐτὸν,</i>
I gave to him.	I have seen him.

Obs. 1. The Nom. *aὐτὸς* is not thus used, but always, in Classical Writers, comes under the first head ; as, *ὅφ' αὐτὸς ἔχεις γέρας, Il. a.133,* that you may have a reward *yourself*.

Obs. 2. At a late period *aὐτὸς* was used for 'he' in the Nom. ; as in the Gr. Test. *passim*.

(c) With the Article before it, it means *the same* ; as,

<i>ὁ αὐτὸς ἀνὴρ,</i>	<i>τὰ αὐτὰ ἐλεγον,</i>
the same man.	they said the same things.

3. *'Εμαυτοῦ, σεαυτοῦ, ἔαυτοῦ, and οὐ in Attic usage, are reflective pronouns, and refer to an agent whose action affects himself* ; as,

ὁ ἀνὴρ ἔαυτὸν ἀπέκτεινε,
the man killed himself.

these pronouns refer to the *principal word* in the sentence.

Obs. 1. The principal word is properly the subject of the proposition in which the reflective pronoun is found ; as, *ἔαυτον ἐκέλευεν ἀποστέλλειν ὁ Θεμιστοκλῆς, Thuc. i.90.* Yet when no am-

biguity can arise from it, the pronoun may refer to the subject of a preceding proposition ; as, *Κύρος τῶν ἔθνῶν τούτων ἥρξεν, οὐδὲ ἔστι φῶμογλώσσων δύτων, Xen. Cyr.*i.1.5 : This is especially the case with *οὐ*.

Obs. 2. In the *oratio obliqua* *οὐ* refers to a person whose sentiments are quoted ; as, *εἰπεῖν τε ἐκέλευον δτι καὶ σφεῖς, εἰ ἐβούλοντο ἀδικεῖν, ήδη δν Ἀργείους ξυμμάχους πεποιῆσθαι, Thuc.*v.46, where *σφεῖς* refers to the subject of *ἐκέλευον*. Yet *αὐτὸς* is used in the same way, while *ἐκένος* refers to the opposite party or person spoken to, see *Thuc.*iv.98.99.

Obs. 3. The possessives *σφέτερος*, (*ἴος, σφός, poetic*), are also reflective, and *σφέτερος* has often *αὐτῶν* joined with it ; as, *ἔπι τὰ σφέτερα αὐτῶν, Thuc.*ii.12, in Latin *sua ipsorum*, see below b.3.

Obs. 4. *Ἐαυτοῦ* and *οὐ* both belong to the 3rd Pers. but the former is the more emphatic. For the use of *ἴαυτοῦ, αὐτοῦ*, for all persons, see § 36.3. *obs. 2.*

Obs. 5. In non-attic writers *οὐ* is not always reflective, but is often used like *αὐτοῦ* ; as, *τὴν οἱ πόρε Φοῖβος Ἀπόλλων, Pl.a* 72.

Obs. 6. With *ἐμαυτὸν, σεαυτὸν, ἑαυτὸν*, the preposition *κατὰ* has an idiomatic use ; as, *καὶ μαχόμην κατ' ἐμαυτὸν ἐγώ, Pl.a* 271, with all my might.

Obs. 7. When *ἐγώ* or *σὺ* is used with *αὐτὸς* but not compounded, it is not *reflective* but only *emphatic* ; as, *τούς παιδας γοσχυνε καὶ ἐμὲ αὐτὸν θύρισε, Lys. de cæd. Er.* 4. see above 2.a.

(b) Possessive Pronouns.

A possessive pronoun has the same meaning as a personal pronoun in the genitive case.

1. A possessive is commonly used to denote the Genitive of the possessor ; as,

<i>πατὴρ ἐμός,</i>	<i>τὸ σόν ἔστι ταῦτα ποιεῖν,</i>
my father.	it belongs to you to do these things.

Obs. 1. As in Latin, there is no possessive for the 3.Per. *Sing.* or *Plur.*, (except as a *reflective* pronoun); but the Gen. of *αὐτὸς* is used ; as, *τὸ ἔργον αὐτοῦ his work, τὸ ἔργον αὐτῶν their work.*

Obs. 2. The use of possessives is not so regular as in Latin, but sometimes—

(a). the Gen. of a personal pronoun is used for the *Genitive of the possessor* ; as, *τὸ τέκνον μου, Eur. Hec.* 277.

(b). a possessive is used for the *Genitive of the object* ; as, *σὸς πόθος, Od.λ.201, regret for you.*

2. A possessive often takes an adjective in the

Genitive, to agree with the personal pronoun which is implied ; as,

δαὴρ αὐτὸς ἐμὸς ἔσκε κυνώπιδος,
he was a brother-in-law of shameless me.

Obs. 1. Hence the Gen. of *aὐτὸς* with possessives ; as, *ἴπιτε ἐπὶ τὰ διμέτερα αὐτῶν*, *Her. vi. 97.*

Obs. 2. Substantives in the Gen. also make an apposition with possessives, *see § 117.c. obs. 1.*

3. A relative may have for its antecedent the personal pronoun implied in a possessive ; as,

ὅς πόνος ἐμὸς δος ταῦτα πεποίηκα,
the labour of me, who have done these things.

(c) Demonstrative Pronouns.

Οὗτος, *ὅδε*, denote something *near to the speaker*, *ἐκεῖνος* something *at a distance* ; as,

οὗτοι παρ’ ἐμοὶ εἰσι, ἐκεῖνοι δὲ παρὰ σοι,
these are with me, but those with you.

Obs. 1. Hence *οὗτος*, *ὅδε*, have the sense of *here* ; as, *τίς οὗτος κατὰ νῆας ἀνὰ στράτου ἔρχεαι*, *Il. k. 82.* who are you *here* coming ? This is very common in Dramatic writers, when a new character comes forward ; as, *αὐτὸς δ’ οὗτος οὐδὲν διαβάλλει*, *Soph. OEd. T. 531.* *here he comes himself*.

So *ἐκεῖνος* there ; as, *καὶ νῦν οἱ πάρα κείνος Ἀρης*, *Il. e. 604*, there with him.

Perhaps in this way may be explained the seemingly inverted attraction of the demonstrative to the relative clause (*see § 117.c. obs. 5.d.*) ; as, *τίνας ποθεὶς ἔδρας τάσδε μοι θοδέσθε*, *Soph. OEd. T. 1.* what seats *here*.

Obs. 2. With *ἀνήρ*, *κάρα*, *δέμας* &c., *ὅδε* is often used in Dramatic poetry for *ἔγώ* ; as, *τίς τοῦδε γένεται ἀνδρός ἔστιν ἀθλιώτερος* ; *Soph. OEd. T. 815.* So *ἐνν τῇδε χερὶ*, *Soph. Ant. 43*, my hand.

Even *τάδε* (neut. pl.) is used for *we* ; as, *τάδε μὲν—καλεῖται*, *Aesch. Per. 1.* we are called.

Obs. 3. *Ταῦτη*, *τῷδε*, &c. give additional force to adverbs of place ; as, *αὐτοῦ τῷδε*, *Her. ix. 11.*

So *οὗτος*, *ὅδε* give additional force to a relative ; as, *δος κροκοδείλους δεύτερος οὗτος πάντων ποταμῶν παρέχεται*, *Her. iv. 44.*

Obs. 4. When *οὗτος* and *ἐκεῖνος* refer to two things mentioned before, *οὗτος* commonly denotes the *latter*, (as being nearest), and *ἐκεῖνος* the former ; as, *τούτων καὶ δρίς εἰμι,—ἐκεῖνα δὲ ἔγνων*, *Aesch. Ag. 1075.*

This order is sometimes reversed, but then the *former* object, referred to by *οὗτος*, is what is uppermost in the speaker's mind, *see Xen. Mem. i. 3.13.*

Obs. 5. 'Εκεῖνος, from its habitual contrast with οὗτος, is sometimes used, (without any οὗτος preceding), to signify *the other* or *the following*; as, ἐν δὲ ἐκείνῳ οὐ νομίζετε ἀσφάλειαν; *Thuc.*v.98.

Obs. 6. Sometimes οὗτος and οὗτε are contrasted, οὗτος referring to what *precedes*, and οὗτε to what *follows*; as, πιθόμενος κατ' οὗτον ταῦτα δὲ Κῦρος, εἰπε πρὸς Κροῖσον τάδε, *Her.*i.155. So with τοιοῦτος—τοισθέ &c.

Obs. 7. Some uses of the neuters *Sing.* and *Plur.* may be noticed;

(a). τοῦτο μὲν—τοῦτο δὲ, on the one hand—on the other hand; as, *Her.*i.30. an idiom common in Herodotus and the Orators.

(b). τοῦτο, ταῦτα, for διὰ τοῦτο, 'on this account' or 'this is why'; as, ταῦτ' ἔρα ἐνεάρας μοι, *Xen. Cyr.*i.4.27.

(c). τοῦτο, ταῦτα, in affirmative answers, 'yes'; as, διλλ' εἰσίωμεν;—ταῦτα γε, *Arist. Vesp.* 1008. So τοιαῦτα, *Eur. El.*649.

(d). καὶ ταῦτα, enforcing a previous statement by an additional circumstance, 'and that too'; as, ήτις τοιαῦτα τὴν τεκούσαν ὕβρισε, καὶ ταῦτα τηλικοῦτος, *Soph. El.* 633. The mas. or fem. is sometimes used, and then agrees with the preceding noun; as, δούλοισι, καὶ τούτοισι ὡς δραπέτησι, *Her.*vi.11.

(e). τοῦτο ταῦτα, τόδε τάδε, as a kind of cognate Acc. for οὗτως, ὡδε, 'thus'; as, οὐχ δι' ἄνευθε θεοῦ τάδε μαλέρα, *Pl.*ε.185.

(d) Relative Pronouns.

For the agreement of the Relative and antecedent, see § 120.

Obs. 1. The relative δοτις commonly differs from δι, and has two idiomatic uses;

(a). It implies *universality* and *indefiniteness*, a whole class or one of a class, and may be rendered 'every one who', 'no one who', 'any one who', 'whoever'; as, οὗτις ἐστὶν δοτις ἔξαρθσεται, *Eur. Med.* 198, no one who. πάντας ἔξης, θτῷ ἐπτύχοιεν, *Thuc.*vii.29, whomever.

Even with a *definite* antecedent it still refers to a class; as, Τελαμῶνος, δοτις τοῦ στρατοῦ τὰ πρώτα ἀριστεύσας, *Soph. Aj.*1300, 'one who'.

When a universal affirmative antecedent is expressed or implied, the *Plur.* is δοτοι not οἵτιες; as, πάνθ' δοτις δὲ δηλοῖ θεός, *Soph. CEd.T.*77, all things which.

(b). It is equivalent to a *conjunction* and *personal pronoun*, 'if he', 'since he', 'that he', 'when he'; as, οὐδεὶς παρ' ἔμοι μισθοφορεῖ, δοτις μὴ Ικανός ἐστιν, *Xen. Hist.*vi.1.4, 'if he is not'. κακοδαιμόνιος ἔγειρας, δοτις οὐδὲν λήψομαι, *Arist. Vesp.* 1168, 'since I'. See § 120.3.*obs.*2.

Obs. 2. The neuter relative, δ, ά, is sometimes found in an *intermediate state*, between a pronoun and conjunction;

(a). δ, ά, said to be put for δι' δ, 'on which account'; as, νεάρατος δι' Πριαμίδῶν δ καὶ με γῆς ὑπεξέπεμψε, *Eur. Hec.* 13.

(b). δ at the beginning of a sentence, referring to a following fact, 'with regard to the thing which', or 'whereas'; as, δ δέξηλόστας

ἥμας, *Xen. Hier.* 6.12, *quod vero*; where δ may be governed by the verb.

(c). δ with a species of *anacoluthon* is sometimes used more like a conjunction; as, δ τοῖς ἄλλοις ἀμαθλα μὲν θρόνος λογισμὸς δὲ ὅκνοι φέρει, *Thuc.*ii.40, 'whereas'.

Hence the conjunctions $\delta\tau e$ in as much as, $\delta\tau i$ that, &c.

Obs. 3. In the older forms of the language Relatives seem not to have been distinguished from demonstratives; hence τε was added to give them their full force; as, *τῶν τε σθένος οὐκ ἀλπαδύνη*, *Il.* ε.783, 'whose'. So δς τε, *Il.* o.680.

(a). This $\tau\acute{e}$ remained in several conjunctions; as, $\delta\acute{e}te$, $\xi\sigma\acute{e}te$ until (for $\xi\sigma\text{-}\delta\text{-}\tau\acute{e}$) &c.

(b). Also in the expression *ολός τε εἰμι*, which seems to be for *τοιούτος εἰμι* *ολός* or *ωστε*, ‘I am such a one as’: Thence it signifies ‘I am apt’, ‘I am wont’, and then commonly ‘I am able’; as, *ἔξηγήσασθαι ολός τε*, *Thuc.i.138*. *ολός εἰμι* without *τε* commonly means ‘I am wont’.

(e) *Interrogative and Indefinite Pronouns.*

1. An Interrogative and the word which answers to it must be in the same case; as,

τις ποιεῖ ταῦτα ;—σὺ, ho does these things ?—thou.

Obs. 1. An Interrogative sometimes takes the Article to give it greater force or vivacity; as, *ἥγε δὴ ταχέως τοιτὶ ξυνδρκασον*—*τὸ τι;* *Arist. Nub.* 776.

Obs. 2. An Interrogative with a negative, (*τί δύ*; *ποιῶν οὐ*; what not ?), is used in the sense of 'every, all'; as, *τίν' οὐ δρῶν, ποιᾶ δ' οὐ λέγων* *ἔτη*, *Eur. Ph.*906.

*Obs. 3. Like the Latin *quid*, τι is used for διὰ τι wherefore, why? as, τι ποτε οἱ βουλόμενοι κιθαρίσειν &c. Xen. Mem. iv. 2.6.*

2. Questions are called indirect, when the interrogative depends upon some other word ; as,

<i>direct.</i>	$\tau\acute{\iota}s \acute{e}st\acute{\iota}\;$ who is he ?	$\tau\acute{\iota} \pi oie\acute{\iota}\;$ what are you doing ?
<i>indirect.</i>	$o\bar{\iota}da \acute{o}st\acute{\iota}s \acute{e}st\acute{\iota}\;$ I know who he is.	$\lambda e\acute{\iota}fou \acute{o}, \tau\acute{\iota} \pi oie\acute{\iota}\;$ tell what you are doing.

Obs. 1. Indirect questions are distinguished by the form of the interrogative ; as, *τίς—θοτίς*, see §117,*b*. Yet the direct forms are sometimes used : as, *σκοτῶν τι εὑστέβεις*, *Xen. Mem.i.1.16*.

Obs. 2. The indirect interrogative *ὅτις* must be distinguished by the context from *ὅτις* the relative.

3. *T's* (the enclitic) is used as an indefinite pronoun, meaning 'some one', 'any one'; as,

λεγέτω τις, *οὐ τίνα εἶδον,*
let some one say. I saw not any one.

Obs. 1. Sometimes *τις* is used in the sense of ‘each’, ‘every one’; as, *λεγέτω τις περὶ αὐτοῦ*, *Xen. Cyr.* vi.1.6.

Obs. 2. In dialogues *τις* is sometimes used, with a *purposed obscurity*, for *ἔγώ* or *σὺ*; as, *τοῦτ' εἰς ἀνταντοῦκος ἐρχεται τινι*, *Soph. Aj.* 1138, ‘for some one’, i. e. for *you*.

Obs. 3. When joined to Adj., especially if used as predicates, *τις* gives an indefiniteness to the quality; as, *ἔγώ τις εἰμι, ὡς ζουκε, δυσμαθής*, *Plat. Rep.* ii.358, ‘something of a dunce’.

So with numerals; as, *ἐς διακοσίους τινάς*, *Thuc.* iii.111. And with adverbs; as, *διαφερόντως τι*, *Thuc.* i.138. also *σχεδόν τι, πολύ τι. &c.*

Obs. 4. The expression *ή τις ή οὐδεὶς* means ‘hardly any one’; as, *ἀναβέβηκε δὲ η τις ή οὐδεὶς*, *Her.* iii.140.

Obs. 5. ‘Ο δεῖνα differs from *τις*, and means a definite person, whom we cannot or will not name.

(f) Adjective Pronouns.

1. When two things are declared to be the same, *ὁ αὐτὸς* is used with a Dative, (§ 125.c.4).

καρπὸν τὸν αὐτὸν ἀνθρώπῳ σιτούμενος,
eating the same food as man.

2. When a thing is declared to be different from another, *ἄλλος*, *ἕτερος*, &c. is used like a comparative; as,

φίλοι ἕτεροι, ή οἱ νῦν δῆτες, or τῶν νῦν δῆτων,
friends different from our present ones.

Obs. 1. ‘*Ἄλλος* and *ἕτερος* differ only in as much as *ἕτερος* marks a rather stronger distinction: but *δὲ ἄλλος* is ‘the rest’, *δὲ ἕτερος* ‘the other’; as, *ἡ ἄλλη Ἑλλας*, *Thuc.* i.77, the rest of Greece: *τοῦτερον τῶν ἔτεών*, *Her.* i.32, the other one of the years.

Obs. 2. ‘*Ἄλλο* ‘else’ is joined with *τί, τι, οὐδὲν*, when two clauses are united by the omission of a verb; as, *τί ἄλλο ή καταλείψετε*, *Thuc.* iii.58, what else will you [do] but leave. (see § 118.7.*obs.* 2.)

3. ‘*Ἄλλος*, with one of its own cases or a derivative, denotes a diversity in different things; as,

ἄλλο ἄλλοις ἀρέσκει,
one thing is pleasing to one person and another to another.

§ 130. THE ARTICLE.

(a) The Article in its common usage.

1. The Article marks a fixed and definite object, like ‘the’ in English; as,

ἀνὴρ—δ ἀνὴρ,
a man—the man.

κακοὶ παιδεῖς—οἱ κακοὶ παιδεῖς,
bad boys—the bad boys.

Obs. 1. The Art. with abstract words marks the *whole species*; as, ἀρετὴ virtue, i. e. any one principle or act of virtue, but ἡ ἀρετὴ virtue in general. So with plurals denoting a *class*; as, οἱ ἄνθρωποι men, i. e. mankind.

Obs. 2. The Art. is often used in specifying *round numbers*; as, ἦν δὲ ἅμφι τὰ πεντήκοντα ἔτη, *Xen. Anab.* ii.6.15.

Obs. 3. The Art., from its *definite* meaning very often stands for a *possessive pronoun*; as, οὐ τῇ δυνάμει ἀλλὰ τῇ μελλόσῃ ἀμυνόμενοι, *Thuc.*i.69, by your power.

Obs. 4. The Art. is used in giving a characteristic name to any one, but always with reference to some *particular* act or thing; as, ἀνακαλοῦντες τὸν εὐεργετὴν, τὸν ἄνδρα τὸν ἀγαθόν, *Xen. Cyr.* iii.3.4.

Obs. 5. The Art. is used with proper names, when they are in any way particularized; as, τῷ Ἰππάρχῳ περιτυχόντες, *Thuc.*i.20. Hipparchus having been mentioned before.

(a). This use of the Art. is not constant; as, τὴν βασιλείαν Ἀτρέα παραλαβεῖν, *Thuc.*i.9. without the Art., though Atreus had been just mentioned.

(b). When a specific term is joined to a proper name the use of the Art. varies; as, Θουκιδίδης Ἀθηναῖος, *Thuc.*i.1. Thucydides an Athenian. δ Ἀιγύπτου βασιλεὺς Σέσωστρις, *Her.*ii.106. Sesostris the king. δ Ἄλυς ποταμὸς, *Her.*i.72. the Halys river.

Obs. 6. The use of the Art. with some words should be noticed;

(a). with *demonstratives*; as, οὗτος δ ἀνὴρ *this man*, or δ ἀνὴρ οὗτος *this man*, not δ οὗτος ἀνὴρ. Yet when another word is also introduced the demonstrative may stand between the Art. and noun; as, ἡ δ αὐτὴ αὕτη βασίλεια, *Her.*i.187, *this same Queen*. Also τοσοῦτος, τοιοῦτος, may have the Art. before them.

(b). with τὰς, τάντες; as, τάντες οἱ ἄνθρωποι all the men, οἱ ἄνθρωποι τάντες the men one and all, but δ τὰς, οἱ τάντες, ‘the whole’, ‘all together’, see *Thuc.*iii.36.

(c). with πολλοί; as, οἱ πολλοί ‘the generality’, ‘the most’; so in the *Sing.*; as, τῆς γῆς τὴν πολλήν, *Thuc.*ii.56.

(d). with πλείονες; as, οἱ πλείονες ‘the greater part’, ‘very many’; so in the *Sing.*; as, τηγ πλέω στρατήν, *Her.*vi.81.

For the Art. with αὐτὸς, see § 129.a.2.c.: for ἄλλος, ἔτερος, § 129.f.*obs.*1.

2. The Article with an adjective is equivalent to a substantive; as,

οἱ ἀγαθοὶ,
the good.

τὸ ἀναισθητόν,
carelessness.

Obs. 1. It is especially with neuter Adj. that the Art. is thus used.

Obs. 2. Some neuters, especially from Adj. in *καὶ*s are used in the *Sing.* to signify a collection of objects, like a noun of multitude; as, *τὸ δημόσιον*, *Thuc.iii.6*, ‘subjects’; *τὸ Ἑλληνικόν*, *Thuc.i.1*, ‘the Greeks’. Such Adj. in the *Plur.* mostly denote an event; as, *τὰ Τρωϊκά*, *Thuc.i.3*, ‘the Trojan war’.

3. The Article with a *participle* is equivalent to a relative with a verb; as,

οἱ ἄνθρωποι οἱ τοῦτο πεποιηκότες,
the men who have done this.

Obs. A participle without the Art. is rarely so used ; as, *ἀπαρτα* γάρ τολμώσι δεινὰ φάνεται, *Eur. Ph.* 270.

4. The Article with an *adverb* is equivalent to an adjective ; as,

Obs. 1. The participle, (*δν* being), is said to be understood in this idiom; as, of πάλαι [δύτες] ἀνθρώποι.

Obs. 2. The Art. and adverb may be used even with proper names; as, *τοῦ πάντων Περικλέους*, Xen. *Mem.* iii. 51, the celebrated Pericles.

Obs. 3. In the same way the Art. is used with a preposition and its case : as, τὸν πρὸς Μιλησίους πόλεμον, *Her.*i.25.

5. The word with which the Article agrees is often omitted : as,

τὰ Ἀθηναῖων—[πράγματα],
the [affairs] of the Athenians.

Obs. The neut. *Plur.* *rā* is the most common in this ellipse; but several other kinds may be noticed: as.

^{γῆ} omitted; as, ἐν τῇ ἀλλοτρίᾳ; ἐν τῇ τούτῳ: *Thuc.* iv. 95.

ἡμέρα „ as, τῇ δὲ δευτεραῖῃ ἦλθε, Her.iv.113.

δός „ as, προϊὼν τὴν ἐπὶ Βαβυλῶνος, Xen. Cyr.vii.4.16. So

perhaps in the phrase $\tauὴν ἐπὶ$

νίδος „ as, Καλλικράτης δ Καλλίου, Thuc.i.29.

(b) *The Article marking the Subject and Epithet.*

1. The Article marks the *subject* of a proposition and distinguishes it from the *predicate*; as,

νὺξ ἡ ημέρα ἐγένετο,
the day became night.

Obs. 1. If the subject is an *indefinite* thing it may be without

the Art.; as, καλὸς θησαυρὸς παρ' ἀνδρὶ σπουδαιῷ χάρις ὁφειλομένη,
Isoc. ad Dem. 8.b.

Obs. 2. The *predicate* has the Art., when it is particularly *limited*, especially therefore when it is merely a synonyme of the subject; as, οἱ δὲ ἴπποβόται ἐκαλέοντο οἱ παχέες, *Her.v.77.* where οἱ ἴπποβόται is the predicate. See also above a.1.*obs.4.*

2. The Article before an adjective marks it as an *epithet*, and distinguishes it from an adjective used as a predicate; as,

οἱ κακοὶ ἄνδρες,
the bad men.

οἱ ἄνδρες κακοὶ,
the men are bad.

Obs. 1. The place of the Adj. is important; for,

(a). An *Epithet* always stands between the Article and substantive; as, οἱ κακοὶ ἄνδρες;—or else after the substantive with the Article repeated, which makes the epithet emphatic; as, οἱ ἄνδρες οἱ κακοὶ.

(b). A predicate always stands after the substantive; as, οἱ ἄνδρες κακοί;—or else before the Article, which makes the predicate emphatic; as, κακοὶ οἱ ἄνδρες.

N.B. This usage of an adjective with the Article must be constantly observed; thus, ἀρναζομενέων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, *Her.i.4,* is not ‘to take no account of women carried off’, but ‘to take no account of their women when carried off’.

So especially when an adjective is joined with a verb; as, οὐκ ἀμφιρύρόν γε τὴν δύναμιν παρασχόμενοι, *Thuc.ii.41,* ‘exhibiting our power not untested’. ἀμδν τὸ βούλευμα ἥγεσθαι, *Thuc.iii.36,* ‘that the decree had been passed a savage one’, i.e. ‘that the decree, which had been passed, was savage’, two propositions being compressed into one.

Obs. 2. The Art. may take after it various substitutes for an adjective; as,

A noun in the Gen.; as, τοὺς Λακεδαιμονίους βασιλέας, *Thuc.i.20.*

A preposition and its case; as, τὸν πρὸς Μιλησίους πόλεμον, *Her.i.25.* In short any words which can qualify a noun may take the place of an *Epithet*; as, ἡ ἐπ' Εὐρυμέδοντι ποτδῆμφ ἐν Παμφυλίᾳ πεζομαχία, *Thuc.i.100.*

(c) *The Article in its ancient usage.*

In the old language the Article (ὅ, ἣ, τὸ) is used as a demonstrative, personal, and relative pronoun, as well as an article; as,

τὰ δέδασται, *Il.a.125.* τοῦ δὲ ἔκλυε Φοῖβος, *Il.a.43.*
these things have been divided. but Phœbus heard him.

τὴν οἱ πόρε, *Il.a.72.* σοὶ τὸ γέρας πολὺ μεῖζον, *Il.a.167.*
which he gave him. the prize for thee is much greater.

Obs. 1. The Art. is used as an article in Homer principally with comparatives or superlatives ; as, ἀλλὰ τὸ μὲν πλεῖον, *Il. a. 165.* numerals ; as, τῷ δεκάτῃ δὲ ἀγορῆνδε καλέσσατο, *Il. a. 54.* pronouns ; as, τὸ σὸν γέρας, *Il. a. 185.*

Obs. 2. In the oldest usage, the *Epic*, the Art. appears in two forms in the Nom. ; viz. Sing. δ, ή, τδ, or δs, ή, τδ ; Plur. οι, αι, τα, or οι, αι, τα ; the other cases being the same for both. The former of these, (δ, ή, τδ), is mostly used as a demonstrative or personal pronoun, and then as an article ;—the latter, (δs, ή, τδ), as a relative. Yet their meanings are sometimes interchanged ; as, δ a relative, παρ' ἐταρου, δ οι νέον ἥλθε, *Il. v. 211.* ;—δs a demonstrative, οὐδὲ δs δλύξαι, *Il. x. 200.* The common relative δs, ή, δ, G. οδ, ήs, οδ, was also used. The Plur. of the Art. as a demonstrative was sometimes τοι, τα, τα. Some other peculiarities of *Epic* usage may be noticed.

(a). δγε or δ δὲ in a second clause, after a person has been mentioned ; as, αἴψα δὲ νῆσος ἔπηξε, πολὺν δ' δγε λαὸν ἀγείρας, *Il. β. 664.* καὶ τοῦ μὲν ρ' ἀφαμαρθ', δ' δμύμονα Γοργούθιωνα βάλεν, *Il. θ. 302.* comp. *nunc dextrā ingeminans ictus, nunc ille sinistrā.* *Æn. v. 457.*

(b). δ, ή, τδ, (he, she, it), put first, the person intended being named afterwards in another clause ; as, αὐτὰρ δ μήνιε νηνοὶ παρήμενος—πόδας ὡκὺς Ἀχιλλεὺς, *Il. a. 488.* So with οδ, οι, έ, μίν.

(c). the oblique cases, (τοῦ, τῆς, τοῦ, &c.), used as demonstratives, and put after a noun, with a relative following ; as, ἐλήθερο συνθεσίαν, τῶν δὲ ἐπέτελλε, *Il. ε. 320.*

Obs. 3. The Ionic usage was the same as the *Epic* ; except that δ, ή, τδ, was not so often used as a demonstrative, and the Ionic relative was always δs, ή, τδ ; G. τοῦ, τῆς, τοῦ.

Obs. 4. The Attic usage. The Attic Poets sometimes incline to the *Epic* use by employing the Art. as a personal or demonstrative pronoun ; as, τὸν—ὑπὸ σφ φθίσον κεραυνῷ, *Soph. Ed. T. 200.* Also as a relative ; as, Διὸς μακέλλη τῷ κατέργασται πέδον, *Æsch. Ag. 509.*

In Attic prose the Art. δ, ή, τδ, is used as a demonstrative only in a few particular idioms ; as,
δ μὲν—δ δὲ, this—that, the one—the other.
πρὸ τοῦ before this, (*χρόνου* understood).

So in Attic and Ionic δs, ή, τδ is used in familiar expressions for ‘the other’ ; as, ή δ δs says the other, καὶ τὸν φάναι, *Plato passim.* and δs καὶ δs, ‘this or that’ ; as, ἐπιόρκηκε δs καὶ δs, *Her. iv. 68.* καὶ μοι κάλει τὸν καὶ τὸν, *Ilys. pro. Ar. 65.*

VERBS.

§ 131. THE VOICES.

(a) *The Passive Voice.*

The object, which is governed by the *active* verb, becomes the Subject of the *passive* ; as,

φιλεῖ με——ἐγώ φιλοῦμαι ὑπ' αὐτοῦ,
he loves me—I am loved by him.

Obs. 1. In Latin it is only the *immediate object*, or accusative case, of the active, which becomes the subject of the Passive; but in Greek the *remote object* also, either a genitive or dative case, may be turned into the passive subject; as,

πιστεύει μοι he trusts me,—ἐγώ πιστεύομαι ὑπ' αὐτοῦ.
κρατεῖ μοι he conquers me,—ἐγώ κρατοῦμαι ὑπ' αὐτοῦ.

Obs. 2. Hence passive verbs often govern an Acc.; as, ἐπιτετραμένοι τὴν φυλακήν, *Thuc.*i.126, having been entrusted with the guard; where the active would be ἐπίστευσαν αὐτοῖς τὴν φυλακήν. see § 126.b.2.

(b) *The Middle Voice.*

The *middle Voice* has three principal meanings, from which also some other secondary senses are derived.

1. The middle voice is *reflective*, and denotes that the agent acts *upon himself*; as,

λούω,	λούομαι,
I bathe (some one else).	I bathe <i>myself</i> .

Obs. Derivative meanings:

(a). The Middle neuter, the active being *causative*; as, φοβέω frighten,—φοβέομαι fear, i. e. frighten *myself*.

πάνω make to cease, πάνομαι cease. | πορεύω make to go, πορεύομαι go.

If the active is *rarely* used, the Middle looks like a *deponent*; as, ἔλπω make to hope, ἔλπομαι | (μαίνω) drive mad, μαίνομαι
„ κῆδω afflict, κῆδομαι | σῆπω make rotten, σῆπομαι.

(b). The Middle practically *differing in sense* from the active; as, τίττω I strike, but τίττομαι I lament for, i. e. strike *myself* for. λανθάνω,—λανθάνομαι forget. φυλάττω,—φυλάττομαι beware of.

(c). The Middle *taking a Gen.*, the active having an Acc.; as, λαμβάνω τοῦτο, λαμβάνομαι τοῦτο, see § 124.f.6.

2. The middle voice denotes that the agent acts *for himself*; as,

αἴρέω,	αἴρεομαι,
I take (for any one).	I take for <i>myself</i> , i. e. choose.

Obs. Derivative meanings:

(a). The Middle shews that an *object belongs to oneself*; as, νίττω τὰς χεῖρας I wash the hands of *any one*. νίττομαι τὰς χεῖρας, I wash *my hands*. So πᾶδα μ'. ὀνομάζετο, *Soph.* *Ed.T.1021.*

(b). The Middle practically differing in sense from the active; as,

λύω release (to another),—λύομαι ransom (for oneself), *Il.a.13.*
 τάσσω arrange (for another), τάσσομαι agree (for oneself), *Thuc.i.99.*

3. The middle voice denotes an action done *by means of another*; as,

οἱ Ἀργεῖοι εἰκόνας ποιησάμενοι,
 the Argives having had images made.

Obs. Thus the priest θύει, the general θύεται, *Her.v.44.*

THE MOODS.

§ 132. *The Indicative Mood.*

1. The Indicative is used, when anything is spoken of as *a fact*; as,

πολλοὶ ἦλθον,	παρ'	ἐμοὶ	οὐδεὶς μισθοφορεῖ,
many came.			no one serves with me.

The Indicative is used in *independent* propositions.

Obs. In one view the Indicative is the *only* Mood that is found in *really independent* propositions; and when other moods seem to be independent, some verb may be supplied to govern them: yet the force of this governing verb is *contained in the mood*; and therefore the Imperative, Subjunctive, or Optative may sometimes in this way be regarded as *independent*, though they cannot be used in a direct categorical proposition.

2. The Indicative is used in *dependent* propositions, when no *indefiniteness* or *possibility* is expressed; as,

οὐδεὶς μισθοφορεῖ, δοτίς μὴ ἴκανός ἐστι πονεῖν,
 no one serves, if he is not able to labour.

Obs. This usage may be noticed in—

(a). An indirect question or the *oratio obliqua*, with the principal tenses, *see § 134.iii.*

(b). Relatives marking a *definite object* or *direct fact*; as, ή μέρι
 Ἀχαιοῖς ἄλγε' έθηκε, *Il.a.2.*

(c). Particles denoting a *purpose*, when a *certain consequence* or *fact* is intended, *see § 134.ii.4.a.*

(d). Particles of time, when no *uncertainty* or *indefiniteness* is intended; *see § 134.ii.4.b.*

(e). Conditional particles, when no *probability* or *possibility* is marked, *see § 134.ii.4.c.*

Obs. 2. By a peculiar idiom the Indic. (Imperf. or Aor.) is used to express categorically what *would* happen (Imperf.), or *would have* happened (Aor.), under certain circumstances, but really has *not* happened; thus,

(a). In conditional clauses with *ἄν*; as, *εἴ τι ἔσχεν, οὐδακεν ἀν*, if he had had any thing, he would have given it. See § 134.ii.4.c.obs.2.β.

(b). In intentional clauses; as, *ώς ξδεῖξα μήποτε ἐμαυτὸν*, so that I might never have shewn myself. See § 134.ii.4.a.obs.5.

(c). In optative clauses; as, *εἴθε σοι συνεγενόμην*, I wish I had met with you. See § 134.i.b.1.obs.4.

(d). With *ἕως* until; as, *ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ρῆσιν, Plat. Gorg. 506.b.* until I had.

§ 133. *The Imperative Mood.*

The Imperative is used in addresses, entreaties, or commands; as,

<i>ἄγγελος λεγέτω,</i> let the messenger speak.	<i>ταῦτα πάντα ποιεῖτε,</i> do all these things.
--	---

N.B. If the Imperative be regarded as always *dependent*, some verb of commanding or entreating must be supplied; but the force of such a verb is contained in the Imperative itself, and therefore it may be considered *independent*.

Obs. 1. The 2.Per. has sometimes an indefinite subject; as, *τόξευε πᾶς τις, Arist. Av.*1191, shoot every one of you.

Obs. 2. The Imperative, as it implies duty or necessity, may sometimes be rendered by 'must'; thus,

(a). After conjunctions; as, *δεῖξαι, δητι κρδοσθωσαν, Thuc.*iv.92.

(b). In interrogations; as, *κείσθω νόμος, Plat. Leg.* vii.801.d.

Hence such expressions as *οἶσθ' ὡς ποίησον; Soph. Ed.T.*543. do you know what you must do? Phrases of this kind, which are common in dramatic writers, imply that some injunction is to follow; like the colloquial English expression 'I tell you what'—

2. With negatives the Present commonly takes the *Imperative*, but the Aorist the *Subjunctive*; as,

<i>μὴ τύπτε,</i> do not be striking.	<i>μὴ τύψῃς,</i> do not strike.
---	------------------------------------

Obs. 1. In Homer the Aor. is found in the Imperative; as, *τῷ μή μοι πατέρας ποθ' δμοίη ἔνθεο τιμῆ, Il.*δ.410. With the 3.Per. this is less uncommon in other poets also; as, *μηδέ σοι μελησάτω, Aesch. Prom.*332.

Obs. 2. The 2.Per. of the Fut. Indicative is sometimes used as nearly equivalent to an Imperative; as, *μηδὲν τῶνδ' ἐρεῖς, Aesch. Sept.*252, 'you will not say', i. e. do not.

Oὐ μὴ with this Fut. increases the force of the prohibition; as, *οὐ μὴ δυσμενῆς ἔσῃ, Eur. Med.* 1160. That the Fut. retains its own meaning in this expression is shown by its use in the 1.Per.; as, *οὐ σοι μὴ μεθέψομαι ποτε, Soph. El.* 1052. I will never follow you. Also in the Infinit.; as, *οὐ μὴ ποτε εὖ πράξειν πόλιν, Eur. Ph.* 1606. See § 134.ii.4.a.obs.2. For *οὐ μὴ* with a Fut. interrogatively, see § 138.b.

§ 134. *The Subjunctive and Optative Moods.*

The Subjunctive and Optative are used in two ways,

(i) When they seem to be *independent*.

(ii) When their dependence upon other verbs is plainly marked by conjunctions &c.

N.B. When the Subj. and Opt. seem to be *independent*, some verb may be supplied to shew their *dependence*; as, ἐλθοι he might come, i. e. οὗτος ἐχει ὡς he is so situated that he might: but the force of this supplied verb is contained in the Subj. and Opt. and therefore they may be regarded as *independent*.

Obs. History of the Subjunctive and Optative.

1. Primary usage.

(a). The *Subjunctive* seems originally to have expressed the idea of 'Duty'; thus it nearly resembled the English 'ought'; as, ἐλθω I ought to go.

From expressing *Duty* the Sujunctive sometimes—
i. is *hortative*, and resembles the Imperative.
ii. expresses a *doubt*, especially in questions.

(b). The *Optative* seems originally to have expressed the idea of (i) 'Wishing', (ii) 'Possibility'; thus it nearly resembled the English 'may' or 'might'; as,
i. ἐλθομαι may I come, i.e. I wish or hope so.
ii. ἐλθομαι I may or might come, i.e. it is possible.

The latter of these two meanings was in process of time distinguished from the other by attaching *αν* to the Optative. The *αν* however did not alter the meaning of the verb, but only shewed which meaning was to be taken.

2. Secondary usage.

(a). From the idea of *Duty* expressed by the Subjunctive it was also used to denote a *purpose* since 'I give you this,—you are to use it', may easily mean 'I give you this, that you may use it'.

And in a similar manner from the idea of *Wishing* expressed by the Optative, this mood also was used to denote a *purpose*; since 'I give you this,—may you use it' may easily mean 'I give you this, that you may use it'.

Thus the two moods, originally distinct, merged into a common idea, and were both used to denote a purpose, and some other similar relations, all of which imply some *uncertainty*, *doubt*, or *indefiniteness* in their statement.

(b). In this secondary use, though both moods agree in denoting a purpose, yet they differ in the *time* to which they commonly refer; for the Subjunctive refers to *present* or *future* time.

the Optative — to *past* time.

thus they answer exactly to 'may' and 'might' in English; as,

ἐρχομαι, ὡς ιδω, I come that I *may* see.

ἐλθον, ὡς ιδοιμι, I came that I *might* see.

In noticing this distinction of *time*, it may be observed that the Subjunctive has the personal affixes of the *principal* tenses, (which belong to *present* and *future* time), and the Optative the personal affixes of the *historic* tenses, (which belong to *past* time).

(c). Besides this difference of *time*, the Optative, from its original meaning of ‘possibility’, may naturally denote a *greater degree of uncertainty*, than the Subjunctive; and hence this idea of *greater* or *less* uncertainty sometimes distinguishes the two moods, while the distinction of time is disregarded.

Hence the difference between the two moods in the secondary use seems on the whole to be, that the

Subj. refers to *present* time or marks *less* uncertainty.

Opt. — *past* time or — *greater* uncertainty.

(d). The use of the Optative in the *Oratio obliqua* was perhaps owing to the *vagueness* which might naturally be aimed at in giving only the substance of what had been said. Here also the Optative is connected with past time.

(e). In all the secondary uses of the Subjunctive and Optative, these moods are attached to an independent verb by conjunctions or relatives; which however do not modify the meaning of the moods, but only shew which of their meanings is to be taken.

(i) *The Subjunctive and Optative independent.*

(a) *The Subjunctive.*

The Subjunctive expresses *Duty*, and denotes that something *ought* to be done; as,

<i>τι ποιῶ</i> ;	<i>ἴωμεν</i> ,
what ought I to do ?	we should go.

Obs. 1. The Subj. may often be rendered by the verb ‘I am’ followed by an infinitive; as, ἔγώ σιωπῶ; *Arist. Ran.* 1132, am I to be silent? Hence *τι γένωμαι*; what ought I to become, i. e. what am I to do?

Obs. 2. The Subj. sometimes,

(a). is *hortative* and nearly resembles the Imperative; as, *ἡμεῖς πέρι ἀπορρωπῶμεν δησσω*, *Il.v.119*.

(b). expresses a *doubt* or *indecision*, especially in questions; as, *παρέλθω δομούς*; *Eur. Med.* 1275.

(c). has a *potential force*, ‘may or can’; as, *οὐκ ξεθ' οὖτος ἀνήρ, οὐδὲ κοστεῖται, οὐδὲ γένηται*, *Od.v.437*, nor can arise. See below b.2.*obs.1.b.*

(d). is nearly equivalent to a *Future Indicative*, being a softened form of it; see below b.2.*obs.1.c.* Hence the Fut. is sometimes mixed with it; as, *τι πάθω*; *ἢ τι μησομαι*, *Soph. Tr.* 927.

In the old language (*Epic*) the Subj. is used, with *ἄν* or *καὶ*, as a Fut.; as, *τὴν μὲν ἔγώ πέμψω, ἔγώ δέ κ' ἔγω Βρισηίδα*, *Il.a.184*.

(b) *The Optative.*

1. The Optative expresses a *Wish*; as,

$\omega\acute{\eta}$ παῖ γένοιο πατρὸς εὐτυχέστερος,

O Son, may you prove more fortunate than your father.

Obs. 1. the Opt. expressing a *wish* is commonly used without $\delta\nu$ or $\kappa\epsilon$, because no *condition* is implied. Yet $\delta\nu$ or $\kappa\epsilon$ are sometimes used, and then some condition is referred to; as, $\epsilon\sigma\ k\epsilon\ oī$ αῦθι γαῖα χάνοι, *Il.*§.281, how I wish that, ($\kappa\epsilon$ if it were possible).

Obs. 2. A wish is often introduced by different particles, $\epsilon\iota$, $\epsilon\iota$ γάρ, $\epsilon\iota\theta\epsilon$, $\omega\acute{\eta}$, $\pi\hat{\omega}\delta\ \delta\nu$; as, $\epsilon\iota\ \mu\iota\ \gamma\acute{e}noi\tau\o$, *Eur. Hec.*830.

$\epsilon\iota\ \gamma\acute{a}\rho\ \alpha\theta\acute{h}\eta\eta\ \delta\o\eta$, <i>Il.</i> p.561.	$\omega\acute{\eta}\ \alpha\pi\delta\lambda\o\tau\o$, <i>Eur. Hip.</i> 405.
$\epsilon\iota\theta\epsilon\ \mu\iota\ \alpha\kappa\acute{e}\sigma\alpha\o$, <i>Eur. Hec.</i> 1050.	$\pi\hat{\omega}\delta\ \delta\nu\ \theta\acute{h}\eta\o\mu\iota$, <i>Soph. Aj.</i> 388.

Obs. 3. A Future Opt. is never used to express a wish.

Obs. 4. If the wish relates to things past, the Indicative is used; as, $\epsilon\iota\theta\epsilon\ \sigma\o\ \tau\o\tau\epsilon\ \sigma\iota\mu\eta\eta$, *Xen. Mem.*i.2.46, I wish I had been with you, (see § 132.2.*obs.*2.) In poetry ὥφελον or ὥφελων 'I ought' is also used; as, $\omega\acute{\eta}\ \mu'\ \delta\phi\epsilon\l\ \epsilon\kappa\tau\o\ \kappa\tau\epsilon\eta\eta$, *Il.*φ.269, how Hector ought to have killed me, i. e. I wish he had. Late writers use ὥφελε, ὥφελον, as a conjunction, like *utinam*.

2. The Optative expresses *possibility* or *doubt*, and is then accompanied by $\delta\nu$; as,

$oī\ \alpha\iota\theta\eta\omega\pi\oī\ \lambda\acute{e}\y\o\i\epsilon\ \delta\nu$,
the men might say.

Obs. 1. Some varieties of this *possibility* may be noticed;

(a). what is *probable*; as, $\tau\acute{a}\chi\alpha\ \delta\ \delta\nu\ k\al\ oī\ \alpha\pi\delta\mu\mu\eta\oī\ \lambda\acute{e}\y\o\i\epsilon$, *Her.*i.70, would say, or probably said. So with negatives, $oī\kappa\ \delta\nu\ \epsilon\kappa\ \gamma\acute{e}\n\eta\eta\mu\oī$, *Her.*ii.47, would not taste, or will hardly taste.

(b). to be *able*; as, $\gamma\acute{e}\noi\oī\ \delta\ \delta\nu\ \pi\hat{\omega}\delta\ \mu\pi\kappa\phi\ \chi\pi\delta\mu\pi\phi$, *Her.*v.7, might happen, i. e. is able to happen.

(c). a *softened Future*; as, $\lambda\acute{e}\y\o\i\mu'\ \delta\nu\ oī'$ ηκουσα, *Soph. Ed.*T.95, I will tell. Hence $\tau\iota\ \gamma\acute{e}\n\eta\eta\mu\oī\ \delta\nu$; what will become of me?

(d). a *softened Imperative*; as, $\chi\pi\pi\oī\ \delta\nu\ \epsilon\iota\sigma\oī$, *Soph. Ph.* 674, pray go within.

Obs. 2. The $\delta\nu$, which accompanies this Opt., refers to some *condition*, expressed or understood; as, $\lambda\acute{e}\y\o\i\mu'\ \delta\nu\ I$ would tell, if you wished it. This Opt. is sometimes found without $\delta\nu$; as, $\delta\ oū\ \delta\oī\ \gamma'\ \alpha\iota\theta\eta\mu\ \phi\pi\delta\mu\pi\phi$, *Il.*ε.303.

(ii) *The Subjunctive and Optative dependent.*

1. The Subjunctive and Optative are used after certain conjunctions and relatives, when some *uncertainty* or *indefiniteness* is implied.

Obs. For this Secondary use of the Opt. see § 134.*obs.*2.

2. In dependent clauses, the Subjunctive refers to present or future time, the Optative to past time; as,

Ἐρχομαι ως ιδω,
I come that I *may* see.

ἵλθον ώς ἰδοιμι,
I came that I might see.

N.B. The Subj. depends on the *Principal* tenses, *Pres.*, *Fut.*, *Perf.*
The Opt. — on the *Historic* tenses, *Imperf.*, *Aor.*, *Pluperf.*

Obs. The principal verb generally determines the *time* of the dependent one; but sometimes

(a). the dependent verb denotes a *present* action, though the principal verb is *past*, and then the Subj. follows an historic tense; as, ἀχλὺν ἀπὸ δέθαλμῶν ἔλον, δρό' εὖ γιγνώσκης, *Il.*ε.127, that you may [now] know.

(b). Or vice versa; as, δρα μὴ μάτην κόμπος ὁ λόγος εἴη, Her.vii.103, whether the word was not [when spoken in time past].

(c). So in vivid descriptions the present tense used historically, of an action really past, is followed by an Opt.; as, *χρυσὸν ἐκπέμψει πατήρ Ιὼ τοῖς Σῶσι εἴη παντι*, Eur. *Hec.* 10.

3. Sometimes instead of differing in *time*, the Optative expresses a greater degree of *uncertainty* than the Subjunctive; as,

ἴνα ἔχωσι, *ἴνα ἔχοιεν,*
that they might have, [certainly]. that they might have, [possibly].

Obs. 1. In this use of the two moods it matters not what the tense of the principal verb may be.

This is an idiom very common in Thucydides, who seldom regards the former Rule; as in *Thuc.* ii. 5, *εἰ τινα λάθοιεν*, (which was uncertain), *τούτῳ τίχωσι τίνες*, (which was to be expected).

Obs. 2. This distinction between the Subj. and Opt. is most plainly seen, when both are dependent on the same verb.

(a). When of two consequences one is more certain than the other ; as, ἵνα καὶ ὅδατι ἔχωσι χρῆσθαι, (certain), καὶ οἱ ἴπτεές σφέας μὴ σινοίατο, (probable), Her. ix. 51.

(b). When of two consequences one depends upon the other, and so has a double contingency; as, ἔδεισα μὴ δ ταῦς Τρολαν ἀθροίσῃ, γνώτες δ' Ἀχαιοι αὐθις αἴροιεν στόλον, Eur. Hec. 1120, and that [then] the Greeks might &c. So probably is to be rendered ἐπειρωτᾶν εἰ στρατεύηται, καὶ εἰ τινα προσθέσθαι φίλον, Her.i.53, and if he should [upon deciding to go to war] attach any friend.

4. The Subjunctive and Optative in dependent clauses may be thus arranged:

(a) With conjunctions denoting a *purpose*, *ἴνα*, *ὅπως*, *ὅφρα poet.*, *ὡς*, *μὴ*; as,

ἔρχομαι ἵνα ἰδω, *ἥλθον ἵνα ἰδοιμε.*

Obs. 1. The particles sometimes take *ἄν* or *κέ*, when a condition is referred to; as, *ὡς ἄν οἰμάκης πλέον*, *Eur. Hip.* 1304, that you may [in this case, referring to *ἀκούσας* mentioned before] groan more.

Obs. 2. *Oὐ μὴ* with a Subj.* is equivalent to a strong negation with a Fut. Indic.; hence it is joined with *future clauses*; as, *οὐ γάρ σε μὴ γνῶσται*,—*οὐδὲ ὑποπτεύσουσι*, *Soph. El.* 42. The word *δέδοκα* or *δέος ἔστι* seems to be understood; as, *οὐ [δέος ἔστι] μὴ γνῶσται*, there is no fear lest; *Oὐ μὴ* with a Fut. Indic. 2. Per. is equivalent to an Imperative, see § 133.2.*obs.* 2.

Obs. 3. *Oὐ μὴ* is never used with the Opt. except in the *Oratio obliqua*; as, *ὡς οὐ μή ποτε πέρσοιεν*, *Soph. Ph.* 610, that they never would destroy.

Obs. 4. With *μὴ οὐ* and a Subj. the two negatives counteract each other (see § 138.b.); as, *μὴ νῦ τοι οὐ χρασμῆ σκῆπτρον*, *Π.α.* 28, lest the sceptre may not avail.

Sometimes *εἰ* with Fut. Indic. seems to be used for *μὴ οὐ*; as, *φόβος εἰ πείσω*, *Eur. Med.* 187, I am afraid whether *I shall*, i. e. lest I should not.

Obs. 5. The *Indicative* is used with the intentional conjunctions, in several cases;

(a). A past tense (Imp. or Aor.) of the Indic. with *ἵνα*, *ὡς*, *ὅπως*, *μὴ*, to denote a result that would have happened, if some other event had preceded; as, *ἴν' ἦν τυφλός τε καὶ κλίνων μηδὲν*, *Soph. Ed.* T. 1389. *And then I should be, or so that I might be.* So *ὡς ἔδειξα μήποτε, ἐμαυτὸν*, 1392. *And then I should never have shewn, or so that I might never have shewn.* This form is used even when a *wish* for the future is implied; as, *τί οὐκ ἐν τάχει ἔρριψ' ἐμαυτὴν*,—*ὅπως πόνων ἀπηλλάγην*, *Aesch. Prom.* 773, why did I not &c. i. e. why do I not,—and then I shall be freed, see § 131.2.*obs.* 2.

(b). The Fut. Indic. is often used for the Subj., when a future result is supposed to be certain; as, *ὅφρα καὶ Ἐκτωρ εἰσεται*, *Il. θ.* 111. and then Hector will know.

(c). "Οπώς very commonly takes the Fut. Indic.† because its proper

* Dawes's Canon that *οὐ μὴ* cannot be joined with the Subj. of 1. Aor. Acc., but always takes the Fut. Indic. instead, is not founded on any sound principle; and though the Fut. is most common in this case, yet undoubted instances of the Subj. 1. Aor. Act. are found; as, *οὐ μήποτε ἐκπλεύσης*, *Soph. Ph.* 381. and many others.

† Dawes's Canon that the Subj. 1. Aor. Act. or Mid. cannot be used after *ὅπως* is of the same nature as the one above mentioned. For an instance see *ὅπως ἐκπλεύσης*, *Xen. Anab.* v. 6. 21.

meaning is ‘how’ not ‘that’; as, *ὅπως θρέψουσι καλῶς*, *Eur. Med.* 1109, how they shall bring them up well.

(b) With particles of *time*;—*ἐπήν*, *ἐπειδὰν*, *ὅταν*, *ὅπόταν*, with a Subjunctive;—and *ἐπεὶ*, *ἐπειδὴ*, *ὅτε*, *ὅπότε*, with an Optative; as,

τοῦτο ποιεῖ ὅπόταν ἔλθῃ, *τοῦτο ἐποίει ὅπότε ἔλθοι*,
he does this, whenever he comes. he did this, whenever he came.

Obs. 1. The *uncertainty* or *indefiniteness* of the Subj. or Opt. here refers only to the *time*; the event being considered *certain*, the time, when it takes place, *doubtful*.

Obs. 2. The Subj. or Opt. with these particles sometimes denotes a single act; as, *ἐπεὶ ἀν σύ γε πότμον ἐπίσπης*, *Il.ζ.412*;—sometimes an act often recurring; as, *ὅπότε Κρήτηθεν ἵκοιτο*, *Il.γ.232*.

Obs. 3. The conjunction with *ἀν* is commonly confined to the Subj., and the form without *ἀν* to the Opt.; but this is sometimes reversed; as, with Subj. (mostly *Epic*), *ὅτε μιν θάπτωσιν Ἀχαιοῖ*, *Il.φ.323*; with Opt. (*rare*), *ὅταν ἐκσωζόλατο*, *Æsch. Per.* 453.

Obs. 4. Particles of time denoting *up to* a certain time, as, *ἔως*, *ἕστε*, *εἰσόκε* &c. ‘until’, have the construction of *ἐπήν*, *ἐπεὶ*, when the action is represented as *looked forward to*; as, *κρύψον κατ' ἄλσος*, *τῶνδ' ἔως ἂν ἐκμάθω*, *Soph. CEd. C.113*.

(a). If the action is regarded as *past and over*, not looked forward to, the Indic. is used; as, *ἔως οὐ ἀπέδεξαν ἀπάσας*, *Her. ii.143*. Also see § 132.2. *obs.* 2.d.

(b). The particles commonly have the Indic., when they mean ‘whilst’; as, *ἔως δ ταῦθ' ἄρμανε*, *Il.a.193*. except in the *oratio obliqua*; as, *ἕστε ἐν τῷ πολεμῷ εἰεν*, *Xen. Anab. iii.3.5*.

Obs. 5. The particle *πρὶν* ‘before that’ takes—

(a). with a *negative* preceding, a Subj. with *ἀν*, and an Opt.; as, *οὐδὲ θάρσος ἔστι*, *πρὶν ἀν ἐνδείξω τί δρᾶ*, *Soph. CEd. C.48*. *οὐκ ἔθελεν φεύγειν*, *πρὶν πειρήσατο*, *Il.φ.580*. The Indic. in *Il.α.29*. is *rare*.

(b). with an *affirmative* preceding, an Infin.; as, *πρὶν μὲν αἰχμαλώτους γενέσθαι ἐνεῖχε σφι χόλον*, *Her. vi.119*. The Infin. may also be used after a negative, especially with *future* time; as, *οὐδέ κεν ὃς πείσει*,—*πρὶν γ' διπλὸν πάσαν ἐμοὶ δόμεναι*, *Il..387*.

(c). with an act regarded as *past and over*, an Indic.; as, *πρὶν μοι τύχη τοιάδ' ἐκέστη*, *Soph. CEd. T.775*. *πρὶν* is sometimes redundant, and found in both clauses; as, *οὐδὲ γε πρὶν*,—*πρὶν δόμεναι*, *Il.a.98*.

(c) With *conditional* particles;—*ἐὰν*, *ἢν*, *ἄν*, (*εἴ κε*, *εἴ κε Ep.*), with a Subjunctive;—and *εἰ*, with an Optative; as,

ἐὰν ἔρχηται,
if he should, or shall, come.

εἰ ἔρχοιτο,
if he should come.

Obs. 1. The Subj. with *ἐὰν* nearly resembles the Fut. Indic. (*see above, i.a obs 2.d.*); hence the Fut. is often put in close connection with it; as, *εἰ μὲν μεταμελήσει, — ήν δὲ μὴ μεταμελῆται*, *Her. iii.36.*

The Subj. with *εἰ* is mostly *Ionic* or *Doric*; yet it is occasionally found in *Attic*; as, *εἴ σου στερηθῶ*, *Soph. El. C.1443.*

Also *ἥν* or *εἴ ἀν* with the Opt. is rare in *Attic*; as, *εἴ τι πλέον ἀν* *ἀφελήσειε*, *Xen. Cyr. iii.3.35.*

Obs. 2. Conditional and consequent clauses, protasis and apodosis;

The condition may be stated in three ways—

- (i). The Indicative with *εἰ*, the condition *simply stated*;
- (ii). The Subjunctive „ *ἐὰν*, „ *probable*;
- (iii). The Optative „ *εἰ*, „ *possible only*.

The consequence may be stated in three ways—

- (a). The Indicative (or Imperative) states that the consequence is *certain*, if the condition be fulfilled.
- (β). The Indicative (Imp. or Aor.) with *ἀν* states that the consequence *would have been certain*, if the condition *had been fulfilled*, implying however that *it is not so*; the condition is then expressed in the Indic.
- (γ). The Optative with *ἀν* states that the consequence is *possible only*, though it may certainly follow if the condition be fulfilled.

Conditions and consequents are commonly thus combined,

- (a). *i.a.* { *εἰ λέγει, — ἀμαρτάνει*, if he speaks, he errs.
as, *εἰ τελευτήσει τὸν βίον ἐδ,* *ὅλβιος κεκλῆσθαι ἔξις ἔστι*, *Her. i.32.*
also less usual (*i.y.*); as, *εἰ χρηστὰ ἔχεις, εὐτράξεις ἀν*, *Eur. Hipp. 471.*

- (b). *i.B.* { *εἰ ἤλθεν, — εἶδεν ἀν*, if he had come, he would have seen.
as, *οὐκ ἀν* *νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν*, *Thuc. i.9.*

- (c). *ii.a.* *ἔάν τι ἔχῃ, — δώσει*, if he has anything, he will give it.
as, *οἱ αὐτοὺς, ᔁάν σπουδαὶ γένωνται, ἔξουσι*, *Xen. Anab. ii.3.6.*

- instead of a Future is sometimes used the Epic Subj. with *ἀν*;
as, *κὲν ἔλωμαι*, *Il. a.137.*; the Opt. as a softened Fut.; as,
λέξαι' ἀν, *Soph. El. 554.*; or an Imperative; as, 'Ελέγη
ἔχέτω, *Il. y.282.*

- (d). *iii.y.* *εἴ τι λέγοι, — ἀκούσαιμι ἀν*, if he should say anything, I should hear it.

- as, *ἥ κεν γηθῆσαι Πρίαμος, — εἰ σφῶιν πυθοίσατο*, *Il. a.255.*
also less usual (*iii.a.*); as, *οὐν γὰρ ὀλβιώτερός ἔστι, εἰ μὴ οἱ τύχη
ἔπισποιο*, *Her. i.32.* or the Epic Subj. with *ἀν* for a Fut.; *οὐκ
ἴν τοι χρασμῆσι*, *Il. a.386.*

- also the Indic. with *ἀν* to denote a *repeated* or *habitual act*; as,
εἴ τις αὐτῷ δοκοίθεται, — ἔπαιεν ἀν, *Xen. Anab. ii.3.11.*

(d) With Relatives, *ὅς*, *ὅστις*, *οἷος*, *ὅσος*, *ὅθεν* &c.; the Subjunctive commonly taking *ἀν*; as,

οὗς ἀν *ἴδῃ, καλεῖ,*
whomsoever he sees, he calls,

οὗς *ἴδοι, ἐκάλει,*
whomsoever he saw, he called.

Obs. 1. The Subj. is sometimes without *άν*, especially in Poets ; as, *δτις σφέας είσαφίηται*, *Od.* μ.40.

Obs. 2. The Opt. is also used with Relatives as in independent clauses, and then has *άν* ; as, *οὐκ ἔστι τοῦτον δστις ἀν κατακτάναι*, *Eur. Her.*975. who *could* kill.

(iii) *The Optative in the Oratio Obliqua.*

1. In the *oratio obliqua*, or narration of another's words, the Optative is commonly used with relatives and conjunctions ; as,

ἔλεγεν δτι ἡ ὁδὸς εἰς Ἀθῆνας φέροι,
he said that the way led to Athens.

Obs. 1. The *oratio obliqua* is mostly connected with *past* time ; should it be connected with *present* time the Indic. not the Opt. is used ; as, *ἔλεγε, ὡς αὐτὸς μὲν γένοιτο Δαρεῖ*, *Her. vii. 3*, but *λέγουσιν, δτι κινδυνεύσει μεῖναι τοσαῦτη δύναμις*, *Xen. Anab.*v.6.19.

Obs. 2. The *oblique* is sometimes suddenly changed to the *direct* form ; as, *μεθορμίσαι ἐς Σηστὸν παρήνει,—οὐ δύτες ναυμαχήσετε ἐφ δταν βούλησθε*, *Xen. Hist.*ii.1.25.

Hence there is sometimes a sort of compromise ; the verbs having the *tense* and *mood* of the direct form, but the *person* of the indirect ; as, *προσχόμενος ἔπει, ὡς οἱ καταχρᾶ, εὶ βούλονται*, *Her.*i.164. that it *was* sufficient for him, if they *were* willing.

Obs. 3. The Relative sometimes takes the Infin., (by *attraction* of the antecedent clause), instead of the Opt. ; as, *ἔφασαν, δσα μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς δστεροὶ φαῆναι*, *Thuc.*i.91.

2. Indirect questions, being a kind of *oratio obliqua*, often take an Optative ; as,

ἔλεγεν δσα ἀγαθὰ Κῦρος πεποιήκοι,
he told how many good things Cyrus had done.

Obs. 1. Though the Opt. is common, the Indic. is often used in indirect questions ; as, *ἔπειτο δτι οὐ χράται τῷ χειρὶ*, *Her.*iii.78.

Obs. 2. Like indirect questions are *conditional* clauses dependent on another verb ; the *consequent* then generally has an Infin. with *άν*, for the Opt. or Indic. with *άν*, (*b.d.*)—for the Fut. Indic. (*c.*) the Infin. without *άν* is used, with *present* time, but with *past* time the Subj. becomes the Opt. and the Infin. has *άν* ; as, *νομίζοντες, εὶ ταῦτην λαβοιεν, ἥδιος ἀν τάλλα προσχωρήσειν*, *Thuc.*ii.30. The consequent may also have a conjunction *δτι, ὡς*, with an Opt.

§ 135. *The Infinitive Mood and Participle.*

The use of the *Infinitive* and that of the *Participle* in dependent clauses may be thus distinguished;

1. The Infinitive is used, when the *real object* of the governing verb is an *act or state*; which the Infinitive describes; as,

γνώσουσι τρέφειν τὴν γλῶσσαν ἵσυχάτεραν,
they shall learn *to keep* their tongue more quiet.

2. The Participle is used when the *real object* of the governing verb is a *person or thing*; whose act or state the participle describes; as,

δρῶ ἀνθρωπον ἀποθνήσκοντα,
I see a man dying.

The same distinction is observed when one verb is the *subject* of another.

Obs. 1. The reason of these Rules is obvious; the Infinitive is a *Substantive* expressing an act or state; and therefore, when the object of the verb is an ‘act or state’, the verb governs an Infinitive, just as it would a common noun; thus *τρέφειν* is governed by *γνώσουσι*, just as *γλῶσσαν* is by *τρέφειν*.—On the other hand the Participle is an *Adjective* expressing an act or state; and therefore it cannot itself be the object of a verb; but when the object of the verb is a ‘person or thing’, the participle agrees with it, and shews the ‘act or state’ in which it is; thus *ἀνθρωπον* is the object of *δρῶ*, and *ἀποθνήσκοντα* shews what state he is in—thus, if the *dependent verb* is *itself* the object, the *Infin.* is used. If the *subject* of the dependent verb is the object, the *Part.* is used.

Obs. 2. Some verbs are found either with an *Infin.* or *Part.*, because they are used in *different senses*; as, *γιγνώσκω*, with *Infin.* *ἴτα γνῷ τρέφειν*, *Soph. Ant.* 1089, that he may *learn* to keep;—with *Part.* *Ἐγνώσαν ἀποκεμπόμενοι*, *Thuc. i. 102*, they *perceived* that they were sent away.

δείκνυμι, with *Inf.* *Eur. And.* 707, teach;—with *Part.* *Eur. Med.* 548, shew. *ἴσικα*, “ *Il. w.* 258, seem to be; “, *Xen. Hist.* vi. 3.5, seem like. *μανθάνω*, “ *Xen. Cyr. iv. 1.18*, learn; “, *Aesch. Prom.* 62, perceive. *περιοράω*, “ *Her. vii. 16*, allow; “, *Thuc. ii. 20*, overlook. *φαίνομαι*, “ *Her. iii. 53*, seem; “, *Thuc. iii. 56*, appear, shew oneself, am evident; as also *δῆλος*, *φανερὸς εἰμι*, *Thuc. i. 93*.

Obs. 3. Some verbs are found either with an *Infin.* or *Part.*, because with the *same sense* they may have sometimes an *act or state*, sometimes a *person or thing*, for their object or subject; as, *αἰσθάνομαι*, with *Infin.*, *αἰσθανόμενος αὐτοὺς μέργα δύνασθαι*, *Thuc. vi. 59*, perceiving (the *state*) that they had great power;—with *Part.*

ἡσθοντο τειχιζόντων, *Thuc.v.83*, perceived (the persons) building.
 Σοδακόνω, *Xen.An.ii.5.13*; *Xen.M.i.4.1*. | ἔρχομαι, *Thuc.i.107*. *Her.vi.75*.
 πυρθάνομαι, *Thuc.iv.29*. *Her.vi.100*. | πανώ, *Il.A.442*. *Eur.Hip.701*.
 and others.

(a) *The Infinitive.*

1. The Infinitive is used as a Nominative, (or Accusative) case, and becomes the *Subject* of another verb ; as,

εὖ ποιεῖν καλόν ἔστι, τολμᾶν ἀγαθὸν εἶναι λέγω,
 to do well is right. I say that it is good to dare.

Obs. The Infin. is sometimes, especially with impersonal verbs, introduced by *ὅστε*, as a consequence, instead of being the subject of the verb ; as, *ὅστε πολέμου μηδὲν ἔτι ἀφασθαι*, *Thuc.v.14*.

2. The Infinitive is used as an Accusative case, and becomes the *Object* of another verb ; as,

γνώσουσι τρέφειν τὴν γλῶσσαν ἡσυχωτέραν.
 [τρέφειν the object of γνώσουσι].

Obs. 1. This Infin. is used especially with verbs which imply any *purpose* or *result*, ‘to wish, dare, try, exhort, permit’, &c.—or which involve an assertion, either in thought, or word, ‘to think, say’ &c.—the Infin. is then found

(a). with transitive verbs like a common Acc.

(b). with such neuter verbs as from their meaning can be followed by an ‘act or state’, though they cannot take the Acc. of a common noun ; as, *τούτων ἐμελλον μνήμην ἔξειν*, *Her.ii.43*.

Obs. 2. When the dependent clause denotes a *purpose* or *result*, rendered in English by ‘that’ or ‘how’, it is often expressed by *ὅς*, *ὅπως*, with Subj. or Opt., especially with verbs meaning ‘to contrive, take care for’ &c.; as, *βουλεύομαι ὅπως σε ἀποδρᾶ*, *Xen.Cyr.i.4.13*.

Obs. 3. Verbs expressing an *assertion* often have *ὅτι*, *ὅς*, with the Indic. or Opt.; as, *λέγουσι τὸν ἑταῖρον τεθνάναι*, or *ὅτι δὲ ἑταῖρος τέθνηκε*. Sometimes *ἐλπίζω* (*Thuc.v.9*), and *πείθω* (*Xen.Mem.i.1,1*), are used with *ὅς*.

Obs. 4. When the dependent clause denotes a *consequence*, rendered in English by ‘so that’, ‘so as’, it may be expressed by *ὅστε* with the Infin.; as, *θυμὸς ἐπέσσονται ὅστε νέεσθαι*, *Il.i.42*. Hence,

(a). Verbs which have a simple Infin. may have *ὅστε*, if the expression can be turned so as to denote a consequence; as, *Ἄθελ' ὅστε γῆγνεσθαι τὰδε*, *Eur.Hip.1342*.

(b). Two Infin. may depend on the same word, the latter having *ὅστε* and expressing an ulterior consequence or condition; as, *ἔξορ αὐτοῖς ἔρχειν Ἑλλήνων, ὅστ' αὐτοὺς ὑπακούειν βασιλεῖ*, *Dem.Ph.ii.68*.

*Obs. 5. The explanatory Infinitive,—*Infinitivus exegeticus*.*

Besides expressing the Object of a verb, the Infin. is very abundantly used in Greek, (as in English), to *explain, correct, or qualify*, another statement. Thus the Infin.—

(a). Expresses a *purpose* with verbs of motion ; as, ἔπειπε ιππά
ἰδέσθαι, *Her.*vii.208. So with εἰμί in poetry ; as, δῆρα οἱ εἴη λόβος
χρεοσθαι, *Od.*a.261.

A Fut. Part. is often used ; as, τοῦτο ἔρχομαι φράσων, *Her.*iii.6.

(b). Shews the *result* or *consequence* of an action ; as, τῆς θαλασσῆς
ἔργον, μή χρῆσθαι, *Thuc.*iii.6.

Hence verbs of *prohibiting, hindering, or which imply a negative*, often repeat a negative with the Infin., because the result is that the thing is not done ; as, φῆς ή καταρνή μή δεδρακέναι τάδε ; *Soph. Ant.* 442.

(c). Describes the *end* or *purpose*, correcting or explaining the Object of the verb ; as, Ἐλένην δώμοιν Ἀτρεΐδησιν ἄγειν, *Il.*η.251. In Latin the Fut. Part. Pass. is used, *agendum*.

So when the Infin. qualifies the *Subject* of another verb ; as, μοθὸς
ἥν εἰρημένος δᾶε,—τὰ ήμίσεα μεταλαβεῖν, *Her.*vi.23. Hence with verbs of *saying*, the Infin. may either qualify the Subject, or be the Subject itself ; as, λέγεται Κύρος γενέσθαι or λέγεται Κύρον γενέσθαι.

(d). Is joined with Adj. denoting *fitness, ability, &c.* ; as, λέγειν τε
καὶ πράσσειν δυνατώτατος, *Thuc.*i.139.

(e). Is joined with Verbs and Adj. of any kind, to shew in *what respect* the act or quality is to be taken ; as, πρέπει γὰρ ὡς τύπαρος
εἰσορᾶν, *Soph. El.* 664. τίνεσθαι ήδιστός ἐστι, *Her.*iv.53. This nearly resembles the Acc. with *κατὰ*, or the Latin Supine in *u*.

In this way εἰναι seems to be used, when redundant, with ἔκῶν and some other words ; as, οὐκ ἔτεσθαι ἔκντες εἰναι πρόδοται, *Her.*viii.30, would not be traitors, *as far as their own will was concerned*. ἔκῶν εἰναι is mostly found in *negative clauses* ; but not always, see *Her.*vii.164.

3. The Infinitive, from the omission of the principal verb, is sometimes used as an Imperative ; as,

ἐπὶ Τρώεσσι μάχεσθαι,
fight against the Trojans.

Obs. 1. This usage is common in Homer ; the verb έθελε may be supplied, (*Il.*a.277.). The Infin. is thus used even for the 3rd Pers., or as expressing a wish ; as, ὁ Ζεὺς ἐκγενέσθαι μοι Ἀθηναῖος τίσασθαι, *Her.*v.105. So where δεῖ or χρή may be supplied ; as, λέγειν ή στράγειν, *Her.*i.88, ‘am I to speak’.

Obs. 2. The Infin. is also used alone in exclamations ; as, ἐμὲ
παθεῖν τάδε, *Aesch. Eum.* 835. Or with the Art. *Soph. Ph.*234.

4. When the Infinitive has a subject of its own it is put in the Accusative case ; as,

λέγω αὐτὸν κακὸν εἶναι,
I say that he is bad.

Obs. When the subject of the Infin. is *expressed*, it will always

be in the Acc.;—when it is *not expressed*, then the following points must be observed ;—

1. If the subject of the Infin. is the same as the *subject* of the preceding verb, it is *always* supposed to be in *the same case* as that subject, i. e. usually the Nom. This is proved by Adj. or other words agreeing with it ; as, Εέρξης οὐκ ἔφη δμῶος ἔσεσθαι Λακεδαιμονίου, *Her.vii.136*, said that he would not be like. Also with other cases ; as, τῶν Λυκίων φαμένων Ξανθίων εἶναι, *Her.i.176*, that they were Xanthians.

If the subject of the Infin. is *expressed*, it will be the Acc., although it is the same as the subject of the preceding verb ; as, Κροῦτος ἐνόμιζε ἔαντὸν εἶναι ὀλβιάτατον, *Her.i.34*.

2. If the subject of the Infin. is the same as the *object* of the preceding verb, it is *often* supposed to be in *the same case* as that object, i. e. the case which the preceding verb governs. This is proved by the Adj. or other words agreeing with it ; as, ἐνδώσομεν πρόφασιν οὐδένι κακῷ γενέσθαι, *Thuc.ii.87*. The Acc. may be used here, though the subject of the Infin. is not expressed ; as, περιγέγνεται ἡμῖν, μὴ ἀπολυμοτέρους φάνεσθαι, *Thuc.ii.39*.

(b) The Infinitive with the Article.

The Infinitive, with the Article, may be used in all cases, like a common noun ; as,

<i>τὸ μανθάνειν</i> ,	<i>τοῦ μανθάνειν</i> ,	<i>τῷ μανθάνειν</i> ,
the learning.	of the learning.	to the learning.

Obs. 1. The Art. is thus used with the Infin. not only when it stands alone, but also when it has a subject expressed, and governs cases, like any other verb ; as,

Nom. *τὸ δὶ' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι παρέσχεν ὑμῖν*, *Thuc.i.41*.

Gen. *τοῦ μὴ λύειν* ἔνεκα τὰς σκονδᾶς, *Thuc.i.45*. Hence with ἔνεκα omitted ; as, *τοῦ μὴ τινα ζητῆσαι*, *Thuc.i.23*.

Dat. *τῷ ἑκάτεροι τι ἐμπειρότεροι εἶναι θρασύτεροι ἔσμεν*, *Thuc.ii.89*.

Acc. *τὸ μὲν εἴνοεῖν καὶ προορῆν ἄγαμα σεῦ*, *Her.ix.79*.

Obs. 2. The Infin. with the Art. is used alone in certain phrases where *κατὰ* may be supplied ; as, *τὸ ἐπὶ σφᾶς εἶναι*, *Thuc.ii.48*, as far as they were concerned.

Obs. 3. The Infin. without the Art. is commonly used only as a Nom. or Acc. ; yet sometimes in other cases also ; as, Gen. *εἶναι αἰτίους πληθύειν τὸν ποταμὸν*, *Her.ii.20*.

(c) The Participle.

1. A Participle describes an *act* or *state*, and agrees with the subject or object of another verb ; as,

<i>ἔλαθε τοῦτο ποιῶν</i> ,	<i>δρῶ αὐτὸν ἐρχόμενον</i> ,
he was unobserved in doing this.	I see him coming.

A participle may be connected with any kind of verb, but some particular idioms may be noticed.

Obs. 1. The Participle agreeing with the Subject;

(a). with verbs denoting to rejoice, be full of, &c. ; as, ἐπεάν ταῦτα θηεύμενοι ἔωσι πλήρεες, *Her.*vii.146.

(b). —— to persevere, bear, &c. ; as, δρῶντές σε ἀνεξόμεθα, *Xen.* *Cyr.*v.1.6.

(c). —— to do well or ill, succeed or err ; as, εὐ ἐποίησας ἀφικόμενος, *Her.*v.24.

(d). —— to appear, be proved, convicted, &c. ; as, κακὸς ὁν ἐσ φίλους ἀλίσκεται, *Eur.*Med.84. So with φαύομαι, δῆλος εἰμι, see § 135.*obs.*2.

(e). —— to begin, cease, &c. ; as, ἔρχετο λαβάρμενος, *Her.*vi.75. see § 135.*obs.*3.

(f). —— the verbs λανθάνω escape notice, τυγχάνω am, happen to be, φθάνω anticipate, am quicker than another; as, φονέα τοῦ ταῦτος ἐλάνθανε βόσκων, *Her.*i.44, escaped notice in cherishing, i. e. *inadvertently cherished* : ἔρχον διλάται ἐν τῇ ἀγορᾷ καθεύδοντες, *Thuc.*iv.113, happened to be sleeping ; βουλόμενοι φθῆναι τοὺς Ἀθηναῖος ἀπικόμενοι, *Her.*vi.115, wishing to anticipate the Athenians in coming, i. e. *to come before them*. So with a *passive Part.* *Xen.* *Hist.*i.6.17.

But λανθάνω, φθάνω, are in the *participle*, when the other verb is *emphatic*; as, λαθόντες διεκομίσθησαν, *Thuc.*iii.75. So *Her.*iii.71.

The verb φθάνω also signifies ‘*to be too quick*’, (quicker than one could wish); and ‘*to be very quick*’, (quicker than any one else); hence, οὐκ ἀν φθάνοις without a Quest. *Her.*vi.162, you could not be *too quick*, i. e. *be as quick as possible*; and οὐκ ἀν φθάνοις ; with a Quest. *Plat.* *Phæd.*106.b, will you not be *very quick* ? i. e. *be as quick as possible*.

Φθάνω is also found with an Infin. ; as, οὐκ ἔφθης φράσαι, *Arist.* *Nub.*1384.

Obs. 2. The Participle agreeing with the Object;

(a). with verbs denoting to see, hear, know, learn, &c. ; as, πινάνεσθαι ἄνδρα φίλον εἰ πρήσσοντα, *Her.*iii.40. (§ 135.*obs.*3).

(b). —— to shew, confess, convict, &c. ; as, ἦν ἀποφήνω τάντος ἀδικοῦντας αὐτοὺς, *Thuc.*iii.44.

(c). —— to be joyful, angry, ashamed, &c. ; as, ἤχθοντο αὐτῶν ἀπεφεγγόταν, *Her.*ix.98.

Obs. 3. The Case of the Participle.

(a). *The Part. agreeing with the Subject* ; When the subject of the Part., being *not expressed*, is the same as the *subject* of the preceding verb, the Part. is put in *the same case* as that subject, i. e. usually in the Nom.; as, ἵνα μάθῃ σοφιστὴς ὁν Διὸς νωθέστερος, *Æsch.* *Prom.*62.

If the subject of the Part. is *expressed*, it is *governed* by the verb, although it is the same as the subject of the verb ; as, δρῶ δ' ἔμ' ἔργον δεινὸν ἔξειργασμένη, *Soph.* *Tr.* 706.

(b). *The Part. agreeing with the Object* ; When the subject of the Part. is the same as the *object* of the preceding verb, it is put in *the case which the verb governs* ; as, καὶ τὴνδε δείξω μὴ λέγουσαν ἔνδικα, *Eur.* *Tro.* 977.

(c). *The Part. having a distinct subject of its own* ; When the subject

of the Part. is *not the same* either as the *Subject* or the *Object* of the preceding verb, the *Genitive absolute* is used. (§ 127.d.)

2. Besides an act or state in general, the Participle expresses the following meanings;

(a) *Coincidence in time*, and may be translated ‘when, while’; as,

ἰδόντες αὐτὸν ἀπέφυγον,
they fled when they saw him.

Obs. 1. In definitions of time *ἅμα*, *αὐτίκα*, *εὐθὺς*, *μεταξὺ*, are often joined with the Part.; as, *ἅμα καταλαβόντες*, *Her. ix. 57*, as soon as they overtook. *μεταξὺ ὄρυσσων*, *Her. ii. 158*.

Obs. 2. Two acts performed by one person are commonly expressed by a Part. and Verb, where in English *two verbs* are used; as, *ἐλθὼν αὐτὸν εἶδον* I came and saw him.

The two may sometimes be rendered by one verb; as, *ἔρχομαι φέρων* I bring.

Obs. 3. Hence *ἔχω* is used with an active Part. almost as a mere auxiliary; as, *οὐς σὺ δουλώσας ἔχεις*, *Her. i. 27*, whom you have enslaved, i. e. having enslaved are keeping so.

(b) *An instrument, cause, or means*, and may be translated ‘by’, ‘from’; as,

παθόντες ἔμαθον, ταῦτα φοβούμενοι ἔφευγον,
they learnt by suffering. from fearing these things they fled.

Obs. 1. This use of the Part. resembles the Dat. of a noun; hence the two constructions are sometimes united; as, *ἀπειρίᾳ* and *νομίσατα* in *Thuc. i. 80*.

Obs. 2. Hence some familiar phrases, where *ἔχων* seems redundant; as, *τί κυντάζεις ἔχων περὶ τὴν θύραν*, *Arist. Nub. 509*, what makes you loiter about the door? i. e. from having what? So without a question, *φλυαρεῖς ἔχων*, *Arist. Ran. 512*, meaning probably ‘from having something’, though it slid into the meaning of ‘you keep trifling’.

Obs. 3. In expressing a *reason* the Part. is often preceded by *ὡς*, *ὅτε*, ‘as’, ‘since’ ‘in as much as’; as, *πέμποντις ἐς Κέρκυραν*, *ὡς μητρόπολιν οὖσαν*, *Thuc. i. 24*, as being, or since it was.

The Fut. Part. is very often used with *ὡς* to express an *intention* or *consequence* thus used; as, *ἐλάμβανε τὸ τόξον ὡς κατατοξεύων αὐτὸν*, *Her. iii. 36*.

(a). The *case* of the Part. depends upon its agreeing with the *subject* or *object* of the verb, as without *ὡς*.

(b). *Absolute cases* with *ὡς*. If the Part. has a *new subject of its own*, an absolute case is used, (see § 127.d.); as, Gen. *παρασκευάζεσθαι ὡς μάχης ἐσομένης*, *Xen. Hist. vii. 5. 20*.

Dat. στειπτή γε φυλλάς, ὡς ἐναυλίζοντί τῷ, *Soph. Ph.* 33.

Acc. εἴργουσιν ἀπὸ τῶν πονηρῶν, ὡς τὴν τῶν χρηστῶν διαιλαγά ἀσκησιν οὐσαν ἀρετῆς, *Xen. Mem.*i.2.20. so with Nom. and Acc. in the same sentence, ὑπομενοῦντας, ληφόμενοι, *Thuc.*iv.5. The Acc. Absol. is never used without ὡς.

(c) A *restriction*, and may be translated ‘although’; as,

τοῦτον ἀδελφὸν ὅντα φοβεῖται,
he fears him, although he is his brother.

Obs. The Part. is often accompanied by καὶ, καίπερ, πὲρ, &c.; as, “Ἐκτόρα καὶ μεμάῶτα μάχης σχήσεσθαι δέω, *Il.*ε.651. Also δμως or εἵτα to be taken with the verb; as, πείθου γυναιξὶ καίπερ οὐ στέργων δμως, *Aesch. Sept.*714.

(d) A *condition*, and may be translated ‘if’; as,

δυνατὸς δν τάδε ποιήσω,
I will do these things if I am able.

For the Article with the Participle see §130.a.3.

(d) *Verbals in τέος.*

1. Verbal adjectives in τέος, signifying duty or necessity, are generally used impersonally in the neuter gender; as,

ἰτέον μοι,	οἰστέον τάδε,
I must go.	these things must be borne.

Obs. 1. The Plur. is often used; as, οὖς οὐ παραδοτέα, *Thuc.*i.86.

Obs. 2. When the verb governs an Acc., the verbal in τέος may either be used impersonally, or may take the object of the verb as its subject and agree with it in Gender &c., as in Latin; thus, ὥφελητέον σοι τὴν πόλιν, or ὥφελητέα σοι ἡ πόλις, *Xen. Mem.*iii.6 3. *civitas adjuvanda est.*

2. Verbals in τέος, being *passive* in meaning, take the agent in the Dative, and yet govern cases like *active* verbs; as,

ἀσκητέον μοι τὴν ἀρετὴν,
I must practise virtue.

Obs. The agent is sometimes put in the Acc. instead of the Dat., the verbal in τέος being equivalent to δεῖ with an Infin.; as, μετάστασιν δεικτέον εἰσφέροντας, *Dem. Ol.*ii.13. which might be δεῖ ημᾶς δεικνύναι.

THE TENSES.

§ 136. *In the Indicative Mood.*

The Tenses in the Indicative Mood describe both the *time*, and the *state*, of an action.

(a) *Tenses with respect to the Time of an action.*

1. With reference to the *time*, the Tenses are divided into two classes, *Principal* and *Historic*.

The *principal* tenses refer to *present* or *future* time.

The *historic* tenses „ *past* time.

2. Tenses belonging to the same class are called similar, and are usually connected with each other; as,

$\hat{\epsilon}\gamma\hat{\omega}$ μὲν φεύξομαι, οὗτος δὲ πέπτωκε καὶ ἀποθνήσκει,
I shall flee, but he has fallen and is dying.

$\hat{\epsilon}\gamma\hat{\omega}$ μὲν ἔφυγον, οὗτος δὲ ἐπεπτώκει καὶ ἀπέθνησκε,
I fled, but he had fallen and was dying.

Obs. In lively descriptions the Present is often used in speaking of *past* time; it is then called the *Historic Present*; as, τυγχάνω γὰρ ἐν μέσοις Θρηκῆς δροῖς ἀπὸν, οὐδὲν δεῦρο, *Eur. Hec.* 963.

(b) *Tenses with respect to the State of an action.*

With reference to the *state* of an action the Tenses may be divided into three classes, *Imperfects*, *Perfects*, *Indefinites*.

1. The Imperfects are the *Present-imperfect* and *Past-imperfect*, commonly called the *Present* and *Imperfect*; they describe an act as *going on*; as,

$\tau\acute{u}ptw$ αὐτὸν,	$\hat{\epsilon}\tau\acute{u}ptov$ αὐτὸν,
I am striking him.	I was striking him.

Obs. 1. These Tenses are used to denote,

(a). The *beginning*, *attempting*, or *desiring* to do an act, though after all it may not be done; as, τὴν Εἴβοιαν διδόσαι, *Arist. Vesp.* 715, they are *for giving*,—ready to give. οὐδὲν δέσποινται θεοὺς, *Arist. Nub.* 61, when I was *for expelling*,—desired to expel.

(b). A *continuous* act or state, or something *usually* or *habitually* done; as, εἰπερ βάλλει τοὺς ἐπιόρκους, *Arist. Nub.* 393, if he is *want to strike*. $\hat{\epsilon}\gamma\hat{\omega}$ μὲν ἄνω διητάμην, *Lys. Eratos.* 92. I used to live upstairs.

Obs. 2. The Imperfects must be carefully attended to in the Greek verb, because the English verb has no tenses to correspond with them.

The Greek Imperfects, *τίντω*, *ἔτυπτον*, may be rendered by the circumlocution 'I am striking', 'I was striking', when the continuance of the act is at all plainly marked; otherwise the English Present and Preterite, 'I strike', 'I struck', may be used, as the nearest translation that we can give; as, *πράτον μὲν δ, τι δρᾶς, ἀντιβολῶ κάτετη μοι*, Arist. *Nub.* 225. 'I entreat you tell me what you are doing'. See § 43.c.5.obs.4.5.

2. The Perfects are the *Present-perfect*, *Past-perfect*, and (in the passive) *Future-perfect*, commonly called the Perfect, Pluperfect, and Future-perfect or *Paulo-post-futurum*; they describe an act as *completed*; as, *τέτυφα αὐτὸν*, *ἔτετύφειν αὐτὸν*, [τέτυψομαι], I have struck him. I had struck him. I shall have been struck.

Obs. 1. These Tenses are sometimes used to denote a present, past, or future state, consequent upon a completed act; thus making the Perf., Pluperf., and Fut. perf., seem to be put for the Pres. Imperf. (or Aor.), and Fut.; as, *δι Χρόνην ἀμφιβέθηκας*, *Il. a.37*, who hast surrounded, and therefore *now defendest*. *Σάρδεις ἡλέκεσσαν*, *Her. i.84*, had been taken, and therefore *was then captive*. *λελείψεται ἄλγεα*, *Il. a.742*, woes will have been left, and therefore *will remain*.

Hence some Perfects have habitually the meaning of Presents; as, *δέδουκα*, *ἔστηκα*, *κέκτημαι*, *μέμνημαι*.

Obs. 2. The Perfects, from their representing an action as *completed*, may give the idea of *rapidity* or *immediate performance*, and hence they are sometimes used to express this rapidity, where otherwise a Pres., Imperf. (or Aor.), and Fut. might be used; as, *ἴνα τεθνήκωι*, *Thuc. viii.74*, that they should die *at once*. *τὸν μὲν,—βεβλήκει*, *Il. e.65*, for, *ἔβαλε*. *φράξε καὶ πετράξεται*, Arist. *Plut. 1027*, it shall be done *instantly*.

From this use of the Fut. perf. it gained the name of *Paulo-post-futurum*.

3. The Indefinites are the *Past-indefinite* and *Future-indefinite*, commonly called the Aorist and Future; they describe an act *simply as an act*, without noticing whether it is going on or completed; as,

ἔτυψα αὐτὸν,
I struck him.

τύψω αὐτὸν,
I shall strike him.

Obs. There is no *Present-indefinite* in Greek, like the English Pres. 'I strike'; and hence the Aorist, (a *Past-indefinite*), is sometimes used, where the English has a Present (§ 43.c.5.obs.3); thus,

(a). In expressing a *present act indefinitely*, i. e. without noticing its

continuance or completion ; as, *οὐδὲ ταῦτ’ ἐπήνεσα*, *Eur. Med.* 705, neither do I praise this. This usage is frequent in Dramatic writers.

(b). In describing an act as *common* or *general*, one that happens from time to time, or that has taken place and is likely to take place again ; as, *μείζους ἄτας δταυ δργισθῆ δάμων οίκοις ἀτέδωκεν*, *Eur. Med.* 130, inflicts greater calamities.

Yet the Perf. is sometimes used in this case, which represents the act in a more lively way, as if some particular instance had just occurred ; as, *οὐδέν ἐστι κερδαλεώτερον τοῦ νικᾶν*. δ γὰρ κρατῶν ἄμα πάντα συνήργακε, *Xen. Cyr.* iv. 2.26. has carried off every thing.

When such a general act can be represented as something *habitual* and so *continuous*, the Pres. may be used ; as, *εἰπερ γάρ τε καὶ αὐτίκ’ Ολύμπιος οὐκ ἐτέλεσσεν*, ἐκ δὲ καὶ δψε τελεῖ, *Il. δ. 160.* is wont to accomplish it.

§ 137. In all Moods except the Indicative.

In all Moods except the Indicative the Tenses do not describe the *time*, but only the *state* of an action, either as *continuing*, *completed*, *simply acted*, or *intended*.

Obs. There is often a difference between the Subj. and Opt. with respect to *time*, (§ 134. ii. 2.), but this has nothing to do with the different tenses of the same Mood.

1. The Present describes an act as *continuing* or *repeated* ; as,

διαφύλαττε τὸν ἄνδρα ἔως ἂν ἔλθω,

guard, i. e. be guarding, continue to guard, the man until I come.

Obs. As the Pres. and Imperf. in the Indic. differ only in *time*, one Tense answers for both in the other Moods.

2. The Perfect describes an act as *completed* or *finished* ; as,

εὐδαίμονα νομίζομεν, δς ἂν εὖ πεπραγὼς ή,

we think him fortunate who has been successful.

Obs. As the Perf. and Pluperf. in the Indic. differ only in *time*, one Tense answers for both in the other Moods.

3. The Aorist describes an act *simply as an act*, without noticing its *continuance* or *completion* ; as,

ἔκέλευσεν αὐτὸν διαφυλάξαι τὸν ἄνδρα,
he ordered him to guard the man.

4. The Future describes an act as *intended* or *expected* ; as,

ἔρχομαι φυλάξων,
I come to guard.

Obs. 1. The following clause contains all the four tenses, ἀρξάμενος εὐθὺς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ ἀξιολογάτατον τῶν προγεγενημένων, *Thuc.*i.1.

The following also plainly exhibit the contrasts between the different Tenses;

Pres. Perf. οὐκέτι ἐν τῇ Ἀττικῇ ὄντας, ἀλλ' ἀνασχωρηκέτας, *Thuc.*ii.56.

Pres. Aor. ἥσθηναι μέν ἐστι ταχέως, ἥσθεσθαι δὲ οὐ. *Aristot. Eth.*x.3.

Perf. Aor. τῆς ἀγγελίας ῥηθείσης περὶ τῶν γεγενημένων, *Thuc.*ii.5.

Obs. 2. The Aor. and Perf. often cannot be distinguished in the participle in English; as, εὑρεν αὐτὸν διαφθαρέντα, and εὑρεν αὐτὸν διεφθαρμένον, are both 'he found him destroyed'. The Perf. however marks the destruction more vividly, as a thing that had been completed: they may be rendered—he found that he *was* destroyed, and he found that he *had been* destroyed.

Obs. 3. It may be doubted whether the *Future* does not express *time* in the other Moods, as well as in the Indic.; and it is often difficult to distinguish between a present or past intention and a future act.

Obs. 4. With verbs denoting any kind of *futurity*, such as to hope, wish, promise, &c. the Aor. or Pres. is often used where a Fut. might be expected; as, λέγων ἐν ἐλπίδι εἰναι ἀναλαβεῖν Νίσαιαν, *Thuc.*iv.70, he was in hopes to *recover*;—because the thing hoped for was not the *intended* but the *actual* recovery.

Yet the Fut. Infin. is also used with such verbs, though it seems like a repetition; as, ἐλπίζει ῥᾳδίως ἡμᾶς ἐξαπατήσειν, *Dem. c. Aph.*63.

PARTICLES.

§ 138. ADVERBS.

Adverbs commonly describe the manner in which an action is performed, or a state exists, hence they are mostly joined with verbs; as,

γράφει καλῶς,
he writes well.

πολλάκις ἔρχεται,
he often comes.

Obs. 1. Some Adv. derived from nouns govern a Gen. like prepositions; as, ἕνεκ, ἔνεκα, χάριν.

Obs. 2. For ἅμα, μεταξὺ, &c. with participles, see §134.c.2.a.*obs.*1.

Obs. 3. Adj. are sometimes used (in poetry), instead of Adv.; as, Ζεὺς χθιζός ἔβη (for χθὲς), *Il.*a.423.

(a) Negatives.

1. From the two simple negatives *οὐ*, *μὴ*, all others are formed; as, *οὐδὲ*, *οὐδεὶς*, *οὐπω*,—*μηδὲ*, *μηδεὶς*, *μήπω*.

2. Οὐ denies something as *a matter of fact*; μὴ denies something as *thought of or imagined in the mind*.

3. Therefore the distinction between οὐ and μὴ, with all their compounds, principally depends on this,— whether an object be regarded *independently in itself*, or be regarded as *depending on the thought, wish, or purpose, of some one's mind*.

The different usages of οὐ and μὴ.

Obs. 1. The use of οὐ.

(a). Οὐ is used in direct independent assertions; as, οὐ γίγνεται, οὐκ ἐγένετο, οὐ γενήσεται τοῦτο.

(b). Οὐ is used with the Opt. with ἀν; as, καὶ γένοι' ἀν οὐ κακός, Soph. Aj. 550. The Opt. is then *independent* or in an *apodosis*.

(c). Οὐ is used after δτι, ὡς, 'that', introducing assertions of facts; as, εἰπον δτι οὐδ' ὅτιοῦν ἐπεμνῆσθην, Xen. Cyr. i.6.12. ολδά σε ἐπιτιθέντα αὐτῷ ὡς οὐδὲ θέμις εἴη, Xen. Cyr.i.6.25.

(d). Οὐ is used after ἐπει, δτε, and other particles of time, when not compounded with ἀν; as, ἐπει οὔτε μοι αὐτοὶ εἰσι, Il.a.153.

Obs. 2. The use of μὴ.

(a). Μὴ is used in prohibitions; as, μὴ σιωπάτω, Soph. CEd.T.231. Hence μὴ is always used with Imperatives, with Subjunctives taken as Imperatives, and wherever a prohibition is implied, as in μήτε θήσουσι, Soph. Aj. 572.

(b). Μὴ is used in expressing a wish; as, μήτ' ἐπισταλμην λέγειν, Soph. Ant. 682. So without an Opt.; as, μὴ ὄφελες λίσσεσθαι, Il.i.698.

(c). Μὴ is used in expressing a purpose; as, ἵνα μὴ ἀναγκασθῇ, Her.i.29. So with a purpose only implied; as, ξύθα μὴ τις ὄψεται, Soph. Aj. 659.

With verbs of fearing μὴ is used by itself as a conjunction 'lest'; as, δέδοικα μὴ ἔλθῃ.

(d). Μὴ is used in expressing a condition or supposition; as, εἰ κείνῳ γένος μὴ ὅντας γησεν, Soph. CEd.T.261. Hence all conjunctions compounded with ἀν, δταν, ἐπήν, ἐπείδαν, &c. have μὴ. So with a condition implied only; as, οὐκ ἀν ταῦτα ἔστη τῆδε, μὴ θεῶν μέτα, Soph. Aj. 950, if it had not been with the permission of the Gods.

Obs. 3. The use of οὐ or μὴ.

(a). When the negation is confined to a single word, and means the directly opposite, οὐ is used, whatever be the nature of the clause; as, οὐ φημι I deny; ή οὐ διάλυσις, Thuc.i.137, the non-dissolution; ζητῶς εἵτε ξύδον, εἵτε οὐκ ξύδον, Soph. Aj. 7.

But when the single word itself is something dependent upon another's thought, then μὴ is used; as, τὸ μὴ μυθῶδες αὐτῶν, Thuc.i.22, their want of fables (*as the reader thinks*).

(b). With a question οὐ implies that the thing is desired, or that 'yes' is expected as the answer; as, οὐχ δδ̄ ήν δ δρῶν τάδε; Soph. Aj. 1280, was it not he who did this?

$\mu\eta$ implies that the thing is not desired, or that 'no' is expected as the answer; as, $\mu\eta\ \alpha\rho\xi\tau\epsilon\kappa\tau\omega\ \beta\omega\lambda\epsilon i\ \gamma\epsilon\nu\epsilon\theta\omega\iota$; Xen. Mem. iv. 2.10, you do not wish to become an architect, do you? Hence the tendency of $\mu\eta$ to become a mere interrogative.

(c). With Relatives, οὐ is used, if the relative clause adds an additional fact to the antecedent; μή, if it limits the antecedent; (see § 119.3.); as, γυναῖκας, ἃς τὸ πρῶτον οὐκ ἔκτείνατε, Eur. Hec. 289, (adding a fact), whom you did not kill, or when you did not kill them, quas non interfecistis. Σητοῦντάς τι λέγειν περὶ ὧν μηδεὶς πρότερον εἴρηκεν, Isoc. Pan. 10, (limiting the antecedent), such things as nobody has spoken of, de quibus nemo ante dixerit.

(d). With Infinitives $\mu\eta$ is mostly used, because of their dependence upon some other word; as, ἀγώ δικαιῶν μη παρ' ἀγγέλων ἀκούειν, Soph. *Ed. T.* 6.

Yet after verbs which express or imply the assertion of a fact, where θτι might be used, οὐ is often found with the Infin.; as, εἰπον
τὸ σ' οὐκ εὖ φορεῖν, Soph. Ant. 755.

(e). After $\delta\sigma\tau\epsilon$ introducing a consequence, $\delta\sigma$ is used with the Indic., as expressing a fact; as, $\delta\sigma\tau\epsilon\delta\alpha\sigma\delta\gamma\eta\sigma\delta\alpha\kappa\epsilon\tau'$ $\varepsilon\lambda\chi\epsilon\nu\alpha\tau\varphi\sigma\upsilon\lambda\lambda\epsilon\gamma\epsilon\sigma\theta\pi\alpha$, Xen. Cyr.i.4.5. $\mu\eta$, with the Infinit., as a thing expected; as, $\delta\sigma\tau\epsilon\mu\eta\sigma\chi\epsilon\eta$, Soph. Ed.T.1460.

(f). With Participles, οὐ is used if the Part. simply marks the state; as, οὐ νῦν πρῶτον δοκιμάσας, *Xen. Cyr.* i.5.7; or means 'when'; as, οὐκ ἔχουσα αὐτὴ τέκνα, *Eur. And.* 713; or 'although'; as, καίπερ οὐ στέργων, *Esch. Sept.* 394.

Also the Article with a Part. or Adj., being equivalent to a relative.

(b) Double Negatives

The repetition of two or more negatives referring to the same object increases the force of the negation: as

*οὐκ ἔώρακα οὐδένα οὐδαμῶς,
I have never seen any one at all.*

Several kinds of Double negatives may be noticed.

Obs. 1. Two or more derivatives are used to strengthen a simple οὐ or μή; and then the same form is preserved throughout; as, οὐκ, οὐδένα, οὐδαμῶς.

Obs. 2. After a general negation with *οὐ* or *μή*, *οὔτε—οὔτε—μήτε—μήτε*, follow to enumerate particulars; as, *οὐ γάρ ποτ' οὔτ' ἐν πόλει νόμοι—οὔτ' ἀν στρατός γε*, *Soph. Aj.* 1072.

Obs. 3. When two simple negatives are combined, whether they strengthen or counteract each other, they are almost always *où μή*, or *μή où*, not *où où* or *μή μή*.

(a). Οὐ μὴ.

When the two negatives counteract each other ; as, οὔτε σιγῆς, οὔτε μὴ σιγῆν οἶν τέ μοι, *Aesch. Prom.* 106. So with a question ; as, οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἔμοι, *Arist. Nub.* 505, will you not—not talk, but follow me ?

When the two negatives strengthen each other ; as, εἰπεν οὐ μὴ ποτὲ εὐ πράξειν πόλιν. *Eur. Phæn.* 1606. So οὐ μὴ with a Fut. used as an Imp., or with a Subj. used as a Fut.

(b). Μὴ οὐ.

When the two negatives counteract each other ; as, μὴ νύ τοι οὐ χραίσμη σκῆπτρον, *Il.a.* 28.

When the two negatives strengthen each other ; as, τοιάνδε μὴ οὐ κατοικτείρων ἔδραν, *Soph. CEd.T.* 13.

(c). In some common phrases, in which the whole assertion is affirmative in meaning, οὐ οὐ are used to counteract each other ; as, οὕτις ἐσθ' ὃς οὐ, *Soph. Aj.* 725, every one. οὐκ ἐσθ' θπως οὐ, *Soph. CEd.C.* 97, it must be. So in οὐ γένοιτ' ἀν δπως οὐχ, *Soph. Aj.* 378.

§ 139. CONJUNCTIONS.

Some conjunctions may be especially noticed.

1. *Αν, (*Ion.* κὲ, κὲν ; *Dor.* κὰ.)—The primary meaning of ἀν seems to be ‘if,’ implying a condition ; and from this are derived the different varieties of its use.

(a). *Αν with Verbs. The condition to which ἀν refers is expressed in another clause, or not expressed at all ; hence, though ἀν qualifies or restricts the verb, it may stand in any part of the sentence : and its real force is, that it keeps up a distinct recollection of the condition to which it refers. ἀν is often repeated several times in a sentence, in order to renew this impression ; as, ἐκεῖνον δ' ἀν—σωτηρίας ἀν ἀποστερῆσαι, *Thuc.i.* 136.

*Αν therefore with verbs may always be literally translated ‘if’, ‘in that case’, ‘under these circumstances’ ; as, καὶ γένοιτ' ἀν οὐ κακός, *Soph. Aj.* 550, and, if so—in that case,—you will not prove base.

i. *Αν is used with all tenses, and all moods, and also with participles. But it is rarely found with the Imperat. ; as, ιόντων ἀν, *Xen. Anab.* i. 4. 8, let them go, if they choose. In the Indic. it is usually confined to the historic tenses. For ἀν with Pres. see *Arist. Equit.* 1130, οὕτω μὲν ἀν εὖ ποιεῖς :—with Fut. *Thuc.ii.* 80, βραδίως ἀν κρατήσουσι.

ii. The condition to which ἀν refers is often not expressed, but must be supplied from the meaning of the context ; as, λέγοιμ' ἀν, I will speak, i. e. I would speak, ἀν if you wished it. χώροις ἀν εἴσω, *Soph. El.* 1491, go in, i. e. you would, or will, go in, if you please. Under this head will come the meanings of ἀν which Hoogeveen calls posse, velle, debere.

iii. The condition to which ἀν refers, is sometimes no definite event, but any one that can be imagined ; and then ἀν appears to mean ‘in

any case', 'if so it might be', 'be it as it may'; as, *πῶς ἀν θάνοιμι*; *Soph. Aj.* 388, would that I might die, i. e. how might I, *ἀν* in any way, die! see § 133. i. b. obs. 1. Hence *ἀν* gets the meaning of 'probably' or 'perhaps'; as, *τί οὖν*; *τὸν τις εἴπωτι*, *Dem. Ol.* 14.

Obs. 1. To this head probably belongs the use of *ἀν* with conditional particles; as, *εἴ κεν θάνατόν γε φύγοιμεν*, *Il. a.* 60. Though sometimes *ἀν* seems only to give greater force to the condition.

Obs. 2. With the Subj. *ἀν* attaches itself to *εἰ* and becomes *ἐὰν*, (*ἢν*, *ἀν*). The *ἀν* thus used for *ἐὰν* is easily distinguished; as, *τίς σοι πειθώμεθα*, *Plat. Rep.* 420.

(b). **Aν with relative pronouns and conjunctions.*—**Aν adds an indefiniteness to relatives, answering to the English affix ever or soever; as, ἀν δέη, whatsoever things may need; ὅταν ξλθῃ, whenever he may come.*

Obs. This use of *ἀν* seems to arise from the meaning (iii); thus, *ἀν δέη*, the things which may need, *ἀν* be they what they may.

In late writers, as in the *Gr. Test.*, *ὅτι* *ἐὰν* is used for *ὅτι* *ἀν*.

2. **Ἄρα*, an illative particle, 'then', 'therefore', 'as it turns out'; as, *ώς ἄρα ἐφλυαροῦμεν*, *Xen. Cyr.* i. 4. 11.

(a). In Homer *ἄρα*, *ῥα*, often occurs, and seems merely to fix attention upon a word; hence it may be rendered,

'just', 'exactly'; as, *τῇ ῥα ἐνόρουσε*, *Il. a.* 149.

'namely'; as, *ὅτι ῥα θησκοντας δράτο*, *Il. a.* 56.

'you must know'; as, *οὗτ' ἄρ' δγ' εὐχωλῆς ἐπεμέμφεται*, *Il. a.* 93.

(b). *Ἄρα* circumflexed is the same word as *ἄρα*, only made emphatic; it is used in questions; as, *ἄρ' Οδυσσέως κλύω*; *Soph. Ph.* 976, do I then hear Ulysses? Sometimes a negative seems to be implied; as, *ἄρ' οξιοί ἐσμεν*. *Thuc. i.* 75, are we [not] worthy then? The negative force lies in the interrogative form of the sentence,—we are worthy then, [are we not?].

3. *Γὰρ*, 'for,' always assigns a *cause or reason*.

Γὰρ is often used *elliptically*, especially in dialogues, and this gives a peculiarity to its meaning; thus,
οὐ γὰρ φρονοῦντα σ' εὖ βλέπω, *Soph. Ed. T.* 656, [yes, I do], for I see that you do not rightly understand.

σὺ γὰρ οὔτε εἰ; *Soph. Ed. C.* 222, what! are you he? i.e. [do you say this], because you are he?

4. *Δὲ*, 'but', signifies 'a second thing'.

Δὲ is often preceded by *μὲν* 'the first thing'; but sometimes the preceding object exists only in thought. *Δὲ* denotes sometimes *opposition*, sometimes only *distinction*, where in English 'and' would be used.

(a). *Opposition*; as, *οἱ μὲν καλοὶ, οἱ δὲ κακοὶ*. The opposition is less apparent—

i. When the preceding object exists only in thought ; as, *in questions*, (with some abruptness) ; as, *έώρακας δὲ τὴν γυναῖκα*, *Xen. Cyr.v.1.4*, pray, have you seen the woman ?

in answers, (with an implied reference to the statement in the question) ; as, *Κρέων δέ σοι πῆμ' οὐδὲν*, *Soph. Ed.T.379*, why, Creon is no hurt to you.

in narratives, (where a fresh statement is often begun with δὲ) ; as, *τοιαῦτα δὲ οἱ Ἀθηναῖοι εἶπον*, *Thuc.i.79*, now the Athenians spoke to this effect.

ii. When δὲ is in the *apodosis* of a sentence, and may be rendered ‘yet’ ; as, *εἰ οὖν ἔγώ μὴ γιγνάσκω,—όμεν δὲ διδάσκετε*, *Xen. Hist.iv.1.14*.

(b). *Distinction*.—i. When a verb is repeated with different subjects or objects ; as, *ὡς Ἄχιλεὺς θάμβησεν,—θάμβησαν δὲ καὶ ἄλλοι*, *Il.w.484*.

ii. When two epithets, (not opposed to each other) are attached to the same thing ; as, *Ἀρισταγόρη τῷ Μιλησίῳ, δούλῳ δὲ τῷ ἡμετέρῳ*, *Her.vii.82*.

iii. With καὶ it denotes simply *addition*, and may be rendered ‘also’, ‘moreover’ ; as, *καὶ σὺ δὲ αὐθάδης ἔφυς*, *Eur. El.1124*.

5. *Kai*, and.

Besides the common meaning it may be rendered,

(a). ‘When’, or ‘then’, marking coincidence in time ; as, *ἥδη δὲ ὅψε ἦν,—καὶ οἱ Κορίνθιοι πρόμναν ἐκρόνοντο*, *Thuc.i.50*. *ὡς δὲ ἔδοξεν αὐτοῖς, καὶ ἔχώρουν*, *Thuc.ii.93*.

(b). ‘As’, like *ac*, *atque*, with words denoting similarity ; as, *παραπλήσια καὶ ἀντέλεγον*, *Thuc.v.112*.

(c). ‘Even’, ‘also’, giving emphasis ; as, *ὅς καὶ ἀν Διὸν πατρὶ μάχοιτο*, *Il.e.362*.

Sometimes the emphasis can be marked in English only by an emphatic pronunciation of the word with which *καὶ* is joined ; as, *εἰ δέ τις καὶ πρόεκαμνε*, *Thuc.ii.49*, but if any *did* previously suffer.

§ 140. PREPOSITIONS.

Prepositions govern a Genitive, Dative, or Accusative case.

Obs. 1. Prepositions are sometimes (in poetry) used as adverbs, without any case ; as, *δράσω τε πρός*, *Eur. Or.622*, and I will do it *too*.

Obs. 2. Prepositions, with the accent drawn back, are often used (in poetry) for a verb compounded with them ; as, *πάρα* for *πάρεστι*, *μέτα* for *μέτεστι*, *ἄντα* for *ἀνέστη*.

Obs. 3. Prepositions are often separated from their compound verb, especially in *Ionic* ; as, *ἀπὸ μὲν σεωντὸν ὥλεσας*, *Her.iii.36*, for *ἀπάλεσας*. This is very common in Homer.

Obs. 4. When Prepositions are placed *after* their case, the accent is drawn back; as, ἀνθρώπων μέτα.

Obs. 5. Prepositions denoting motion, (*διπό*, *ἐκ*, *εἰς*), are often used with words of rest, when some *direction* is implied; as, *οἱ διπό τῶν καταστρωμάτων*, *Thuc.vii.70*, those *on* the decks, because they *fought from* thence. So with *ἐκ*, *Soph. Ant.411*;—with *εἰς*, *Thuc.i.51*.

(a) Governing a *Genitive* only, *ἀντὶ*, *ἀπὸ*, *ἐκ*, *πρό*.

1. *'Αντὶ*, [something put in *opposition* to another as an equivalent].

For, (in the place of, or in return for); as, ἀντὶ ἡμέρης νὺξ ἐγένετο, *Her.vii.37*.

Against; as, ἀνὴρ ἀντ' ἀνδρὸς ήτω, *Il.v.355*.

In Comp.—‘opposition’; as, ἀντιλέγω contradict.

2. *'Απὸ*, *ἀπαὶ* *Ep.* [removed from the *exterior*].

From, (of motion); as, ἀπό ἵππων ἄλτο, *Il.p.733* :—(of time); as, ἀπὸ παλαιοῦ, *Thuc.i.2* :—(of a cause or means); as, ἀπὸ καλλίστων δημάρτων, *Eur. Tro. 774*. Also with an *Agent*.

Apart or at a distance from; as, μένων ἀπὸ ἥς ἀλόχου, *Il.B.292*.

Obs. Hence the phrases, *ἀπὸ στόματος εἰπεῖν*, *Xen. Mem.iii.6.9*, to speak off hand or from memory. δοσον ἀπὸ βοῆς ἔνεκα, *Thuc.viii.93*. *Xen. Hist.ii.4.31*. pretendedly, i. e. ‘as far as the battle-cry went, ἔνεκα for the sake of the thing’;—a military phrase.

In Comp.—‘from’ or ‘off’; as, ἀποβάλλω :—‘back’; as, ἀπαιτέω.

3. *'Εκ*, before a vowel *ἐξ*, [removed from the *interior*].

Out of; as, ἐξ ὁχέων ἄλτο, *Il.y.29*. So out of a number.

From; as, ὅναρ ἐκ Διός ἔστιν. *Il.a.63*. Also a cause or consequence; *ἐξ ὧν ἐφθείροντο*, *Thuc.i.2* :—and thence an *Agent*.

After; as, ἐξ ἀριστού προῆγε τὸ στράτευμα, *Xen. Hist.iv.6.21*.

In Comp.—‘out’; as, ἐξάγω :—‘off’; as, ἐξαιτέω ;—‘completion’; as, ἐκποιέω, *Her.ii.125*.

4. *Πρὸ*, [before, in front of].

Before, (of time); as, *πρὸ τῶν Τρωικῶν*, *Thuc.i.3* :—(of place); as, ἡ κεῖται πρὸ Μεγάρων, *Thuc.iii.51* :—(of preference); as, *πρὸ πολλῶν γηραιμάτων*, *Thuc.i.33*.

For, (for the sake of, in defence of); as, *πρὸ τε παίδων καὶ πρὸ γυναικῶν*, *Il.θ.57*.

In Comp.—‘before’; as, *προορδω* :—‘forward’; as, *προβάλλω*.

(b) Governing a *Dative* only, *ἐν*, *σύν*.

1. *'Εν*, *ἐνὶ Poet.*, *εἰν* *εἰνὶ Ep.* [in, contained in].

In ; as, ἐν Ἀργεῖ, *Il.a.30.*

Among ; as, ἐν προμάχοις φανέντα, *Il.y.31.*

In the power of, (depending on); as, ἐν τοις ἔστι καταδουλῶσαι
Ἀθῆνας, *Her.vi.109.* Hence, ἐν ἑαυτῷ εἶναι to be in one's senses.

In Comp.—‘in’; as, ἔνειμι :—‘into’; as, ἐμπίπτω.

2. Σὺν, ξὺν old Att. [union].

With, (together with); as, οἴκαδ' ἡμεν σὸν νησόν, *Il.a.170* :—also
‘with the aid of’; as, ἐνίκησεν σὸν Ἀθήνην, *Il.y.439.*

Obs. Σὺν denotes union of *mind, purpose, or action*, not necessarily
accompaniment or union of *presence*; and this distinguishes it from μετά.

In Comp.—‘union’ or ‘joint action’; as, συμπέμπω.

(c) Governing an *Accusative* only, εἰς.

Εἰς, ἐς Ion. and old Att., ἐν Ἀεολ. [motion to the
interior, the opposite of ἐκ].

Into ; as, ήσε ἐς τὸ ἄδυτον, *Her.v.72.*

To, (of place); as, πέμποντις ἐς Σάρδις, *Her.v.73* :—(of time); as,
ἐς ἡέλιον καταδύντα, *Il.a.601* :—(of number); as, ἐς τὰς διακοσίας,
Thuc.i.100.

With respect to, (implying a reference or direction to some object);
as, τετύχηκε ἐς τὴν χρείαν ἡμῶν ἀλογον, *Thuc.i.32.* μακέριος πλὴν εἰς
θυγατέρας, *Eur. Or.* 533. Hence with persons εἰς gets the meaning of
coram, before, in the hearing of, &c.; as, ἐς πάντας αὐτὰ, *Soph. Ed.*
T.93 :—and with things, ‘for’, ‘for the obtaining of’; as, πιστεύοντες
τοῖς διπλίταις ἐς τὴν νίκην, *Thuc.i.49.*

Obs. With persons ὡς is sometimes used for εἰς to denote motion ;
as, πέπομφεν ὡς βασιλέα, *Dem. Ph.i.55.*

In Comp.—‘into’; as, εἰσβαίνω.

(d) Governing *Gen.* and *Acc.* διὰ, κατὰ, ὑπέρ.

1. Διὰ, διὰ *Eschyl.* [separation, interval,—then,
passage through.]

(i) With a *Genitive*.

An interval, (of time); as, δὶς ἐνδεκάτου ἔτεος, *Her.i.62* :—(of space);
as, διὰ δέκα ἐπάλξεων, *Thuc.iii.21.*

Through (of place); as, ἐπατέας διὸ διώλου, *Il.p.293*:—(by means of);
as, διὸ διγγέλων λέγειν, *Her.vii.203.*

In, (as if passing through); as, διὰ φόβου ὅν, *Thuc.vi.59* :—Hence
perhaps, δὶς οὐδενὸς ποιεῖσθαι, *Soph. Ed.C.584*, to consider of no account;
also ‘amongst’, (in Ionic); as, ἐπρεπε καὶ διὰ πάντων, *Il.m.104.*

(ii) With an *Accusative*.

Through, on account of, (said of a *cause* or *means*) ; as, διὰ τὴν ἐκείνου μέλλησιν, *Thuc. ii. 18.*

Through, across, (of *place*, used by *poets*) ; as, δι' ἀλα νύχιον, *Eur. Med. 211.*

In Comp.—‘division’ ; as, διακρίνω :—‘through’ or ‘across’ ; as, διαβάλω.

2. *Katà*, [down, the opposite of ἀνά].(i) With a *Genitive*.

Down ; as, βῆ δὲ κατ' Οὐλύμπου καρήνων, *Il. a. 44.*

Beneath, (with *motion*) ; as, κατὰ χθονὸς φέρετο, *Pl. ψ. 100* :—also (with *rest*) ; as, οἱ κατὰ χθονὸς θεοί, *Aesch. Pers. 675.*

At, against, (with direction towards an object) ; as, ἐρέσσουσιν ἀπειλᾶς καθ' ἡμῶν, *Soph. Aj. 252.*

About, with respect to, (where a direction,—*coming down upon*,—is obscurely implied) ; *ai* κατὰ Θηβαίων ἐλπίδες, *Dem. fals. leg. 95.* Hence κατὰ νώτου, *Thuc. iii. 108*, behind : κατὰ γῆς, *Thuc. vii. 28*, by land.

(ii) With an *Accusative*.

Almost any kind of respect or relation, to be judged of from the context.

With regard to ; as, τὰ κατὰ Πανσανίαν, *Thuc. i. 138.*

In accordance with ; as, μὴ κατ' ἄνθρωπον φρονεῖ, *Soph. Aj. 761.* Hence κατὰ τάχος speedily, κατὰ συντυχίαν by chance.

At, in, (of *place* or *time*) often in vague definitions, so as to be rendered, ‘near’, ‘during’, ‘about’ ; as, κατὰ πᾶσαν τὴν γῆν, *Her. iii. 109* :—κατὰ τὸν πρότερον πόλεμον, *Her. i. 67.* Hence κατὰ γῆν by land, κατὰ θαλασσαν by sea ;—κατὰ θῦμον in his mind.

For, after, (for the sake of obtaining) ; as, κατὰ λητην ἐκπλάσαντες, *Her. ii. 152.* Hence perhaps the idiom κατὰ πόδας πλέοντες, *Xen. Hist. ii. 1. 20.* sailing in his wake, or in pursuit of him.

Obs. With numerals κατὰ makes them *distributive* ; as, καθ' ἕνα μαχόμενοι, *Her. vii. 104.* Hence κατ' ὀλίγον by little and little.

In Comp.—‘against’ with *Gen.* ; as, καταβοάω :—‘down’ ; as, κατατίθημι, καταφρονέω :—‘thoroughly’ ; as, κατακαίω ;—Hence sometimes it only gives *force* to word ; as, λαμβάνω take, καταλαμβάνω catch or seize.

3. *Τπὲρ*, [above, over].(i) With a *Genitive*.

Over ; as, στῆ δ' ὅπερ κεφαλῆς, *Il. β. 20.* Also with *places*, ‘beyond’ or ‘above’ ; as, ὑπὲρ Αἰγύπτου, *Her. vii. 69.*

For, (in the *place of*) ; as, μὴ θνῆσχ', ὑπὲρ τοῦδε, *Eur. Alc. 701* :—

(*for the sake of*) ; as, *βασιλικῶν δόμων ὑπερ*, *Eur. Ph.* 1345. Hence in *entreties* ; as, *Il. w.* 466.

About, (*like super*) ; as, *ὑπὲρ σωτηρίας αὐτῶν φροντίζετε*, *Dem. Ol. i.* 2. This is common in the Orators.

(ii) With an *Accusative*.

Over or beyond ; as, *βιπτέουσι ὑπὲρ τὸν δόμον*, *Her. iv.* 138. Hence with numbers ‘more than’ ; as, *ὑπὲρ τεσσαράκοντα ἄνδρας*, *Her. v.* 64. Also *ὑπὲρ μόρον* beyond or contrary to fate.

On account of, (*rare*) ; as, *Λαομεδοντίαν ὑπὲρ ἀμπλακίαν*, *Pind. Isth. vi.* 42.

(e) Governing *Dat.* and *Acc.*, ἀνά.

’Ανὰ, [up, the opposite of *κατά*].

(i) With a *Dative*, only in Epic and Lyric poets.

Upon, (*with rest*) ; as, *χρυσέφ ἀνὰ σκήπτρῳ*, *Il. a.* 15.

(ii) With an *Accusative*.

Up, (*with motion*) ; as, *ἀνὰ τὸν ποταμὸν πλεῦν*, *Her. i.* 194.

Up in ; as, *ἀνὰ στόμα ἔχειν*, *Eur. And.* 95,

Through, (*of time*) ; as, *ἀνὰ τὸν πόλεμον τοῦτον*, *Her. viii.* 123 :—(*of space*) ; as, *ἀνὰ στρατὸν φέρετο*, *Il. a.* 53.

Obs. With numerals it makes them *distributive* ; as, *ἀνὰ πέντε παρασάγγας*, *Xen. Anab. iv.* 6.4. Hence perhaps *ἀνὰ κράτος* with all one’s force.

In Comp.—‘up’ ; as, *ἀναβαίνω* :—‘back’ ; as, *ἀνέλκω* :—‘again’ ; as, *ἀναβλαστάνω*.

(f) Governing *Gen.* *Dat.* *Acc.* ἀμφὶ, ἐπὶ, μετὰ, παρὰ, περὶ, πρὸς, ὑπό.

1. ’Αμφὶ, [on both sides, about].

(i) With a *Genitive*.

About, (*meaning around*) ; as, *ἀμφὶ ταύτης οἰκέουσι*, *Her. viii.* 104 :—(*concerning*) ; as, *ἀμφὶ Πολυξείνης*, *Eur. Hec.* 72.

(ii) With a *Dative*.

About, (*meaning around*) ; as, *τελαμῶν ἀμφὶ στήθεσσι*, *Il. β.* 388 :—(*concerning*) ; as, *ἀμφὶ ζυμοὶ στένεις*, *Soph. El.* 1180.

Obs. Sometimes it means anywhere about in a place ; as, *ἀμφὶ τραπέζαις κρέα διεδάσαντο*. *Pind. Ol. i.* 80. Also from (*of a cause*) ; as, *ἀμφὶ φόβῳ*, *Eur. Or.* 825.

(iii) With an *Accusative*.

About, (*of place*) ; as, *ἀμφὶ ἕστη ἔρδομεν ἵερᾳ*, *Π.λ.* 706 :—(*of time*) ; as,

ἀμφὶ δείλην, *Xen. Cyr.v.4.6* :—(of number); as, ἀμφὶ τὰ ἐκκαΐδενα ξην, *Xen. Cyr.i.4.16* :—(of an object); as, ἀμφὶ ἵππους ἔχοντα, *Xen. Cyr. vii.5.22*.

Obs. 1. The phrase *οἱ ἀμφὶ* or *οἱ περὶ τινα* signifies
a person's companions, *Xen. Hist.vii.5.12*.
a person himself and his companions, *Her.i.62*.
Only the person himself (in later writers).

Obs. 2. With the Gen. or Dat. ἀμφὶ sometimes means 'in the middle of', 'surrounded by'; as, ἀμφὶ κλάδοις ἔζεσθαι, *Eur. Ph.* 1532.

In Comp.—'on both sides'; as, ἀμφήκης two-edged :—'around'; as, ἀμφιβάλλω.

2. Ἐπὶ, [upon, with *rest* or *motion*].

(i) With a *Genitive*.

Upon; as, ἄχθεα ἐπὶ τῶν κεφαλέων φορέονται, *Her.ii.25*.

Hence several derivative meanings; as,
over, set over; as, ἐπ’ οὐ ἐτάχθημεν, *Her.v.109*.
about; as, ἐπὶ τοῦ καλοῦ λέγων παιδὸς, *Plat. Charm.* 155.d.
with; as, προσκεψάμενος ἐπὶ σεωτοῦ, *Her.vii.10*.
in the case of; as, ἐπὶ τῶν πρόξεων, *Xen. Cyr.i.6.25*.
in the time of, (mostly with *persons*); as, ἐπὶ Χρυσίδος ιερωμένης, *Thuc.ii.2*.

Towards, (with the names of *places*); as, πλεύσαντες ἐπὶ Σάμου, *Thuc.i.116*.

Obs. Some peculiar usages may be noticed;—with *names*; as, ἐπὶ τούτοις ἐπωνυμίην ποιευμένους, *Her.i.94*, taking their name from him;—with *troops*, &c.; as, ἐπὶ τεσσάρων ταξάμενοι, *Thuc.ii.90*, drawn up four deep.

(ii) With a *Dative*, generally implying *rest*.

Upon; as, ἄγγος ἐπὶ τῇ κεφαλῇ ἔχοντας, *Her.v.12*.

Hence several derivative meanings; as,
a condition; as, ἐφ’ ω τε ἐξιστι, *Thuc.i.103*, on condition that
immediately after; as, ἀνέστη ἐπ’ αὐτῷ, *Xen. Cyr.ii.3.7*. Hence
οἱ ἐπὶ πᾶσι, *Xen. Hist.i.1.34*, the last.
over, set over; as, οἱ ἐπὶ ταῖς μηχαναῖς, *Xen. Cyr.vi.3.28*.
with, in addition to; as, χρήματα ἐπ’ αὐτῇ, *Thuc.ii.101*.
depending on, in the power of; as, ἐπ’ ἡμῖν ἔστι, *Her.viii.29*.

Against, (mostly *Ionic*); as, τὰ ποιεύμενα ἐπ’ αὐτῷ, *Her.i.61*.

For, (denoting a *purpose* or *consequence*); as, ἐπὶ δηλήσει φανέσσι, *Her.i.41*, for your hurt. Hence 'with reference to', 'on account of'; as, ἐπὶ πάσῃ τῇ χώρῃ, *Her.i.66*.

(iii) With an *Accusative*, generally *motion to*.

Upon; as, ἐπὶ θρόνον διαβαίνει, *Her.vii.40*. Yet sometimes with verbs of *rest*; as, ἐπ’ αἰγιαλὸν, *Soph. Oed.C.1493*: hence it may some-

times be rendered ‘with respect to’; as, ἄριστοι πᾶσαν ἐπ' θυν, *Il.ζ.79*: so in the expression τὸ ἐπ' ἐμὲ as regards me.

To, towards ; as, ηγε ἐπὶ τὸ δεξιῶν κέρας, *Her.ix.47*.

For, (an object); as, ἔξεπεμπε ἐπ' ὕδωρ, *Her.iii.14* :—(duration of time); as, ἐδήσουν τὴν γῆν ἐπὶ δύο ἡμέρας, *Thuc.ii.25*.

Against; as, ἐπὶ Τροίαν ἐστράτευσαν, *Thuc.i.8*.

Obs. Some peculiar usages may be noticed ; as, ἐπὶ κεφαλὴν, *Dem. de Ant. 16*, immediately :—with *troops*, &c. ; as, ἐπ' δωρίδα to the left, ἐπὶ δόρυ to the right ; sometimes in the same sense as the Gen.; as, ἐπ' δωρίδας πέντε, *Thuc.iv.93*, five deep :—ὡς ἐπὶ ναυμαχίαν, *Thuc.ii.85*, for a naval action.

In Comp.—‘upon’; as, ἐπιβάλλω :—‘against’; as, ἐπιβουλεύω :—‘up’ or ‘to’; as, ἐπάγω :—‘in addition to’; as, ἐπιδίωμι.

3. Μετὰ, πεδὰ *Aeol.* [union, accompaniment].

(i) With a *Genitive*.

With, together with ; as, μετὰ νεκρῶν κείσομαι, *Eur.Hec. 209*.

Obs. Μετὰ denotes ‘accompaniment’, or a union of *locality*, not of *mind* or *purpose*, and this distinguishes it from σύν.

(ii) With a *Dative*, only in poets.

Among; as, μετὰ δὲ τριτάσιν ἀνασσεν, *Il.a.252*.

(iii) With an *Accusative*.

After, (of time); as, μετὰ δὲ ταῦτα, *Her.i.2* :—(of degree); as, ποταμὸς μέγιστος μετὰ Ἰστρὸν, *Her.iv.53*. Also ‘after’ in the sense of going for ; as, πλεῖν ἐπὶ χαλκὸν, *Od.a.184*.

Amongst, to the midst of, (in Homer); as, ἥλθε μετὰ Τρῶας, *Il.δ.70*. Even in Attic, μετὰ is used for ‘in’, ‘in the midst of’; as, & μετὰ χεῖρας ἔχοι, *Thuc.i.138* : hence μεθ' ἡμέραν by day.

In Comp.—‘accompaniment’; as, μετέχω :—‘a change of position’; as, μεθίστημι :—‘for’ or ‘after’; as, μεταπέμπω.

4. Παρὰ, [juxta-position, side by side].

(i) With *Persons*, taking all three cases.

Gen. From ; as, παρ' ἀλλήλων δέχονται, *Thuc.i.20*.

Dat. With, near, in the presence of ; as, παρὰ δικαστῶν, *Thuc.i.73*.

Acc. To ; as, ἅγανον παρὰ Κύρον, *Her.i.86*. Yet sometimes ‘by’ or ‘near’ as with *things*; as, τὴν παρ' ἐμὲ δύναμιν, *Her.viii.140*.

Obs. Poets sometimes use the three cases with *things*.

(ii) With *things*, only the *Accusative* in prose.

Along or by the side of ; as, οἱ παρὰ θάλασσαν ἀνθρώποι, *Thuc.i.8*.

Hence several derivative meanings ; as, throughout, all along, (of time) ; as, παρὰ τὴν ζῆτην, *Her. vii. 46.* compared with ; as, παρὰ τὰ ἄλλα ζῶα, *Xen. Mem. i. 4. 14.* by, near, at ; as, παρὰ τὰς ναῦς ἀριστοποιήσονται, *Thuc. vii. 39 :* hence παρὸν οὐδὲν τίθεσθαι to reckon as nothing ; παρὰ τοσοῦτον ἥλθε κινδύνου, *Thuc. iii. 49,* within such a degree of danger.

Contrary to ; as, παρὰ δόξαν, *Thuc. i. 141* : this meaning comes from the idea of comparison, and hence from the same idea παρὰ sometimes seems to mean ‘according to’.

Besides ; as, οὐκ ἔστι παρὰ ταῦτ' ἄλλα, *Arist. Nub.* 698.

By means of ; as, παρὰ τὴν αὐτοῦ βάμην, *Dem. Ph. i. 14.*

In Comp.—‘by the side of’ ; as, παρέρχομαι :—‘contrary to’ ; as, παράνομος :—doing a thing, *secretly*, or *slightly*.

5. Περὶ, [about or around].

(i) With a Genitive.

About, (*around*) ; as, τετάνυστο περὶ σπείους, *Od. ε. 68* :—(*concerning*) ; as, περὶ τῆς ἑωυτοῦ μαχόμενος, *Her. i. 169* :—hence ‘for the sake of’ ; as, τυραννίδος πέρι ἀδικεῖν, *Eur. Ph.* 534 :—also in expressions of value ; as, περὶ πολλοῦ ποιεῖσθαι.

Beyond, or above, (*in degree*) ; as, περὶ πάντων ζημεναι ἄλλων, *Il. a. 287* :—common in *Homer.*

(ii) With a Dative.

About, (*implying on or in*) ; as, ἔνδυντε περὶ στήθεσσι χιτῶνα, *Il. x. 21.*

For, or about an object ; as, περὶ ἑωυτῷ δειμαλύνοντα, *Her. iii. 25.*

In poets ‘from’ (*of a cause*) ; as, περὶ φόβῳ from fear.

(iii) With an Accusative.

About, (*of place, meaning around*) ; as, περὶ τὸ Παρθένιον οὖρος, *Her. vi. 105* :—(*of time*) ; as, περὶ τούτους τοὺς χρόνους, *Thuc. iii. 89* :—(*of number*) ; as, περὶ ἔξηκοντα καὶ διακοσίους, *Thuc. vi. 71* :—(*of an object referred to*) ; as, κλέος ἔχοντων τὰ περὶ τὰς ναῦς, *Thuc. i. 25.*

Obs. For *οἱ περὶ τινα* see ἀμφί.

In Comp.—‘around’ ; as, περιβάλλω :—‘excess’ ; as, περιχαρῆ :—‘superiority’ ; as, περιγέγνομαι.

6. Πρὸς, ποτὶ προτὶ Ep., [addition].

(i) With a Genitive, an effect or property.

From, (*proceeding from*) ; as, ταῦτα πρὸς Κναζάρεω παθόντες, *Her. i. 61.*

Hence several derivative meanings ; as, owing to, on account of ; as, πρὸς αὐτοφώρων διπλακημάτων, *Soph. Ant. 51*, on his errors being detected.

before, towards, (*coram, in the judgment of*) ; as, δρῶμεν οὐδὲν ἄδικον πρὸς Θεῶν, *Thuc. i. 71.*

the part or character of ; as, πρὸς γὰρ κακοῦ ἀνδρὸς, *Soph. Aj. 319* : also εἶναι πρὸς τινος to be on any one’s side, *ab aliquo stare.*

By, (in entreaties, meaning ‘for the sake of’); as, *πρὸς τοῦ σου τέκνου ἵκνοῦμαι*, *Soph. Aj.* 588.

Towards or near; as, *πρὸς ἡλίου δυσμέων*, *Her. vii. 115.*

(ii) With a *Dative*, with rest *on* or *in*.

In addition to; as, *πρὸς τούτοις*, *Her. i. 32.*

At, in, near; as, *πρὸς μέσην ἀγορᾶς*, *Soph. Tr.* 371: *πρὸς πόλεις*, *Thuc. i. 65.*

(iii) With an *Accusative*, direction to.

To; as, *Ζεὺς δὲ ἔδν πρὸς δῶμα*, *Il. a. 533.*

Towards, (of time); as, *ἐπειδὴ πρὸς ἡμέραν ἦν*, *Xen. Anab. iv. 5. 21.*

Against; as, *μάχῃ Μήδων πρὸς Ἀθηναίους*, *Thuc. i. 18.*

Upon, (in consequence of); as, *πρὸς ταῦτα*, *Soph. Ed. C.* 426.

For, (with reference to); as, *καλὸς πρὸς δρόμον*, *Plat. H. Maj.* 295. c:—hence with comparisons; as, *ὡς πρὸς τὸ μέγεθος τῆς πόλεως*, *Thuc. iii. 113.*

At, (with verbs of rest), *σφάξαι πρὸς χῶμα*, *Eur. Hec.* 225, supply *τρεπομένην*.

In Comp.—‘addition’; as, *προσκτάσαι*:—‘against’; as, *προσβάλλω*:—‘to’; as, *προσέρχομαι*.

7. *ὑπὸ, ὑπαλ* poet. [under].

(i) With a *Genitive*, from under, proceeding from.

From under; as, *περὶ γὰρ ἥδε ὑπὸ σκηνῆς πόδα*, *Eur. Hec.* 53:—sometimes ‘beneath’, with verbs of rest; as, *ὑπὸ χθονός ἐστι βέρεθρον*, *Il. θ. 14.*

From, or owing to, (of any cause); as, *ὑπὸ αὐέμων ἐνδιέτριψε*, *Thuc. ii. 85*:—hence *ἐστρατεύοντο ὑπὸ σαλπίγγων*, *Her. i. 17*, to the sound of trumpets.

By, (of an agent); as, *ὑφ' οὖ κενοῦται δῶμα*, *Soph. Ed. T. 27.*

(ii) With a *Dative*, under with *rest*.

Under, beneath; as, *ὑπὸ Τυάλφ γεγαῶτας*, *Il. θ. 8. 866.*

Under, (from or by of a cause); as, *ὑπὸ Τυδείδη κλονέοντο*, *Il. ε. 93*, chiefly in poets:—hence as with the Gen. *ὑπὸ βαρβίτῳ χορεύων*, *Anac. Od. 42*, to the sound of.

(iii) With an *Accusative*, under with *motion to*.

Under; as, *ὑπὸ Ἰλιον ἥλθε*, *Il. θ. 216*:—sometimes under with *rest*; as, *ὑπεστὶ οἰκήματα ὑπὸ γῆν*, *Her. ii. 27.*

About, or when, (of time); as, *ὑπὸ τὸν νηὸν κατακαέντα*, *Her. i. 51*, when the temple was burnt down.

In Comp.—‘under’; as, *ὑπάγω*:—‘secresy’; as, *ὑπεξάγω*:—‘diminution’; as, *ὑπέρυθρος*.

§ 141. INTERJECTIONS.

Interjections are sometimes called adverbs in Greek ; but they have no grammatical connection with any other words in a sentence.

Obs. The cases, which follow Interjections, depend upon some other word, which is commonly omitted for brevity ; thus,

The Nom. marks the *subject spoken of* ; as, Ἀ τάλας ἔγω, *Soph. Ph.* 744 ; supply είμι.

„ Gen. „ the *cause of the emotion* ; as, φεῦ τῆς ἀνοίας, *Soph. El.* 920 ; supply ἔνεκα.

„ Dat. „ the *person who receives the misfortunes* ; as, ω μοι ἔγω, *Il.λ.404* ; supply κακόν ἔστι.

„ Acc. „ the *person spoken of, as the object of a verb* ; as, ὁ ἔμε δεῖλαιον, *Eur. Tro.* 138 ; supply λέγω.

„ Voc. „ the *person spoken to* ; as, ιοὺ, ιοὺ, δύστηνε, *Soph. Ed.* T.1071.

PROSODY.

§ 142. SCANNING.

1. The general form of Greek verse in quantity, feet, and scanning, is the same as in Latin.

2. In scanning Greek verse no vowels are cut off, which are expressed in the line.

3. The *hiatus*, or concurrence of vowels in different words, belongs especially to the *Ionic* dialect, and is more sparingly used by others.

Obs. 1. In *Epic* verse the *hiatus* is frequent ; mostly thus,

(a). Hiatus of long vowels or diphthongs ;

(i). The long vowel becomes *short* : this is very common ; as,

ἄξω ἔ|λων δ δὲ|κεν κεχο|λῶσέται | δν κεν Τ|κωμαι, *Il.a.139.*

(ii). The long vowel remains *long*, with the *ictus* ; as,

μῆνιν ἄ|ειδε θε|ὰ Πη|ληϊά | δεῶ Ἀχι|λῆνος, *Il.a.1.*

(iii). Also without the *ictus*, but mostly when a stop, or a word which has lost a digamma or other consonant, follows ; as,

Σμῖνθεū ! | εἴποτε, *Il.a.39.* ὅφρ' εῦ | εἰδῆς, *Il.a.185.*

(b). Hiatus of short vowels ;

(i). The short vowel becomes *long*, but mostly with the *ictus*, and before a lost consonant ; as,

ἢ δὲ μέ|γα īā|χουσα δ|πό ἔο | κάββαλεν | νῖδν, *Il.e.343.*

(ii). The short vowel, without the *ictus*, commonly remains *short* before a lost consonant ; as,

ἡμετέρῳ ἔνι | οἴκῳ ἐν | Ἀργεῖ | τηλόθι | πάτρης, *Il.a.30.*

(iii). The short vowel, not followed by a lost consonant, remains *short* ; this hiatus is especially found with the *i* of a Dat. *Sing.*, or when a stop follows ; as,

Ἄγα|μέμνονί | οὐλον, *Il.B.6.* κα|θῆσό, ἔ|μψ, *Il.a.565.*

All poets, who use the *heroic* verse, allow themselves more or less of the *Ionic* usage : the *hiatus* with long vowels is also common in *elegiac* verse.

Obs. 2. Lyric poets use the *Epic hiatus*, (mostly *a.i., ii.* and *b.ii., iii.*), but more sparingly than the *Epic*.

Obs. 3. Tragic and Comic poets use the *Epic hiatus*, (*a.i.*), in *dactylic*, and (less often) in *anapæstic* and *lyric* lines.

In their *iambic* and *trochaic* lines, the *hiatus* is considered inadmissible, except in the case of *τι*, *δτι*, &c. which makes an *hiatus*, rarely in Tragedy ; as, *τι οὐν*, *Æsch. Sept. 701.* but often in Comedy.

4. The *hiatus* is often prevented by elision with *Apostrophe*, or by *Crasis*, *Synizesis*, and the *v ephel-custicon* ; see § 8.a.2.

Obs. 1. In *Epic* verse elision is very frequent ; thus, *ă, ε, ī, o*, are cut off in almost all words.
αι, — in verbs ending in *ομαι*, *αται*, *εται*, *ονται*, *ασθαι*, *εσθαι*.
οι, — in *μολ*, *σολ* ? *τολ*.

Obs. 2. Lyric poets nearly follow the *Epic*.

Obs. 3. In *Attic* poets the *ι* of datives is rarely cut off, and the elision of *αι*, *οι*, is considered inadmissible, though some rare and doubtful instances are found. The *later* comic poets cut off *αι*, *οι*, pretty freely.

5. If a verse is complete it is called *acatalectic* :— if a syllable is deficient, *catalectic* :— if a foot is deficient, *brachycatalectic* :— if a foot or syllable is redundant, *hypercatalectic*.

6. The following are the principal feet ;

Pyrrhic ;	as, λόγος	Proceleusmatic ;	as, ἔτελέσσα
Spondee ;	„ τίμη :	Choriambus ;	„ ἡμέτερῳ
Iambus ;	„ λόγου	Antispastus ;	„ ἐτίματε
Trochee ;	„ σωμᾶ	Ionic-a-minore ;	„ ἐπίτιμῳ
Tribrach ;	„ ἔχετε	Ionic-a-majore ;	„ ἡχῆσσετε
Molossus ;	„ τίμησω	First pœon ;	„ σῶματικά
Dactyl ;	„ σωματά	Second „	„ ἔλυσσατε
Anapæst ;	„ ἔχετω	Third „	„ ἐφίλησσα
Bacchius ;	„ πόνηρω	Fourth „	„ πέριφόβω
Antibacchius ;	„ τίματε	First epitrite ;	„ ἔλωβησω
Amphibrachys ;	„ πόνηρε	Second „	„ ἡδύφωνω
Cretic ;	„ ἐλθετῶ	Third „	„ τίμησσατω
		Fourth „	„ τίμησσητε

Obs. In Iambic, Trochaic, and Anapæstic lines, *two feet* are called a *metre* in scanning ; in other kinds of verse each foot is called a *metre*. A pair of feet is sometimes called a *syzygy*.

§ 143. METRES.

The principal metres are the *Dactylic*, *Iambic*, *Trochaic*, *Anapæstic*.

Obs. 1. Less usual metres are the *Choriambic*, *Ionic-a-minore*, *Pœonic*, *Antispastic*.

Obs. 2. Verses containing different metres in the same line are called *Asyndetoi*, i. e. unconnected.

(a) *Dactylic Metre.*

1. The *Hexameter*, containing six feet ; as,

μῆνιν ἄ|ειδε θε|ā Πῆ|λητα|δεω̄ Ἀχε|λῆσ.

2. The *Pentameter*, containing five feet, or two *penthemimers* ; as,

καὶ νῦφε|τὸν φεῦ|γων || καὶ κρυό|έντα πᾶ|γον.

Obs. 1. The general construction and use of the *Hexameter* and *Pentameter* is the same as in Latin ; except that the Greek pentameter readily admits a trisyllable at the end.

Obs. 2. In the dramatic choral odes are found dactylic *Pentameters* not divided like the elegiac verse, and also *Tetrameters*, *Trimeters*, and *Dimeters* ; thus in *Soph. Ed. T.*

κρείσον ἄ|μαιμάκε|τοῦ πύρος | ὥρμενον | ἀκτᾶν, (177)
ἀμφὶ σοὶ | ἀζομένος τῷ μοι | ἦ νέον, (155)
οὐδὲ ἐνὶ | φροντιδός | ἐγχῶς, (170)
ἔξαντι|στις χρέος, (157)

Obs. 3. Verses are called *Logocædics*, which began with dactyls and end with trochees ; as,

μῆ τέ πᾶ|τρώον ἵ|κοιτ' ἔ | οἰκόν, *Eur. Hec.* 938.

(b) *Iambic Metre.*

1. The *Trimeter* or *Senarius*, containing six feet ; as,

ω̄ τέκ|νᾱ Καδ|μοῦ τοῦ | πᾶλαῖ || νέᾶ | τρόφη.

Obs. 1. The scansion of the *Tragic Trimeter* is as follows ;

^ -	^ -	^ -	^ -	^ -	^ -
..
- -		- -		- -	
- ..		- ..		- ..	
.. -					
<hr/>					
Proper Names.		.. -	.. -	.. -	.. -

Obs. 2. The *Iambic Cæsura*.—The *Cæsura*, or pause, divides the third or the fourth foot, and hence is called *penthemimeral* or *hepthemimeral* ; as, (*Soph. Ed. T.1.2.*)

τίνας | ποθὲ ἐδρας || τάσδε μοι θοάζετε.

ἴκτη|ρίοις | κλάδοι|σιν || ἔξεστεμμένοι.

The *quasi-cæsura* is produced by an elision at the end of the third foot ; as,

κεντεῖ|τε μὴ | φείδεσθ || ἐγὼ τέκον Πάριν, *Eur. Hec.* 387.

Obs. 3. The *Cretic ending*.—If the line ends with a cretic word, (as οὐράνον), or words, (as τῆ πόλει), with any pause between them and the rest of the line, the fifth foot must be an *iambus* or *tribrach*, not a *spondee*; as,

"Ατλας δέ νάρτοις χαλκέοισιν | οὐράνον.

not "Ατλας δέ χαλκέοισι νάρτοις | οὐράνον.

(a). If the preceding syllable is *thrown forward upon* the cretic ending, so as to be attached to it either in *sense* or in *metre*, the cretic ending is *disregarded*; thus, the preceding syllable joined in *sense* to the cretic ending,

ώς τοῖσιν ἐμπέροισι καὶ | τὰς σύμφοράς, Soph. Εδ. T. 44.

the preceding syllable attached in *metre* to the cretic ending, where there is an *apostrophe* or a vowel *lengthened by position*; as,

Ἄ μοι προσελθῶν σῆγα σῆμαν' εἰτ' ἔχει, Soph. Ph. 22.

ἥμεις μὲν οὖν ἔωμεν, οὐδέ ψαῦμεν, Eur. Hec. 729.

(b). If a line ends in a dissyllable, and a monosyllable preceding it is attached to the former part of the line, the cretic ending is *not produced*; as,

πῶς οὐκ δλεῖ καὶ τόνδε; δόξη γοῦν | ἐμῆ, Soph. Tr. 718.

Obs. 4. The second syllable of a dactyl or tribrach must not be a monosyllable which is incapable of beginning a verse, nor the last syllable of a word.

Obs. 5. The third and fourth foot must not be included in one word.

Obs. 6. The *Comic Trimeter*.—In Comedy an *anapaest* is admitted in any place but the last, and a *dactyl* in the fifth; a dactyl however or tribrach must not precede an anapaest. Also the *Cesura* and the *Cretic ending* are often neglected.

2. The *Tetrameter*, containing eight feet, is used in Comedy, and is always *catalectic*; as,

πρωτῖστα μὲν | γῆρας ἔνα | γέ τινα || καθεῖσταν ἔγ | καλύψας.

Obs. 1. The scansion of the *Comic Tetrameter* is as follows;

^-	^-	^-	^-	^-	^-	^-	-
---	---	---	---	---	---	---	
- -	- -	- -	- -	- -	- -	- -	
- - -	- - -	- - -	- - -	- - -	- - -	- - -	
Proper Names.							

Obs. 2. Iambic lines of various lengths are used in *Lyrics*.

Obs. 3. The trisyllabic feet are more sparingly used than in the trimeter; and a dactyl or tribrach should not precede an anapaest.

Obs. 4. The tetrameter is generally divided after the first **diameter**, and often each dipodia ends with a word, as is very observable in the *Plutus* of *Aristoph.*; as,

οὐκονν δρᾶς | δρμωμένους || ἡμᾶς πάλαι | προθύμως, 257.

Obs. 5. A variety of this metre is used by *Aristoph.* in which a **cretic** is substituted for the third dipodia, or the latter half of the line is made *trochaic*; as,

τὸν πηλὸν ὁ πάτερ πάτερ || τοῦτονι | φύλαξαι, *Arist. Vesp.* 248.

(c) *Trochaic Metre.*

The **Tetrameter**, containing eight feet and always **catalectic**; as,

ἄντῃ|τάξο|μαῖ κτε|νῶν σὲ || κ' ἄμε | τοῦδ' ἔ|ρως ἔ|χεῖ.

Obs. 1. The scansion of the **Tragic Tetrameter** is as follows;

P.	- - -	- - -	- - -	- - -	- - -	- - -	-
N.	- - -	- - -	- - -	- - -	- - -	- - -	-
	- - -	- - -	- - -	- - -	- - -	- - -	-
	- - -	- - -	- - -	- - -	- - -	- - -	-
	- - -	- - -	- - -	- - -	- - -	- - -	-

Obs. 2. The **Trochaic Cæsura**.—The fourth foot must always end with a word, which will allow a *pause* to be made.

Obs. 3. The **Cretic ending**.—The cretic ending is observed as in Iambics, and the sixth foot must then be a *trochée* or *tribrach*; as, ἔξελαννόμεσθα πατρίδος καὶ γὰρ ἥλθεῖς | ἔξελῶν, *Eur. Ph.* 616.

Obs. 4. The **pause after the first metre**.—If the first metre ends a word and is followed by any pause, the second foot must be a *trochée* or *tribrach*; as,

ώς ἀτίμος | οἰκτρὰ πάσχων ἔξελαννομαι χθονὸς, *Eur. Ph.* 636.

Obs. 5. A **spondee** or **anapæst** in the sixth place must not precede a *tribrach* in the seventh.

Obs. 6. The **Comic Tetrameter** neglected the Cæsura, Cretic ending, and Pause after the first metre; and admitted (though rarely) a spondee or anapæst before a *tribrach* in the seventh place.

Obs. 7. Trochaic lines of various lengths are used in **Lyrics**.

(d) *Anapæstic Metre.*

1. The **Diameter**, containing four feet; as,

δέκατον | μὲν ἔτος | τὸδ' ἔπει | Πριᾶμον.

Obs. 1. The *anapaestic Dimeter* admits a spondee or dactyl in any place.

Obs. 2. In regular systems or groups of Dimeters the following points may be observed;

(a). A dactyl *rarely* precedes an anapaest even between two dimeters, still *more rarely* between two metres, and never in the same metre; as,

$\tauὸν \deltaυσ|κέλαδὸν || \theta' \deltaμνον 'Ε|ριννύος$
ἴαχειν 'Αἰδα, *Aesch.* *Sept.* 862.

(b). A spondee rarely precedes a dactyl; as,

ἄλλῃ | δ' ἀλλόθεν || οὐρανο|μηκῆς, Aesch. Ag. 92.

(c). Dactyls are admitted more sparingly into the *second* than the first foot of each dipodia.

(d) The three last syllables of a word forming in themselves an anapaest ought not to be divided; as,

τοὺς πρόδο|τᾶς γὰρ, better τοὺς γὰρ | πρόδοτᾶς, Aesch. Prom. 1089.

(e). Each metre should end with a word, and the verse is improved by having each foot end with word.

Yet not unfrequently, after an anapaest or spondee, a short syllable belonging to the second metre is joined to the first; as,

πτερύγων ἔρετμοι|σὺν ἐρεσσόμενοι, Aesch. Ag. 62.

Irregular dimeters do not always attend to these points.

Obs. 3. Systems of Dimeters have often a *monometer* introduced among them; and also a *dimeter catalectic*, called the *anapaestic base* or *paræmiac*, in which the division at the end of the first metre is disregarded; as,

*στόλον 'Αρ|γείων || χιλιο|ναῦταν
τῆσδ' ἀπὸ | χώρας
ἡραν | στρατιῶ||τιν ἄρω|γὰν, Aesch. Ag. 45.*

Obs. 4. In anapaestic lines is observed the *Synapheia*, or carrying on of the scansion from one line to another, the last syllable not being regarded as common; as,

*eis ἀρθ|μὸν ἔμοι || καὶ φιλό|τῆτα
σπεύδων | σκεύδον||τί ποθ' θ|ξει. Aesch. Prom. 200.*

where the syllable *ta* becomes long before *στ* in the next line.

2. The *Tetrameter*, containing eight feet, is used only in Comedy, and is always *catalectic*; as,

ως μάκα | ρῖτην||ω Δᾶ|μητέρ || τὸν βῖον | αὐτοῦ || κάταλεξ|ᾶς.

Obs. 1. The *Tetrameter* admits the same varieties as the dimeter, except that the seventh foot must always be an *anapaest*, and a *dactyl* is not admitted in the fourth and sixth places.

Obs. 2. The *second* metre must always end with a word allowing a pause, thus dividing the line into two dimeters.

Obs. 3. A dactyl must not precede an anapaest.

Obs. 4. If the second foot be a dactyl, and the third a spondee, the last syllable of the dactyl must not begin a word of more than one syllable ; as,

Obs. 5. Other varieties of *anapaestic* lines are found in *Lyrics*.

(e) *Choriambic Metre.*

Obs. 1. Choriambic lines are sometimes *pure* ; as,

νῦν τέλεσαι | τᾶς πέριθμοῦς κάταρας, *Esch. Sept.* 721.

Obs. 2. Choriambi are mostly followed by an *Iambic syzygy*, either complete or catalectic ; as,

καὶ χθονίᾳ | κόνις πῆ, *Esch. Sept.* 734.

ἡ ἐλάτας | κλαδοῖσι, *Eur. Bac.* 110.

τὰν ὁ μέγας | μῦθος ἄξει, *Soph. Aj.* 223.

Obs. 3. The choriambic lines most in use are also preceded by a spondee, called the *choriambic base* ; as,

γλαύκας | ὁ φιλέριθ | ἀλάκατα | δῶρον Αθᾶνας, *Theoc. xxviii.*

οὐδ' οἰκτρᾶς γδὸν ὅρνιθος ἄηδούς, *Soph. Aj.* 628.

κῶπῃ | πέμπομέναν | ταλαινάν, *Eur. Hec.* 455.

(f) *Ionic Metre.*

Obs. 1. The Ionic-a-minore admits an *Iambic syzygy* in any place, and sometimes begins with the *third paeon*, sometimes with a *molossus* which is admissible in the *odd* places. The long syllables may be resolved.

The *Dimeter* is the most usual verse ; as,

ἄποπαυσαι | τέ μεριμνᾶς, *Eur. Bac.* 380.

ὅσια πότνα θεῶν, *Eur. Bac.* 370.

Also other varieties ; as,

στέφανοις εῦφροσύναις δαιμόνᾳ πρώτον, *Eur. Bac.* 376.

διεδίφρεύσει Μύρτιλοῦ | φόνόν, *Eur. Or.* 984.

Obs. 2. Lines with the *Ionic-a-majore* may mostly be scanned as *choriambic*.

(g) *Paeonic Metre.*

Obs. 1. The Paeonic verse admits any foot of the *same time* as a paeon, e. g. a cretic, a bacchius, an antibacchius, or five short syllables. Each metre generally ends a word.

The *Dimeter* is most common ; as,

ἔπι δέ τῷ | τέθύμενῷ, *Esch. Eum.* 316.

πάρα Σιμοῦντοις ὥχε | τοῖς, *Eur. Or.* 799.

Obs. 2. The *Prosodiac* verse.—A verse with choriambi and ionics or paeons mixed is called *Prosodiac* ; as,

νῆμάτα θ' ἵετο πέδῳ, *Eur. Or.* 1431.

Obs. 3. Cretic lines.—The cretic foot, being admissible with paeons, sometimes becomes predominant; as,

ω μιᾶρε | καὶ βδέλυρε
καὶ κατὰ κε|κράκτα τοῦ
σοῦ θράσους
πᾶσα μὲν | γῆ πλεᾶ, *Arist. Eq.* 303.

Obs. 4. Antibacchic lines. As a first paeon may be considered an antibacchius with the second syllable resolved into two short ones, the two feet are sometimes put together, and may be scanned as *antibacchic* lines; as,

ω Πέλοπος | ἀ πρόσθε
πούλυπόνος | ιππειά,
ως ἔμολες | αἰάνης
γὰ τὰδε, *Soph. El.* 505.

(h) *Antispastic Metre.*

Obs. 1. The Antispast, being composed of an iambus and a trochee, (˘|-˘), admits in the first half any variety of the *iambic* foot, and in the second any variety of the *trochaic*; thus,

˘ -	- ˘
˘ ˘ ˘	˘ ˘ ˘
- -	- -
˘ ˘ -	˘ ˘ -
- ˘ ˘	

Obs. 2. The Dochmee.—A common form of the antispastic verse is the *Dochmee*, consisting of an antispast and long syllable; as,

ἄλιμενὸν τὶς ως | ἐς ἄντλον πέσων
λέχριος ἑκπέσῃ | φῖλας καρδίας, *Eur. Hec.* 1008.

Obs. 2. Bacchiac lines.—When *dochmiac* lines are hypercatalectic, they may be scanned as *Bacchiacs*; as,

τὶς ἄχω | τὶς ὁδμᾶ | πρόσεπτα | μ' ἄφεγγῆς, *Æsch. Pr.* 115.

§ 144. QUANTITY.

The Rules for the Quantity of syllables may be arranged under five heads:—*Nature, Position, Termination, Derivation, Authority.*

(a) *Nature.*

1. The Vowels ε, ο, are short, when not followed by more than a single consonant; as, μελός.
2. The vowels η, ω, are long; as, μῆλων.

3. All diphthongs and contracted syllables are long; as, (*έφοιτάς*), *έφοιτα*.

Obs. 1. In a few words the diphthongs *αι*, *αι*, are sometimes used *short*, when followed by a vowel; as,

γέρατας | *χειρὸς προσλαζύμεναι*, *Eur. Hec.* 64. So *δελαῖος*.

ζδον | *ποιεῖτω, πάντα προσδόκητα μοι*, *Aesch. Pr.* 937. So commonly *τοῖοντος*. Also a long vowel or diphthong, before the *Attic* particle *ι*, is shortened; as, *τοντῷ*, *Arist. Plut.* 44.

Obs. 2. For long and short vowels with an *hiatus*, see § 141. *obs.* 1.

(b) Position.

1. A short vowel before two consonants or a double one is *long*; as, *ēκτεινον*, *οὐδὲ κτείνω, ἐν τούτῳ; τράπεζα, οὐδὲ γῆστος*.

Obs. 1. It makes no difference in Greek whether the two consonants are both in the same word as the vowel, or both in the following word, or one in each.

Obs. 2. The *Arsis* or *Ictus* making a *short* syllable *long*.

(a). This is most frequent in *Epic* verse; thus,

i. A short syllable ending in a consonant is made long before a vowel; as, *αὐτὰρ ἔπειτον αὐτοῖσι βέλος ἔχει πευκὴς ἔφιες*, *Il. a. 50*.

ii. A short syllable ending in a vowel is made long before a single consonant, (especially a *liquid*), which is then pronounced as double; as, *ἔκηβόλον | Ἀπόλλαων*, *Il. a. 14*: “*Ηρη | δὲ μᾶς τιγι, Il. e. 748.*

hence sometimes *without the ictus*; as, *πόλλα | λισσομένη*, *Il. e. 358.*

iii. For the force of the *ictus* in an *hiatus*, see § 142. *obs.* 1.

(b). Also in a less degree in *Attic* poetry; thus,

i. A short vowel with the *ictus* is made long before *ρ*; as, *τοῦτον ἦστιν ἡδη τοῦργον εἰς | ἔμε | βέπον*, *Soph. Ed. T. 847*.

ii. The vowels in certain words are long or short, according as they have, or have not, the *ictus*; as, *εἰσὶν οἱ ατροφοι λόγοι*, *Aesch. Pr.* 386: *ἀλλ’ ὁς | ιατροφον τῶνδι*, *Aesch. Sup. 264*. So *Ἄρης* or *Ἄρης*, *ἄει* or *ἄει*.

iii. For the *ictus* with a *mute* and *liquid*, see below, 2. *obs.* 2.

2. A short vowel before a *mute and liquid* is said to be common; as, *δάκρυ* or *δᾶκρυ*: yet the following distinctions must be observed.

Obs. 1. Before the *middle* mutes with any liquid except *ρ*, (i. e. *β, γ, δ*, with *λ, μ, ν*), the short vowel becomes *long*; as, *ἴπω | βλητον λόγον*, *Soph. Aj.* 481: *καλ νῦν | ἔπει γνως*, *Soph. Aj.* 18.

Some exceptions with *βλ, γλ*, are found in *Attic* and *lyric* poets; as, *παδὸς | δέ βλαστας*, *Soph. Ed. T. 717*: *οὐ μέλι γλαύσσοις*, *Aesch. Pr.* 172.

Obs. 2. Before other mutes and liquids, (i. e. *π, κ, τ, φ, χ, θ*, with *λ, μ, ν, ρ*; and *β, γ, δ*, with *ρ*.) the short vowel is—

(a). In *Epic* almost always long ; as, ἐξ οῦ | δῆ τā | πρῶτα, *Il.* a. 6.
 (b). In *Attic Comedy* almost always short ; as, τοπαρά|παν οὐ | δέ γρὺ, *Arist.* *Plut.* 17.

(c) In *Attic Tragedy* mostly short ;—but, if in the same word, the vowel is often made long by the *ictus* ; as,
 ή | μάκρου | πλούτου βάρει, *Soph.* *Aj.* 130: ἀπανθ' | ὁ μᾶκρὸς, 646.
 if in different words, or in case of an augment, or a compound whose first word ends in a short vowel, the vowel is very rarely made long ; as,
 τῆσ|δέ φρον|τιδος, *Soph.* *Aj.* 484: κύσι | πρόβλητος, 830.

Obs. 3. If the mute is in one word and the liquid in another, the syllable is always long by position ; as, ἐκ λόγων : so in compound words ; as, ἔκνεύω.

(c) Termination.

(i) Vowels.

1. Verbs and particles in *a* are short ; as, ἔτυψă, τέτυφă, διă, ἄμă.

Obs. Contractions in *a* are long by nature ; as, ηδᾶ from ηδᾶς ; and the adverb πέρα, being really a noun.

2. Nouns in *a* vary their quantity ; thus,

(a) Neuters in *a* are short ; as, σῶμă, ἔγχεă.

Obs. Contracted neuters are long by nature ; as, δστă from δστέα : and κάρă head, for κάρη *Ep.*

(b) Feminines in *a* are generally short if the penultima is long by nature, and long if the penultima is short ; as, εῦνοἰă, ἡμέρă.

Obs. 1. Among feminines in *a* it may be noticed that—

in *αια*, monosyllables are short ; as, γαιă ; but others are mostly long ; as, κεραլă.

in *εια*, nouns derived from Adj. in *ης*, and female agents, are short ; as, ἀλήθειă, ιέρειă priestess ; but nouns in *εια* denoting a state (from verbs in *εινω*), and monosyllables, are long ; as, δουλειă slavery, χρειă.

in *οια*, monosyllables are long ; as, Τροιă ; but others are mostly short ; as, εῦνοἰă.

in *ια*, nouns are long ; as, φιλιă ; except agents in *τρια* ; as, ψάλτριă minstrel.

in *λα*, *να*, *σα*, nouns are short ; as, δίκελλă, ξρευνă, θάλασσă ; but πρύμνă is long.

in *ρα*, nouns follow the general Rule ; as, γέφυρă ; but some monosyllables are long with the penultima long ; as, αἴρă, πήρă, πρώρă, δρă.

Obs. 2. The feminines of all Adj. in *οις* are long ; as, δικαίă, ιερă ; except the *Epic* διă and πότνιă : also μίă and *Ep.* ιă, one. Other feminine Adj. and all Participles in *a* are short ; as, ἡδεῖă, τίττουσă.

Obs. 3. The *Doric* *a* for *η* is long ; as, *τιμā*: the *Æolic* *a* for *η* or *ης* is short ; as, *νύμφā*, *μητιέτā*.

(c) Accusatives in *a* are short ; as, *ἐλπίδā*, *ποδωκέā*.

Obs. Accusatives in *εα* from nouns in *ευς* are long ; as, *βασιλέā*; but the *Epic* form in *ηα* is short ; as, *βασιλῆā*; and even *εα* is sometimes shortened ; as, *φορέā*, *Eur. Hec.* 870 : *Θησέā* in *Π.* *a.* may be contracted by *synesis*.

(d) Vocatives in *a* from nouns in *ης* are short, from nouns in *as* long ; as, *κριτā*, *ταμιά*.

Obs. Vocatives of nouns in *a* are the same as the Nom.

(e) All Duals in *a* are long ; as, *κριτā*, *γλώσσā*.

3. Words ending in *ι* are short ; as, *τī*, *χειρī*, *λέγουσī*.

Obs. The Attic demonstrative particle *ι* is long ; as, *τοιτοι*.

4. Words ending in *υ* are short ; as, *σū*, *δάκρυ*.

Obs. Persons of verbs in *υμι* have *υ* long ; as, *ἔδū*, *ἔδείκνυ*.

(ii) Consonants.

1. Words ending in *av* are short ; as, *ἄν*, *μέγāν*, *ἔτυψāν*.

Obs. 1. Nominatives in *av* are long ; as, *πᾶν*, *παιᾶν*, *τύψāν*.

Obs. 2. Accusatives in *av* from nouns in *as* are long ; as, *ταιμᾶν*; but Accusatives from nouns in *a* keep the quantity of the Nom. ; as, *μοῖρᾶν*, *χρεῖάν*.

Obs. 3. Adverbs in *av* are long ; as, *λίαν*, *ἴγāν*; but compounds of *πᾶν* are short ; as, *πάμπᾶν*.

2. Words ending in *iv* are short ; as, *πρīν*, *πόλīν*.

Obs. 1. Nominatives in *iv* are long ; as, *θīν*, *ἴκτīν*.

Obs. 2. The Datives *ἡμīν*, *ὑμīν*, are long ; but Sophocles often shortens them ; other dramatic poets rarely.

3. Words in *vν* are short ; as, *σūν*, *πολῦν*.

Obs. 1. Nominatives in *vν* are long ; as, *Φόρκūν* : but the neuter Nom. of participles is short ; as, *δεικνύν*.

Obs. 2. Accusatives in *vν* keep the quantity of the Nom. ; as, *τῆχτος πῆχτν*, *ἰχθύς ἰχθῦν*.

Obs. 3. The persons of verbs in *υμι* are long ; as, *ἔφūν*.

Obs. 4. The adverb *vνν* ‘now’ is long ; but *vνν* enclitic is short.

4. Words ending in *ap* are short ; as, *γāρ*, *μάκāρ*, *ἥπāρ*.

Obs. The monosyllables *Kāρ*, *ψāρ*, are long.

5. Words ending in *υρ* are long ; as, *πῦρ*, *μάρτυρ*.

6. Words ending in *ας* are short ; as, *μέγας*, *ἐλπῖδας*, *ἔτυψας*, *πέλας*.

Obs. 1. Nominatives in *ας* (Dec. 1.), and imparisyllabic nouns in *ας* increasing long, have the *ας* long ; as, *ταῦλας*, *ἷμας*, (*ἷμαντος*) : hence all participles in *ας* ; as, *τύφας*. Also *τάλας*.

Obs. 2. All Genitives *Sing.*, and the Accusatives *Plur.* of parasyllabic nouns and of nouns in *ευς*, are long ; as, *θύρας*, *γλώσσας*, *βασιλέας*.

Obs. 3. The *Doric* shortens long Accusatives in *ας* ; as, *τᾶσας ἀνὰ κράνας*, *Theoc.i.83.*

7. Words ending in *ις* are short ; as, *τῆς*, *πόλις*, *ἄλις*.

Obs. Nouns increasing long have the *ις* long ; as, *ἀκτῖς*, *-ινος*; *κυημῖς*, *-ιδος*; *καλαμῖς*, *-ιδος* ; so *λῖς*, *ις* : *ὅρνις*, making *ιος* and *ιθος* has *ις* and *ις*.

8. Words ending in *υς* are short ; as, *ἔγγυς*, *ἡδύς*.

Obs. 1. Nouns increasing long have the *υς* long ; as, *Φόρκυς*, *-ῦνος*; *κώμυς*, *-ῦθος*.

Obs. 2. Nouns making *υος* in the Gen. are mostly long ; as, *μῦς*, *ἰχθύς* : yet some of these are short ; as, *γῆρας*, *ηδύς*, *πίτυς*.

Obs. 3. Persons and participles of verbs in *μ* are long ; as, *ἔφος*, *δεικνύς*.

(d) Derivation.

1. Derivatives generally retain the quantity of the word from which they are derived ; as, *νίκη*, *νίκαω*, *νίκητής*, *ἀνίκητος*.

Obs. Many derivatives vary in their quantity ; as, *οὐκ εἴκερτον τὸ κρίμα μὴ μ' αἴρον κρίτην*, *Aesch. Sup.* 391.

2. Compound words mostly retain the quantity of the simple word ; as, *τίμη*, *ἄτιμος*.

(e) Authority.

The quantity of *α*, *ι*, *υ*, in all syllables, not described in the foregoing rules, is said to depend upon *Authority* ; and must be learned from the usage of Poets.

INDEX I.

ETYMOLOGY.

- ACCENTS, § 7.
——— Rules of, § 113.
Adj. of one termination, § 31.
——— two terminations, § 30.
——— three terminations, § 29.
Adverbs, § 101.
Adverbial numbers, § 35. 3.
Alphabet, old Greek, § 3.
Aorist first, act. and mid., § 61.
——— passive, § 70.
——— second, § 65.
Aorists in *ava*, § 62. *obs.* 1.
——— *ka*, § 80. *d. obs.* 1.
——— like verbs in *μι*, § 82. *b.*
——— second, lists of, § 114.
Apostrophe, § 8. *a.* 2. *a.*
Article, § 41.
Augment, § 58.
——— compound verbs, § 59.
——— deficiency of, § 58. *d.*
——— explanation of, § 58. *c.*
——— in other moods, § 58. *obs.*
——— redundancy of, § 58. *e.*
——— with *ει*, § 58. *b.* 4.
Breathings, § 5.
Casual affixes, § 11. *i.*
——— older, § 11. *ii.*
Classes of Adjectives, § 107.
——— Particles, § 110.
——— Pronouns, § 108.
——— Substantives, § 106.
——— Verbs, § 109.
Comparison of Adjectives, § 32.
——— Adverbs, § 101. *b.*
Compound verbs, § 100.
——— words, § 111.
Conjugations, § 45.
Conjunctions, § 102.
- Consonants dropped in nouns, § 18.
obs. 2.
Contracted nouns, § 20.
——— verbs, § 53.
——— remarks on, § 54.
Crasis, § 8. *a.* 2. *b.*
Crude-forms, § 12. *obs.*
——— ending in a consonant, § 19.
Dative, formation of, § 17. 3.
Declensions, § 12.
Deponenta, § 98.
Dialecta, § 116.
Diphthongs, § 1. 2.
Dual *τον* or *την*, § 47. *a.* *obs.* 4. *b.*
Euphony, Rules of, § 8.
Formation of Dat. Plur. Dec. 5.
——— § 17. 3.
——— nouns, § 11.
——— persons, § 47. 49.
——— tenses, § 55, &c.
——— verbs, § 44.
——— verbs in *μι*, § 72. 1.
——— persons, § 74. 76.
——— tenses, § 80.
Voc. Sing. Dec. 5.
——— § 17. 2.
Future, act. and mid., § 60.
——— Æolic, § 60. 2. *obs.* 3.
——— Attic, § 60. 2. *obs.* 4.
——— Doric, § 60. 2. *obs.* 5.
——— Ionic, § 60. 2. *obs.* 2.
——— middle used as active, § 96. 1.
——— as passive, § 96. 2.
——— passive first, § 71.
——— second, § 66.
——— perfect, § 69.
Gender of nouns, § 26.
Imparisyllabic nouns, § 12. 2. *b.*

- Impersonal verbs, § 99.
 Inseparable particles, § 105.
 Irregular comparison, § 33.
 — nouns, § 27.
 — verbs, § 95.
 Letters, § 1.
 — division of, § 4.
 Moods, § 43. b.
N. ephelcusticon, § 8. a. 2. c.
 Numerals, § 34.
 — secondary, § 35.
 Parisyllabic nouns, § 12. 2. a.
 Participles, § 29. b.
 Perfect, first, § 62. 1.
 — second, § 62. 2.
 — of verbs in *aιων*, *υιων*, § 67.
obs. 4.
 — passive, § 67.
 — syncopated, § 82. c.
 Perfects, Lists of, § 115.
 Persons, formation of, § 47, 49.
 — Ionic, § 49. a. *obs.* 4.
 Pluperfect active, § 64.
 — passive, § 68.
 — Ionic, § 47. a. *obs.* 4. c.
 — Old Attic, § 47. a. *obs.* 4. c.
 Prepositions, § 103.
 Present, formation of, § 56.
 — altered, § 56. *obs.* 1.
 Pronouns, adjective, § 41.
 — demonstrative, § 37.
 — interrogative, § 39.
 — personal, § 36.
 — possessive, § 40.
 — relative, § 38.
- Pronunciation, § 2.
 Punctuation, § 6.
 Reduplication, § 63.
 — Attic, § 63. c.
 — — — in Aorist, § 65. *obs.* 1.
 — — — improper, § 63. b.
 — — — proper, § 63. a.
 — — — in other tenses, § 63. d.
 — — — in verbs in *μι*, § 72. 2.
 Root of the verb, § 65. 2, 3.
 Roots, § 112.
 Syncopated nouns, § 18. *obs.* 1.
 — — — perfects, § 82. c.
 Synizesis, § 8. a. 2. *obs.* 2.
 Tenses, § 43. c.
 — cognate, § 52.
 — formation of, § 55.
 Verbs, § 43.
 — compound, § 100.
 — contracted, § 53, 54.
 — formation of, § 44.
 — in *αιων*, § 54. *obs.* 2: 55. *obs.* 1.
 — — *ειων*, § 54. *obs.* 3: 55. *obs.* 2.
 — — *ιων*, § 55. *obs.* 4.
 — — *οιων*, § 54. *obs.* 4: 55. *obs.* 3.
 — — *υιων*, § 55. *obs.* 5.
 — — *μι*, § 72.
 — — — fragments of, § 82.
 — irregular, § 95.
 — — — in meaning, § 96.
 — transitive and neuter in different tenses, § 97.
 — with double crude-form, § 56. *obs.* 2. a.

SYNTAX.

- ACCUSATIVE**, primary meaning, § 123. *obs.* 3.
 — absolute, § 127. d. *obs.* 4. c.
 — cognate, § 116. a. 1. *obs.* 2.
 — double, § 126. b.
 — of neut. Adj., § 126. a. 2. *obs.* 2. d.
 — the manner, § 126. a. 2. *obs.* 2.
 — the remote Obj., § 126. a. 1. *obs.* 4.
 — pendens, § 127. d. *obs.* 6. d.

- Accusative, second, § 126. a. 2. *obs.* 3. b.
 — single, § 126. a.
 — with Adj., § 126. a. *obs.* 1: 2. *obs.* 3.
 — — — *κατὰ* understood, § 126. a. 2.
 — — — passives, § 126. b. 2; § 131. a. *obs.* 2.
 — — — verbs of conquering, § 126. a. 1. *obs.* 2. b.
 Adjective, § 128.

Adjective, an epithet, § 119.1. <i>obs. 1.</i>	Article marking the predicate, § 130. <i>b. 2.</i>
— a predicate, § 119.1. <i>obs. 1.</i>	— with abstract words, § 130.1. <i>obs. 1.</i>
— § 130. <i>b. 2.</i>	— adjectives, § 130. <i>a. 2.</i>
— and substantive, § 119.	— adverbs, § 130. <i>a. 4.</i>
— with Acc., § 124. <i>c. 1. obs. 1.</i>	— demonstratives, § 130.1. <i>obs. 6. a.</i>
— <i>b.</i> : § 126. <i>a. 1. obs. 1. 2. a.</i>	— names, § 130.1. <i>obs. 4.</i>
— Gen., § 124. <i>a. 3. obs. 2. c.</i>	— numerals, § 130.1. <i>obs. 2.</i>
— <i>Dat.</i> , § 125. <i>a. 5.</i> : § 125. <i>c. 1. obs. 1.</i>	— participles, § 130. <i>a. 3.</i>
Adjectives meaning	— <i>Ἄλλος</i> , § 129. <i>f. obs. 1.</i>
— accusation, § 124. <i>e. 4.</i>	— <i>αὐτὸς</i> , § 129. <i>a. 2. c.</i>
— caring for, § 124. <i>e. 1. obs. 1. c.</i>	— <i>Ἐπερός</i> , § 129. <i>f. obs. 1.</i>
— desire, § 124. <i>e. 1. obs. 1. a.</i>	— <i>πᾶς</i> , § 130.1. <i>obs. 6. b.</i>
— destitution, § 124. <i>f. 1. obs. 2.</i>	— <i>πλειονες</i> , § 130.1. <i>obs. 6. d.</i>
— difference, § 124. <i>f. 3. obs. 2.</i>	— <i>πολλοι</i> , § 130.1. <i>obs. 6. c.</i>
— ease, § 125. <i>a. 5.</i>	Attraction, § 117. <i>e.</i>
— emptiness, § 124. <i>f. 1. obs. 2.</i>	— inverted, § 117. <i>e. obs. 5.</i>
— equality, § 125. <i>c. 4. obs. 1. c.</i>	Cases, § 124. § 125. § 126.
— following, § 125. <i>c. 3. obs. 1.</i>	— absolute, § 127. <i>d.</i>
— fulness, § 124. <i>f. 1. obs. 2.</i>	— not governed, § 127.
— identity, § 125. <i>c. 4. obs. 1. a.</i>	Casus pendentes, § 127. <i>d. obs. 6.</i>
— inferiority, § 124. <i>f. 4.</i>	Cause, Gen. of, § 124. <i>a. 3.</i>
— kindred, § 125. <i>c. 4. obs. 1. d.</i>	— Dat. of, § 125. <i>d. 1. obs. 2.</i>
— learning, § 124. <i>e. 1. obs. 1. c.</i>	Comparatives, § 128. <i>a.</i>
— nearness, § 125. <i>c. 2. obs. 3.</i>	— omitted, § 128. <i>a. 1. obs. 1.</i>
— opposition, § 125. <i>c. 1. obs. 2.</i>	— two, § 128. <i>a. 1. obs. 6.</i>
— pleasantness, § 125. <i>a. 5.</i>	— with Gen. § 124. <i>f. 3.</i> : § 128. <i>a. 2.</i>
— poverty, § 124. <i>f. 1. obs. 2.</i>	— η omitted, § 128. <i>a. 3.</i>
— riches, § 124. <i>f. 1. obs. 2.</i>	— η πρὸς or κατὰ, § 128. <i>a. 1. obs. 5.</i>
— similarity, § 125. <i>c. 4. obs. 1. b.</i>	— η ὄστε, § 128. <i>a. 1. obs. 4.</i>
— union, § 125. <i>c. 1. obs. 2.</i>	— μᾶλλον, § 128. <i>a. 1. obs. 1.</i>
— utility, § 125. <i>a. 5.</i>	— δσφ—τοσούτφ, § 128. <i>b. 2. obs. 1.</i>
Adverbs of	Compounds of εἰς, § 125. <i>b. 3. obs. 4.</i>
— identity, § 125. <i>c. 4. obs. 1.</i>	— ἐπὶ, § 125. <i>b. 3.</i> : § 126. <i>a. 1. obs. 4. a.</i>
— nearness, § 125. <i>c. 2. obs. 3. a.</i>	— κατὰ, § 124. <i>e. 4. obs. 3.</i>
— place, § 124. <i>d. 3.</i>	— πρὸς, § 125. <i>b. 3.</i> : § 126. <i>a. 1. obs. 4. a.</i>
— quantity, § 124. <i>d. 3.</i>	— δμοῦ, § 125. <i>c. 1. obs. 3.</i>
— time, § 124. <i>d. 3.</i>	— σὺν, § 125. <i>c. 1. obs. 3.</i>
— union, § 125. <i>c. 1. obs. 2. b.</i>	— ὥπδ, § 125. <i>b. 3. obs. 4.</i>
Antecedent and Relative, § 120.	Concord, first, § 118.
Apposition, § 117. <i>c.</i>	— second, § 119.
Article, § 42: § 130.	— third, § 120.
— alone, § 130. <i>5.</i>	Conditional and consequent, § 4. <i>ii. 4. c. obs. 2.</i>
— for a possessive, § 130.1. <i>obs. 1.</i>	
— in Attic usage, § 130. <i>c. obs. 4.</i>	
— Epic usage, § 130. <i>c. obs. 1. 2.</i>	
— Ionic usage, § 130. <i>c. obs. 3.</i>	
— old usage, § 130. <i>c.</i>	
— marking the subject, § 130. <i>b. 1.</i>	

- Conditional clauses dependent, § 134. *iii. obs. 2.*
- Conjunctions, § 139.
- Copula, § 117. *a. 2. 5.*
- Corrections, § 117. *d.*
- Dative, § 125.
- absolute, § 127. *d. obs. 4. b.*
 - alone, § 125. *c. 1. obs. 4 : § 125. c. 3. obs. 3.*
 - of cause, § 125. *d. 1. obs. 2.*
 - instrument, § 125. *d.*
 - manner, § 125. *d. 1. obs. 3.*
 - object to which a direction is made, § 125. *b.*
 - participle, § 125. *a. 1. obs. 5. b. c.*
 - personal pronoun, § 125. *a. 1. obs. 5. d.*
 - Receiver, § 125. *a.*
 - union, § 125. *c.*
 - with *ρομίχω*, § 125. *d. 1. obs. 3. d.*
 - *ώς*, § 125. *a. 1. obs. 5. a.*
- Dativus pendens, § 127. *d. obs. 6. c.*
- Derivations from *ἄντλησις*, § 125. *c. obs. 1 : obs. 2.*
- Distance, § 127. *b. 1.*
- Epithet, § 119. *l. obs. 1 : § 130. b. 2.*
- Future with *θέλω*, § 134. *ii. 4. a. obs. 5. c.*
- optative, § 134. *i. b. 1. obs. 3.*
- Genitive, § 124.
- absolute, § 127. *d. obs. 1.*
 - alone, § 124. *a. 3. obs. 4 : § 124. e. 1. obs. 2 : § 124. f. 1. obs.*
 - at a place, § 127. *a. 1. obs. double, § 124. g.*
 - exegetic, § 124. *b. obs. 4.*
 - of author, § 124. *a.*
 - cause, § 124. *a. 3.*
 - instrument, § 125. *d. 1. obs. 1. c.*
 - material, § 124. *a. 4.*
 - motive, § 124. *a. 3. obs. 2. a.*
 - object, § 124. *e.*
 - part, § 124. *d. 4.*
 - participation, § 124. *d.*
 - possessor, § 124. *b.*
 - quality, § 124. *c.*
 - relation, § 124. *f.*
- Genitive with compounds of *ἐπι*,
- § 125. *b. 3. obs. 2.*
- Genitivus pendens, § 127. *d. obs. 6. b.*
- Imperative, § 133.
- after conjunctions, § 133. *1. obs. 2. a.*
 - in questions, § 133. *1. obs. 2. b.*
 - with negatives, § 133. *2.*
- Imperfects, § 136. *b. 1.*
- Indefinite pronouns, § 129. *e. 2.*
- with numerals, § 129. *e. 2. obs. 3.*
- Indicative, § 132.
- in conditions, § 132. *2. obs. 2.*
 - dependent clauses, § 132. *2.*
 - with *ἴα*, *ώς*, § 134. *ii. 4. a. obs. 5.*
 - particles, § 132. *2. obs. 1. c.*
 - relative, § 132. *2. obs. 1. b.*
- Infinitive, § 135. *1 : § 135. a.*
- as Accusative, § 135. *a. 2.*
 - Nominative, § 135. *a. 1.*
 - Imperative, § 135. *a. 3.*
 - explanatory, § 135. *a. 2. obs. 5.*
 - denoting an assertion, § 135. *a. 2. obs. 4.*
 - a consequence, § 135. *a. 2. obs. 4.*
 - a purpose, § 135. *a. 2. obs. 1.*
 - in exclamations, § 135. *a. 3. obs. 2.*
 - with the Article, § 135. *b.*
- Interjections, § 141.
- Interrogatives, with Art., § 129. *e. obs. 1.*
- with negatives, § 129. *e. obs. 2.*
- Measure of excess, § 128. *b. 2.*
- Middle verbs with Gen., § 124. *f. 6.*
- Middle voice, § 131. *b.*
- Names of places, § 127. *a.*
- Negatives, § 138. *a.*
- double, § 138. *b.*
 - usage of *μή*, § 138. *a. obs. 2.*
 - *οὐ*, § 138. *a. obs. 1.*
 - *οὐ* or *μή*, § 138. *a. obs. 3.*
 - with Fut. Indic. § 133. *2. obs. 2.*
 - Imperative, § 133. *2.*
 - Subjunctive, § 133. *2.*

Neuter verbs denoting a feeling, § 126. a. 1. <i>obs.</i> 3. b.	Participles with $\delta\mu\alpha$, $\mu\epsilon\tau\alpha\zeta\bar{v}$, § 134. c. 2. a. <i>obs.</i> 1.
— used as transitives, § 126. a. 1. <i>obs.</i> 3.	— $\dot{\omega}s$, $\ddot{\alpha}\tau\epsilon$, § 135. c. 2. b. <i>obs.</i> 3.
Nominative case, § 121. — absolute, § 127. d. <i>obs.</i> 4. a.	Partitives, § 124. d. 1.
— in predicate, § 121. 2.	— omitted, § 124. d. 1. <i>obs.</i> 1.
— plural with <i>Sing.</i> Verb. § 118. 2.	Passives with Acc., § 126. b. 2.
Nominativus pendens, § 127. d. <i>obs.</i> 6. a.	Perfects, § 136. b. 2.
Numerals, § 128. c.	Place, § 127. a.
Object, immediate, § 123. 2. — remote, § 123. 2: § 126. a. 1. <i>obs.</i> 4.	Predicate, § 117. a. 2: 4.
Oblique cases, § 123.	Prepositions, § 140.
Optative, history of, § 134. — primary usage, § 134. <i>obs.</i> 1. b.	— separated from compounds, § 140. <i>obs.</i> 3.
— secondary usage, § 134. <i>obs.</i> 2. b: c.	— used as Adverbs, § 140. <i>obs.</i> 1.
— dependent, § 134. ii.	Pronouns, § 129.
— independent, § 134. i. b.	— adjective, § 129. f.
— expressing more uncertainty, § 134. ii. 3.	— demonstrative, § 129. c.
— possibility, § 134. i. b. 2.	— indefinite, § 129. e.
— a softened Future, § 134. i. b. 2. <i>obs.</i> 1. c.	— interrogative, § 129. e.
— a softened Imperative, § 134. i. b. 2. <i>obs.</i> 1. d.	— personal, § 129. a.
— a wish, § 134. i. b. 1.	— with $\gamma\acute{e}$, § 129. a. <i>obs.</i>
— in the <i>Oratio obliqua</i> , § 134. iii.	— possessive, § 129. b.
— with $\epsilon\acute{i}$, § 134. ii. 4. c.	— with Adj. in Gen., § 129. b. 2.
— $\dot{\epsilon}\tau\acute{e}\iota$, $\dot{\delta}\tau\epsilon$, &c., § 134. ii. 4. b.	— relative, § 129. d.
— $\dot{\epsilon}\omega s$, $\dot{\epsilon}\sigma\tau\epsilon$, &c., § 134. ii.	Propositions, § 117. a.
4. b. <i>obs.</i> 4.	— direct, § 117. b. 1.
— $\dot{\iota}v\alpha$, $\dot{\omega}s$, &c., § 134. ii. 4. a.	— indirect, § 117. b. 2.
— $\dot{\delta}s$, $\dot{\delta}\sigma\tau\acute{is}$, § 134. ii. 4. d.	Questions, direct, and indirect, § 117. b: § 129. e. 2: § 134. iii. 2.
Oratio obliqua, § 117. b. 2: § 134. iii.	Relative and antecedent, § 120.
Participles, § 135. 2. — agreeing with object, § 135. c. 1. <i>obs.</i> 2.	— attracted, § 117. e. <i>obs.</i> 4.
— subject, § 135. c. 1. <i>obs.</i> 1.	— limiting the Antec., § 120. 3.
— dependent on another verb, § 135. c.	— not limiting, § 120. 3.
— expressing an instrument, § 135. c. 2. b.	— with $\tau\acute{e}$, § 129. d. <i>obs.</i> 3.
— although, § 135. c. 2. c.	Size, § 127. b. 2.
— if, § 135. c. 2. d.	Space, § 127. b.
— when, while, § 135. c.	Subject, § 117. a. 2. 3.
2. a.	— and verb, § 118.
	— marked by Art., § 130. b. 1.
	— not expressed, § 118. 7.
	— of Infinitive, § 134. a. 4.
	Subjunctive, history of, § 134. <i>obs.</i>
	— primary usage, § 134. <i>obs.</i> 1. a.
	— secondary usage, § 134. <i>obs.</i> 2. a. b.
	— dependent, § 134. ii.
	— hortative, § 134. i. a. <i>obs.</i> 2. a.
	— independent, § 134. i. a.
	— marking less uncertainty, § 134. ii. 3.

Subjunctive with ἐὰν, ην, § 134. ii.

4. c.

ἐπῆν, δταν, § 134. ii.

4. b.

ξως, ξστε, § 134. ii.

4. b. obs. 4.

ίνα, ως, § 134. ii. 4. a.

δς, δστις, § 134. ii. 4. d.

οὐ μη, § 134. ii. 4. a. obs. 2.

Substantive and Adj., § 119.

— with Dat., § 124. e. 2. obs. 2:

§ 125. b. 3. obs. 1: § 125. c. 1.

obs. 2. c: § 125. d. 1. obs. 3. c.

Gen., § 124. a. 1. obs. 2:

3. obs. 2. b: § 124. e. 2: e. 4. obs. 1.

Superlatives, § 124. d. 2: § 128. b.

— with εἰς, § 128. b. 1. obs. 2.

ἐν τοῖς, § 128. b. 1. obs. 3.

δσφ, —τοσούσφ, § 128. b.

2. obs. 1.

ώς, δτι, § 128. b. 1.

Tenses, in the Indic., § 136.

— in all other moods, § 137.

— marking the state of an action, § 136. b.

— the time, § 136. a.

— Imperfects, § 136. b. 1.

— Indefinites, § 136. b. 3.

— Perfects, § 136. b. 2.

Time

— before, § 127. c. 2. obs. 2.

— duration of, § 127. c. 2.

— point of, § 127. c. 1.

— since, § 127. c. 2. obs. 2.

— two points compared, § 127. c. 2. obs. 3.

Verbals in τέος, § 135. d.

Verbs compounded with ἐπι or

πρός, § 125. b. 3.

δυτι, § 125. c. 2. obs. 1.

κατά, § 124. e. 4. obs. 3.

τυγχάνω, § 125. c. 2. obs.

1. b.

— derived from comparatives, § 124. f. 3. obs. 1.

— compound nouns,

§ 126. a. 1. obs. 4. b.

— nouns, § 124. e. 2.

obs. 3.

— middle, § 131. b.

— passive, § 131. a.

Verbs signifying to

— abound, § 124. f. 1. obs. 1. a.

— accuse, § 124. e. 4.

— acquit, § 124. e. 4.

— act against, § 125. b. 1. obs. a.

— admire, § 124. a. 3. obs. 1. d.

— aim at, § 124. d. 5. obs. 3. a.

— answer, § 126. a. 1. obs. 4. c.

— ask, § 126. b. 1. obs. 1. a.

— associate, § 125. c. 1. obs. 1. b.

— attend on, § 125. c. 3.

— begin, § 124. d. 5. obs. 3. g.

— benefit, § 125. a. 1.

— blame, § 124. a. 3. obs. 1. e: § 125.

b. 2. obs.

— breathe, § 124. a. 5.

— buy, § 124. f. 5.

— care for, § 124. e. 1. obs. 1. d.

— cease, § 124. f. 2. obs. 2.

— challenge, § 126. b. 1. obs. 4. a.

— choose, § 126. b. 3. obs. 1. c.

— clothe, § 126. b. 1. obs. 1. b.

— command, § 125. a. 4. obs. 1.

— communicate, § 125. c. 1. obs. 1. d.

— condemn, § 124. e. 4.

— congratulate, § 124. a. 3. obs. 1. f.

— contend, § 125. c. 1. obs. 1. f.

— converse, § 125. c. 1. obs. 1. e.

— declare, § 125. a. 3.

— defend, § 125. a. 1. obs. 3.

— deliver, § 124. f. 2. obs. 1. c.

— deprive, § 124. f. 1. obs. 1. d.

— desire, § 124. e. 1. obs. 1. a.

— differ from, § 124. f. 2. obs. 1. f.

— do, § 126. b. 1. obs. 2. a.

— drink, § 124. d. 5. obs. 3. d.

— drink a health, § 124. a. 3. obs. 3.

— eat, § 124. d. 5. obs. 3. d.

— enjoy, § 124. d. 5. obs. 2. b.

— entreat, § 124. e. 5.

— envy, § 124. a. 3. obs. 1. g: § 125.

b. 2. obs.

— escape, § 126. a. 1. obs. 4. d.

— escape notice, § 126. a. 1. obs. 3. c.

— exchange, § 124. f. 5.

— exhort, § 125. a. 4. obs. 1. c.

— fill, § 124. f. 1. obs. 1. a.

— follow, § 125. c. 3.

— force, § 126. b. 1. obs. 4. b.

— give, § 125. a. 2.

— go, § 124. d. 5. obs. 3. h.

Verbs signifying to

- grudge, § 124. *a. 3. obs. 1. g.*
- hear, § 124. *a. 1. obs. 1. b.*
- hide, § 126. *b. 1. obs. 3. b.*
- hit, § 124. *d. 5. obs. 3. b.*
- impart, § 124. *d. 5. obs. 2. f.*
- inherit, § 124. *d. 5. obs. 2. d.*
- injure, § 125. *a. 1: § 125. a. 1. obs. 4.*
- join, § 125. *c. 1. obs. 1. a.*
- keep off, § 124. *f. 2. obs. 1. b.*
- know, § 124. *e. 1. obs. 1. b.*
- lament, § 124. *a. 3. obs. 1. c.*
- lay wait, § 126. *a. 1. obs. 4. c.*
- learn, § 124. *a. 1. obs. 1. b.*
- look at, § 125. *b. 1. obs. d.*
- make, § 126. *b. 3. obs. 1. a.*
- make a truce, § 126. *a. 1. obs. 4. c.*
- meet, § 125. *c. 2. obs. 1.*
- meet with, § 124. *d. 5. obs. 3. c.*
- miss, § 124. *d. 5. obs. 3. b.*
- mix, § 125. *c. 1. obs. 1. c.*
- move off, § 124. *f. 2. obs. 1. d.*
- move to, § 125. *b. 1. obs. a.*
- name, § 126. *b. 3. obs. 1. d.*
- obey, § 124. *f. 4. obs. 1. d: § 125. a. 4. obs. 2.*
- obtain, § 124. *d. 5. obs. 2. c.*
- originate, § 124. *a. 1. obs. 1. a.*
- pay, § 125. *a. 2.*
- perceive, § 124. *e. 1. obs. 1. c.*
- persuade, § 125. *a. 4. obs. 1. c: § 126. a. 1. obs. 4. c.*
- pity, § 124. *a. 3. obs. 1. c.*
- praise, § 124. *a. 3. obs. 1. f.*
- pray to, § 125. *b. 1. obs. b.*
- present, § 125. *a. 2. obs. 1.*
- produce, § 124. *a. 1. obs. 1. a.*
- promise, § 125. *a. 2.*
- pour a libation, § 124. *a. 3. obs. 3.*
- reckon, § 126. *b. 3. obs. 1. b.*
- resist, § 125. *a. 4. obs. 3.*
- rule, § 124. *f. 4. obs. 1. c.*
- seem, § 121. *2.*

Verbs signifying to

- sell, § 124. *f. 5.*
- separate, § 124. *f. 2. obs. 1. a: obs. 3.*
- share, § 124. *d. 5. obs. 2. a.*
- shrink from, § 126. *a. 1. obs. 4. d.*
- sin against, § 126. *a. 1. obs. 4. c.*
- swell, § 124. *a. 5.*
- speak, § 126. *b. 1. obs. 2. b.*
- strip, § 126. *b. 1. obs. 1. b.*
- submit, § 124. *f. 4. obs. 1. d.*
- swear by, § 126. *a. 1. obs. 3. c.*
- take away, § 125. *a. 2. obs. 2: § 126. b. 1. obs. 3. a.*
- take hold, § 124. *d. 5. obs. 3. e.*
- taste, § 124. *d. 5. obs. 3. d.*
- teach, § 126. *b. 1. obs. 1. d.*
- tell, § 125. *a. 3. obs. 1.*
- tend, § 125. *c. 2. obs. 1. a.*
- think, § 124. *e. 1. obs. 1. b.*
- threaten, § 125. *a. 3.*
- touch, § 124. *d. 5. obs. 3. e.*
- trust, § 125. *a. 2.*
- try, § 124. *e. 1. obs. 1. d.*
- understand, § 124. *e. 1. obs. 1. b.*
- urge, § 126. *b. 1. obs. 4. a.*
- value, § 124. *f. 5.*
- wait for, § 126. *a. 1. obs. 3. c.*
- want, § 124. *f. 1. obs. 1. c.*
- ward off, § 125. *a. 1. obs. 3.*
- wonder, § 124. *a. 3. obs. 1. d.*
- yield, § 124. *f. 2. obs. 1. e.*
- to be, § 121. *2: § 122. b. obs. 1.*
- be angry, § 124. *a. 3. obs. 1. a: § 125. b. 2. obs.*
- chosen, § 121. *2.*
- distant, § 124. *f. 2. obs. 1. d.*
- grieved, § 124. *a. 3. obs. 1. b.*
- inferior, § 124. *f. 4. obs. 1. b.*
- like, § 125. *c.*
- named, § 121. *2.*
- near, § 125. *c. 2. obs. 2. b.*
- superior, § 124. *f. 4. obs. 1. a.*

INDEX II.

ETYMOLOGY.

- | | |
|---|--|
| <p><i>α, αν, ανα</i>, § 105. 1.
 <i>ἄγαμαι, -άσομαι</i>, § 55. 3. <i>obs.</i> 1. <i>b.</i>
 <i>ἄγηχα</i>, § 62. 1. <i>obs.</i> 2.
 <i>ἄγήρως, -ραος</i>, § 16. <i>obs.</i> 2.
 <i>ἄγνως, -ωτος</i>, § 31. <i>obs.</i> 3.
 <i>ἄγχιστα</i>, § 101. <i>b.</i> 1.
 <i>ἄδακρυς</i>, § 30. 8. <i>obs.</i>
 <i>ἀδέα χαίταν</i>, § 29. 2. <i>obs.</i> <i>b.</i>
 <i>ἀδηκα</i>, § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἀδμῆς, -ητος</i>, § 31. <i>obs.</i> 3.
 <i>ἄεσα</i>, § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἀηδίζω, ἀηδίζον</i>, § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἀηδῶν, -όνος, -οῦς</i>, § 18. <i>obs.</i> 2. <i>c.</i>:
 § 24. <i>obs.</i> 1.
 <i>ἀηθέσσω, -έσω, ἀηθεσσον</i>, § 45. 5.
 <i>obs.</i> 1: § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἄημαι</i>, § 80. <i>a.</i> <i>obs.</i>
 <i>ἄην, ον</i>, § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἀῆναι</i>, § 74. <i>e.</i> <i>obs.</i> 1.
 <i>ἀθάνατος, -η, -ον</i>, § 30. 2. <i>obs.</i> 1.
 <i>Αθήνασδε</i>, § 11. <i>ii.</i> <i>obs.</i> 2.
 <i>ἀθρόος, -οα, -οον</i>, § 29. 1. <i>obs.</i> 1.
 <i>αιάζω, -ξω</i>, § 45. 5. <i>obs.</i> 2.
 <i>Αἴας, Αἴλαν</i>, § 17. 2. <i>b.</i> <i>obs.</i>
 <i>αιδέομαι, -έσομαι</i>, § 55. 3. <i>obs.</i> 2. <i>a.</i>
 <i>αιδοῖος, -έστερος</i>, § 32. 2. <i>a.</i> <i>obs.</i> 2.
 <i>αιθίοψ, οπος</i>, § 31. <i>obs.</i> 3.
 <i>αινέω, -έσω, -ήσω</i>, § 55. 3. <i>obs.</i> 2. <i>b.</i>
 <i>ἄτω, οὗν</i>, § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἄκαχημι</i>, § 72. 2. <i>obs.</i> 1.
 <i>ἄκάμας, -αντος</i>, § 31. <i>obs.</i> 3.
 <i>ἄκέομαι, -έσομαι</i>, § 55. 3. <i>obs.</i> 2. <i>a.</i>
 <i>ἄκηκοα</i>, § 62. 2. <i>obs.</i> 3.
 <i>ἄκηδέω, -έσω</i>, § 55. 3. <i>obs.</i> 2. <i>a.</i>
 <i>ἄκηκουσμαι</i>, § 67. <i>obs.</i> 5.
 <i>ἄκρατέστερος</i>, § 32. 2. <i>a.</i> <i>obs.</i> 2.
 <i>ἄλαλάζω, -ξω</i>, § 45. 5. <i>obs.</i> 2.
 <i>ἄλαπάζω, -ξω</i>, § 45. 5. <i>obs.</i> 2.</p> | <p><i>ἀλέω, -έσω</i>, § 55. 3. <i>obs.</i> 2. <i>a.</i>
 <i>ἀλοδω, -ήσω</i>, § 55. 3. <i>obs.</i> 1. <i>a.</i>
 <i>ἀλως, ωος</i>, § 12. <i>obs.</i> 3: § 16. <i>obs.</i> 4.
 <i>ἀμὲς, ἄμμε, ἄμμέων, ἄμμέσι, ἄμμι</i>,
 § 36. 1. <i>obs.</i> 5.
 <i>ἄμορφος, -έστερος</i>, § 32. 2. <i>a.</i> <i>obs.</i> 2.
 <i>ἄμπινύνθην</i>, § 70. <i>obs.</i> 3. <i>c.</i>
 <i>ἄμφεσβήτεον</i>, § 59. 2. <i>obs.</i> 6.
 <i>ἄμφήλιξ, -ικέστερος</i>, § 32. 2. <i>b.</i> <i>obs.</i> 1.
 <i>ἀναδούμενοι</i>, § 54. <i>obs.</i> 1.
 <i>ἄναλκις, -ιδος</i>, § 31. <i>obs.</i> 3.
 <i>ἄνάλουν, ἄνάλωκα</i>, § 58. <i>d.</i> <i>obs.</i> 1.
 <i>ἄναξ, ἄνα</i>, § 17. <i>b.</i> <i>obs.</i>
 <i>ἄνδάνω, (ε)</i>, § 58. <i>e.</i> <i>obs.</i> 3.
 <i>ἄνέσω, ἄνέσα</i>, § 81. 3. <i>obs.</i> 3.
 <i>ἄνέφγον, ἄνέφξα</i>, § 58. <i>e.</i> <i>obs.</i> 3: § 59.
 2. <i>obs.</i> 4.
 <i>ἄνήλωσα</i>, § 59. 2. <i>obs.</i> 4.
 <i>ἄνηρ, ἀνδρὸς, -λ, -α, ἄνερ</i>, § 17. 2. <i>b.</i>:
 § 18. <i>obs.</i> 1.
 <i>ἄντεβλησα</i>, § 59. 2. <i>obs.</i> 6.
 <i>ἄνωχθι</i>, § 82. <i>c.</i> 2.
 <i>ἄνώγεως, -ειος</i>, § 16. <i>obs.</i> 2.
 <i>ἄνωτέρω, -τάτω</i>, § 101. <i>b.</i> 2.
 <i>ἄπαις</i>, § 31. <i>obs.</i> 4.
 <i>ἄπαξ</i>, § 35. 3. <i>a.</i>
 <i>ἄπας</i>, § 29. 3. <i>obs.</i>
 <i>ἄπάτωρ, -ορα</i>, § 31. <i>obs.</i> 2: <i>obs.</i> 3.
 <i>ἄπερσα</i>, § 60. 2. <i>obs.</i> 3.
 <i>ἄπολις, -ιδος, -ιδα, -ιω</i>, § 30. 7. <i>obs.</i> 1.
 <i>Ἄπόλλων, -ωνα, -ω</i>; <i>-ον</i>, § 17. 2. <i>b.</i>
 <i>obs.</i>: § 18. <i>obs.</i> 2. <i>c.</i>
 <i>ἄπλος, -οῦς</i>, § 29. 1. <i>obs.</i> 2: § 35. 2. <i>a.</i>
 <i>ἄπλοινστερος</i>, § 32. 2. <i>a.</i> <i>obs.</i> 2.
 <i>ἄπονος, -έστερος</i>, § 32. 2. <i>a.</i> <i>obs.</i> 2.
 <i>ἄπτην, -ηνος</i>, § 31. <i>obs.</i> 3.
 <i>ἄργυρεος</i>, § 29. 1. <i>obs.</i> 2.
 <i>ἄρειων</i>, § 33. 3. <i>obs.</i> 1.</p> |
|---|--|

ἀρέσκω, -εσω, 55. 3. obs. 2. a.
ἄρητρα, § 65. 1. obs. 1.
ἀρήρεμαι, § 67. obs. 5. c.
ἀρι, § 105. 3.
ἀρκέω, -εσω, § 55. 3. obs. 2. a.
ἄρμενος, § 82. b. 2.
ἀρπάζω, -σω, -ξω, § 45. 5. obs. 2. a.
ἀρόω, -οσω, § 55. 3. obs. 3. a.
ἀρόωσι, ἀρόφεν, § 54. obs. 4.
ἄρχην, § 101. a.
ἄστα, § 58. d. obs. 1.
ἄσμενος, -έστερος, -άτερος, § 32. 1. b. obs. 2 : § 32. 2. a. obs. 2.
ἄσσον, § 32. 3. obs. 3 : § 101. b.
ἄστηρ, -ασι, § 18. obs. 1.
ἄττα, § 38. 2. obs. 2.
Ἄτλας, -α, § 17. 2. b. obs.
Ἄτρεδαο, § 12. obs. 3.
ἀτύχω, -ξω, § 45. 5. obs. 2.
ἀναινω, § 58. d. obs. 3.
ἀντοῦ, -ῷ, § 36. 3. obs. 2.
ἀφδοσω, -άσω, § 45. 5. obs. 1.
ἄφθονος, -έστερος, § 32. 2. a. obs. 2.
ἄχθομαι, -εσομαι, § 55. 3. obs. 2. a.
βὰ, § 74. b. obs.
βάζω, -ξω, § 45. 5. obs. 2.
βαθίων, -ίτερος, § 32. 3. obs. 2.
βάρδοιστος, § 33. 2.
βαστάζω, -σω, -σα, -ξα, § 45. 5. obs. 2.
βέβαμαι, § 55. 3. obs. 1. c.
βέβαμεν, βεβῶ, § 82. c. 1.
βεβαρηώς, § 82. c.
βεβλάστηκα, § 63. a. obs. 1.
βεβρώς, § 82. c. 1.
βέβυσμαι, § 67. obs. 5.
βέλτερος, -τατος, § 33. 3.
βελτίων, -τιστος, § 33. 3. obs. 2.
βέομαι, § 60. 2. obs. 2.
βλακίστερος, -άτερος, § 32. 2. b. obs. 1.
βλίττω, -σω, 45. 5. obs. 1.
βοάω, -ήσομαι, § 55. 3. obs. 1. a.
βορέας, βορρᾶς, § 13. obs. 1.
βούκερως, -ων, -ωτος, ω, § 30. 4. obs. 2.
βούλομαι, -ει, § 49. a. obs. 1.
βοῦς, βοδς, βοῦ, βοτ; &c., § 23. ii. obs. 2.
βραδίων, βράσσων, § 32. 3. obs. 2.
βρέτας, -εος, § 25. obs. 3.
βρίζω, -ξω, § 45. 5. obs. 2. a.
βρυάζω, -ξω, § 45. 5. obs. 2. a.
γαμέω, -έσω, -ήσω, -ῷ, § 55. 3. obs. 2. b.

γαστὴρ, § 18. obs. 1.
γάστρις, -ιδος, -ιος, § 18. obs. 2. a.
γέγαμεν, § 82. c. 1.
γέγλυμμαι, § 63. a. obs. 1.
γελάξω, § 60. 2. obs. 5. a.
γελάω, -άσομαι, § 55. 3. obs. 1. b.
γεννάδας, -ου, § 31. obs. 3.
γένος-εος, genus, -eris, § 21. obs. 4.
γεραίτερος, -τατος, § 32. 1. b. obs. 2.
γέρας, -αος, § 25. obs. 2.
γήρας, -αος, § 25. obs. 2.
γίγας, -ασι, § 17. 3.
γιγνώσκω, γνώσομαι, § 63. d. obs. 1.
γόνυ, γόνατος, § 18. obs. 4.
γραῦς, γρηῆς, &c. § 23. ii. obs. 2.
γρύζω, -ξω, § 45. 5. obs. 2.
γυνή, γυναικός, &c. § 17. 2. b.
δα, § 105. 3.
δαῖζω, -ξω, § 45. 5. obs. 2.
δαίνυμι, § 72. 3. obs. 1.
δαίνυτο, § 72. 5. obs. 2.
δάκνω, δήξομαι, § 45. 2. obs.
δάσομαι, § 55. 3. obs. 1. b.
δὲ, § 36. 1. obs. 2. a : § 102. 2. obs.
δε, affix, § 11. ii. obs. 2.
δέδαα, § 62. 2. obs. 1.
δέδαρμαι, § 62. 1. obs. 2.
δέδαυμαι, § 55. 3. obs. 1. d.
δεδείπναμεν, § 82. c. 1.
δέδεκα, -εμαι, § 55. 3. obs. 2. b.
δέδια, δείδια, δέδοικα, § 62. 2. obs. 1.
δέδιτον, -ιθι, § 82. c. 2.
δέδομαι, § 55. 3. obs. 3. a : §. 67. obs. 6.
δέδυμαι, § 67. obs. 6.
δεῖ, δέρ, δέοι, § 99.
δείκνυμι, § 72 : § 73.
δεικνύομι, -οις, -οι, § 72. 5. obs. 2.
δεικνύω, -ης, η, § 72. 5. obs. 2.
δέπας, -αος, § 25. obs. 2.
δευτεράος, § 35. 2. c.
δεύτερος, § 34. b. obs.
δέω, (-μαι), § 67. obs. 5. c.
δηλώω -οῖς, § 54. obs. 1 : obs. 4.
Δημήτηρ, -τρος, -α, § 18. obs. 1.
δημοσίᾳ, § 101. a.
δῆρις, -ιος, -εως, § 22. obs. 1.
δήω, § 60. 2. obs. 2.
διαφέρει, § 99.
διδάξω, § 63. d. obs. 1.
διδψήν, § 74. d. obs. 2.

διδώω, § 74. c. obs.
 δίξημαι, § 80. a. obs.
 διηκόνησα, § 59. 2. obs. 6.
 διήτησα, § 59. 2. obs. 6.
 δικάξω, § 60. 2. obs. 5.
 δικαιεύσῃ, § 54. obs. 4.
 δίκην, § 101. a.
 διπλάσιος, § 35. 2. b.
 διπλός, -οῦς, § 35. 2. a.
 δίς, § 35. 3. a.
 δίχα, § 35. 3. b.
 διψάω, -ῆς, § 54. obs. 2.
 δινοπαλίζω, -ξω, § 45. 5. obs. 2.
 διοιλ, -αι. -ὰ, § 34. a. obs. 2.
 δοκεῖ, § 99.
 δόρυ, δόρατος, § 18. obs. 4.
 δός, § 74. b. obs.
 δόσκον, § 74. a. obs. 3.
 δοῦ, § 78. obs. 1.
 δράω, -μα, -σμα, § 67. obs. 5. b.
 δυάς, -άδος, § 35. 1.
 δυς, § 105. 2.
 δυστρέστεον, § 59. 2. obs. 7.
 δύω, δύο, &c., § 34. a.
 δυῶν, δύοισι, § 34. a. obs. 2.
 ἔα, ἔας, ἔην, § 81. 1.
 ἔαγα, § 58. c. obs. 2.
 ἔάγην, § 65. 1. obs. 1.
 ἔαγω, ἔαγεις, § 58. obs.
 ἔαδον, ἔαδα, § 58. c. obs. 2 : § 62. 2.
 obs. 1.
 ἔάλων, ἔάλωκα, § 58. c. obs. 2.
 ἔαξα, ἔάξας, § 58. c. obs. 2.
 ἔασι, § 81. 1.
 ἔάσω, εἴλακα, § 54. 3. obs. 1. a.
 ἔατε, ἔσταν, § 81. 1.
 ἔάφθην, § 58. c. obs. 2.
 ἔβάθην, § 55. 3. obs. 1. c.
 ἔβαλον, § 65. 3. b.
 ἔβάφην, § 65. 3. b. obs. 2.
 ἔβην, § 82. b. 1. i.
 ἔβίων, § 82. b. 1. iii.
 ἔβλάβην, § 65. 3. b. obs. 2.
 ἔβλάστηκα, § 63. a. obs. 1.
 ἔβλήθην, § 70. obs. 2.
 ἔβλήμην, § 82. b. 2.
 ἔβλην, § 82. b. 1. ii.
 ἔβρων, § 82. b. 1. iii.
 ἔβωσα, § 54. obs. 7.
 ἔβώσθην, § 70. obs. 3. e.
 ἔγαμέθην, -ήθην, § 55. 3. obs. 2. b.

ἔγγυαλίζω, -ξω, § 45. 5. obs. 2.
 ἔγείρομεν, § 47. c. obs. a.
 ἔγενόμην, § 65. 3. a. obs. 2.
 ἔγήραν, § 82. b. 1. i.
 ἔγλυψμαι, § 63. a. obs. 1.
 ἔγνωκα, § 63. d. obs. 1.
 ἔγνωκαν, § 47. a. obs. 4. e.
 ἔγνων, § 82. b. 1. iii.
 ἔγνώρικα, § 63. a. obs. 1.
 ἔγραφον, § 65. 1. obs. 4.
 ἔγρηγορα, § 63. c. obs. 3.
 ἔγρηγόρηκα, § 63. a. obs. 1.
 ἔγχελν, -υος, -εις, -υες, § 23. i. obs.
 ἔγὼν, ἔγνωη, § 36. 1. obs. 5.
 ἔδαισθην, § 70. obs. 3. e.
 ἔδακον, § 65. 3. b. obs. 1.
 ἔδατεάμην, § 61. obs. 2.
 ἔδδεισα, § 58. a. obs. 1.
 ἔδέγμην, § 82. b. 2.
 ἔδέθην, § 55. 3. obs. 2. b : § 70. obs.
 3. e.
 ἔδήδοκα, § 62. 1. obs. 1.
 ἔδήλουν, -ευν, § 54. obs. 4.
 ἔδιαιτησα, -ήτησα, § 59. 2. obs. 6.
 ἔδιαικόνησα, -ηκόνησα, § 59. 2. obs. 6.
 ἔδδόθην, § 55. 3. ob. 3. b.
 ἔδομαι, § 60. 2. obs. 2.
 ἔδοῦμαι, § 60. 2. obs. 5. c.
 ἔδραν, § 82. b. 1. i.
 ἔδράσθην, § 70. obs. 3. e.
 ἔδνυ, § 82. b. 1. iv.
 ἔδυστρύχεον, § 59. 2. obs. 7.
 ἔδυστρεύμην, § 59. 2. obs. 7.
 ἔδωκα, -ας, -ε, § 80. d. obs. 1.
 ἔδωκάμην, § 80. d. obs. 1.
 ἔδων, § 80. c. obs. 1.
 ἔξόμην, § 58. d. obs. 2.
 ἔηκα, § 80. d. obs. 1.
 ἔθανον, § 65. 1. obs. 2 : § 65. 3. d.
 ἔθελοντής, -ον, § 31. obs. 3.
 ἔθέλωμι, § 47. c. obs. a.
 ἔθεμεν, -τε, -σαν, § 80. d. obs. 1.
 ἔθενον, § 65. 3. a. obs. 2.
 ἔθέρην, § 65. 3. a. obs. 2.
 ἔθετον, -την, § 80. d. obs. 1.
 ἔθηκα, § 80. d. obs. 1.
 ἔθηκάμην, § 80. d. obs. 1.
 ἔθην, § 80. c. obs. 1.
 ἔθιζω, (ει), § 58. b. 4.
 ἔθην, ἔθην, § 55. 3. obs. 2. b.
 εἰδῶ, -είην, ἐναι, -ῶς, § 62. 2. obs. 5.

- εῖκα, εἶμαι, § 80. d. obs. 2.
 ἔικτον, ἔικτην, § 82. c. 2.
 εἰλήλουσθμεν, § 82. c. 2.
 εἴληφα, -μαί, § 63. a. obs. 2.
 εἴληχα, § 63. a. obs. 2.
 εἴλον, § 58. b. 4.
 εἴλοχα, -γμαί, § 63. a. obs. 2.
 εἴλυσθην, § 70. obs. 3. e.
 εἶμαι, § 80. d. obs. 2.
 εἴμαρται, § 63. a. obs. 2.
 εἴμεν, εἴμες, § 81. 1.
 εἴμι, ξομαί, § 55. 3. obs. 2. a: § 81. 1.
 εἴμι, § 81. 2.
 εἴπα, εἴπον, § 58. obs.: 61. obs. 2.
 εἴρηκα, -ημαί, § 63. a. obs. 2.
 εἴσα, § 58. b. 4.
 εἴσομαι, εἰσάμην, § 81. 3. obs. 2.
 εἴστηκεν, § 58. b. 4.
 εἴχορ, § 58. b. 4.
 εἴωθα, § 58. b. 4: § 62. 2. obs. 1.
 εἴσων, εἴλακα, § 58. b. 4.
 εἴκαθεσάμην, § 59. 2. obs. 3.
 εἴκαθημην, § 59. 2. obs. 3: § 67. obs. 7. a.
 εἴκάθευδον, § 59. 2. obs. 4.
 εἴκάθιζον, § 59. 2. obs. 3.
 εἴκάλεσα, § 55. 3. obs. 2. a.
 εἴκαμον, § 65. 3. b.
 εἴκαστέρω, -τάτω, § 101. b. 2.
 εἴκαστος, § 41. 1: § 107. 7.
 εἴκάτερος, § 41. 1: § 107. 7.
 εἴκειμην, -σο, -το, § 67. obs. 7. b.
 εἴκεινος, § 37. 1. obs.
 εἴκεισε, § 39. 2. obs. 3. b.
 εἴκελευσθην, § 70. obs. 2.
 εἴκερδασθην, ἔκραδην, P. 81. note.
 εἴκέρδανα, § 61. 2. obs. 1.
 εἴκηα, εἴκεα, § 61. obs. 2.
 εἴκηδησάμην, -εσάμην, § 55. 3. obs. 2. b.
 εἴκλαγον, § 65. 3. a. obs. 2.
 εἴκληισμαι, § 63. a. obs. 1.
 εἴκλιθην, -ίνθην, § 62. 1. obs. 3. b: § 70. obs. 3. c.
 εἴκολούσθην, -σθην, § 70. obs. 3. e.
 εἴκόρεσα, -έσθην, § 55. obs. 2. b.
 εἴκοτεσάμην, § 55. 3. obs. 2. a.
 εἴκραγον, § 65. 3. c. obs. 2.
 εἴκριθην, -ίνθην, § 70. obs. 3. c.
 εἴκρινθην, § 65. 3. b. obs. 2.
 εἴκτακα, § 62. 1. obs. 2.
 εἴκτάμην, § 82. b. 2.
 εἴκταν, § 82. b. 1. i.
- ἔκτανον, § 65. 1. obs. 2.
 ἔκτεινα, § 65. 1. obs. 2.
 ἔκτεινισμαι, § 63. b. obs. 2.
 ἔκτημαι, § 63. b. obs. 2.
 ἔκτονα, § 62. 2.
 ἔλαδσων, § 32. 3. obs. 3.
 ἔλανω, -άσω, § 54. 3. obs. 1. b: § 67.
 obs. 5. c.
 ἔλέγην, § 65. 3. a. obs. 2.
 ἔλέγημην, § 82. b. 2.
 ἔλελίζω, -ξω, § 45. 5. obs. 2.
 ἔλευσθην, § 70. obs. 3. e.
 ἔλιγξα, § 45. 5. obs. 2. b.
 ἔλιπον, § 65. 3. a.
 ἔλισσω, (ει), § 58. b. 4.
 ἔλικω, (ει or η), § 58. b. 4.
 ἔλκω, (ει), § 58. b. 4.
 ἔλληνισμαι, -σθην, § 58. d. obs. 2.
 ἔλλισάμην, § 58. a. obs. 1.
 ἔλμιν, -ισι, § 17. 3.
 ἔλπις, -ισι, § 17. 3.
 ἔλσα, § 60. 2. obs. 3.
 ἔλύμην, § 82. b. 2.
 ἔλω, -ᾶς, -ᾶ, § 60. 2. obs. 4.
 ἔμαθον, § 65. 3. d.
 ἔμαχεσάμην, -ησάμην, § 55. 3. obs. 2. b.
 ἔμέθεν, § 11. ii. obs. 2: § 36. 1. obs. 5.
 ἔμέο, -εῦ, ἔμεο, ἔμευς, &c., § 36. 1.
 obs. 5.
 ἔμέω, -έσω, § 55. 3. obs. 2. a.
 ἔμίγμην, § 82. b. 2.
 ἔμιν, § 36. 1. obs. 5.
 ἔμμεναι, ἔμμεναι, § 81. 1.
 ἔμμι, ἔσσι, ἔντι, § 81. 1.
 ἔμμορον, -ορα, § 58. a. obs. 1.
 ἔμνησθην, § 70. obs. 3. e.
 ἔμολον, § 65. 3. d. obs. 1.
 ἔναρίζω, -ξω, § 45. 5. obs. 2.
 ἔνδεχται, § 99.
 ἔνεγύων, § 59. 2. obs. 4.
 ἔνεμέθην, -ήθην, § 55. 3. obs. 2. b.
 ἔνηθην, § 70. obs. 3. e.
 ἔνήνοχα, § 62. 1. obs. 1.
 ἔνηράμην, § 59. 2. obs. 4.
 ἔννυμι, ἔσω, § 55. 3. obs. 2. a.
 ἔξεπλάγην, § 65. 3. a. obs. 2.
 ἔξεστι, § 99.
 ἔο, εῦ, εῖο, &c., § 36. 1. obs. 5.
 ἔοī, ἔէ, § 36. 1. obs. 5.
 ἔοικα, ἔψκειν, § 58. b. 4. obs. 1: § 58.
 c. obs. 2.

- ἔοιμι, *ἴοις*, § 81. 1.
 ἔολπα, ἔθλπειν, § 58. b. 4. *obs. 1*: § 58.
 c. *obs. 2*: § 62. 2. *obs. 4*. b.
 ἔργα, ἔώργειν, § 58. c. *obs. 2* : § 62.
 2. *obs. 4*. b.
 ἔουρεον, -ηκα, § 58. c. *obs. 2*.
 ἔπαθον, § 65. 3. d. *obs. 1*.
 ἔπάλμην, § 82. b. 2.
 ἔπαρψεον, § 59. 2. *obs. 5*.
 ἔπαιθην, -σθην, § 70. *obs. 3*. e.
 ἔπέρανα, § 61. 2.
 ἔπέφραδον, § 65. 3. c. *obs. 2*.
 ἔπήσα, § 58. d. *obs. 1*.
 ἔπίανα, § 61. 2.
 ἔπιδεικτικός, -ή, -δν, § 30. 2. *obs. 1*.
 ἔπιπιθμεν, § 82. c. 2.
 ἔπλάκην, § 65. 3. a.
 ἔπλάμην, § 82. b. 2.
 ἔπλει, § 54. *obs. 1*.
 ἔπλεον, § 54. *obs. 1*.
 ἔπληγην, § 65. 3. a. *obs. 2*.
 ἔπλημην, § 82. b. 2.
 ἔπλων, § 82. b. 1. ii.
 ἔπνευσθην, § 70. *obs. 3*. b.
 ἔπθεεσα, -ησα, § 55. 3. *obs. 2*. b.
 ἔπθην, § 55. 3. *obs. 3*. b: § 70. *obs. 2*.
 ἔπομαι, (*ει*), § 58. b. 4.
 ἔπόνησα, -εσα, § 55. 3. *obs. 2*. a.
 ἔπρησα, -εσα, § 55. 3. *obs. 2*. b.
 ἔπω, (*ει*), § 58. b. 4.
 ἔραπτον, § 58. a. *obs. 2*.
 ἔρασάμην, § 55. 3. *obs. 1*. b.
 ἔργαζομαι (*ει*), § 58. b. 4.
 ἔρεζον, ἔρεξα, § 58. a. *obs. 2*.
 ἔρειφθην, § 70. *obs. 3*. b.
 ἔρέσσω, -εσω, § 45. 5. *obs. 1*.
 ἔρι, § 105. 3.
 ἔρις, -ιδα, -ιν, § 18, *obs. 2*. b.
 ἔριψα, § 58. a. *obs. 2*.
 Ἐρμέας, -ῆς, § 13. *obs. 1*.
 ἔρκω, (*ει*), § 58. b. 4.
 ἔρραδφην, § 65. 3. b. *obs. 2*.
 ἔρρηθην, -έθην, § 55. 3. *obs. 2*. b.
 ἔρριφην, § 65. 3. b. *obs. 2*.
 ἔρρωγα, § 62. 2. *obs. 1*.
 ἔρρωμενέστερος, § 32. 2. a. *obs. 2*.
 ἔρρωσθην, § 70. *obs. 3*. e.
 ἔρσω, § 60. 2. *obs. 3*.
 ἔρνω, (*ει*), § 58. b. 4.
 ἔσα, ἔσσα, § 81. 3. *obs. 3*.
 ἔσβεσα, -έσθην, § 55. 3. *obs. 2*. b.
- ἔσβεσμαι, § 55. 3. *obs. 2*. b.
 ἔσβην, § 72. 5. *obs. 1*.
 ἔσεται, § 81. 1.
 ἔσκαφην, § 65. 3. b. *obs. 2*.
 ἔσκευαδαται, § 49. a. *obs. 4*.
 ἔσκλην, § 82. b. 1. i.
 ἔσο, § 81. 1.
 ἔσοῦμαι, § 81. 1.
 ἔσπαρμαι, § 62. 1. *obs. 2*.
 ἔσσενα, ἔσσενον, § 61. *obs. 2* : § 58.
 a. *obs. 1*.
 ἔσσυμαι, § 67. *obs. 2*: § 58. a. *obs. 1*.
 ἔσταμαι, ἔσταθην, § 55. 3. *obs. 1*. c.
 ἔσταλκα, § 62. 1. *obs. 2*.
 ἔσταλμαι, § 62. 1. *obs. 2*.
 ἔσταμαι, § 67. *obs. 6*.
 ἔστατον, -αθι, § 82. c. 1.
 ἔστέρην, § 65. 3. a. *obs. 2*.
 ἔστεῶς, ἔστῶς, -ῶσα, -ῶς, § 29. b.
 ἔστην, -ης, -η, § 74. a. *obs. 2*.
 ἔστιδω, (*ει*), § 58. b. 4.
 ἔστρεφθην, § 70. *obs. 3*. a.
 ἔστροφα, § 62. 1. *obs. 1*.
 ἔσχέθην, § 55. 3. *obs. 2*. b.
 ἔσχον, § 55. 1. *obs.*
 ἔτάγην, § 65. 3. c.
 ἔτακην, § 65. 3. a.
 ἔταφην, § 55. 1. *obs.* : § 65. 3. b. *obs. 2*.
 ἔτέθην, § 55. 3. *obs. 2*. b: § 70. *obs. 1*.
 ἔτεμον, § 65. 3. a. *obs. 2*.
 ἔτέρσην, § 65. 3. a. *obs. 2*.
 ἔτετύφη, § 47. a. *obs. 4*. a.
 ἔτίθεα, -εας, -εε, § 74. a. *obs. 3*.
 ἔτιθεν, § 74.. a. *obs. 3*.
 ἔτίμων, § 54. *obs. 2*.
 ἔτλην, § 82. b. 1. i.
 ἔτραγον, § 65. 3. a. *obs. 1*.
 ἔτραχύνθην, § 70. *obs. 3*. c.
 ἔτρύφην, § 55. 1. *obs.* : § 65. 3. b. *obs. 2*.
 ἔτύθην, § 70. *obs. 1*.
 ἔτυπον, § 65. 3. b.
 ἔτυπτέατο, § 49. a. *obs. 4*.
 ἔτυφθεν, § 49. a. *obs. 5*.
 ἔτύχην, ἔτεύχην, § 70. *obs. 3*. b.
 εὐδιαιτέρος, § 32. 1. b. *obs. 2*.
 εὐηργέτεον, § 59. 2. *obs. 7*.
 εὔκερως, -ραος, § 16. *obs.*
 εὔνέθην, -ήθην, § 55. 3. *obs. 2*. b.
 εὔνηφι, § 11. ii. *obs. 3*.
 εὔνις, -ιος, -εως, -ιδος, § 30. 7. *obs. 2*.
 εὔρεθην, § 55. 3. *obs. 2*. b.

- ενρις, § 31. obs. 4.
 ενρον, § 65. 3. d.
 ενάχεον, § 59. 2. obs. 7.
 ἐφαιγοσα, § 47. a. obs. 4. e.
 ἐφανον, § 65. 3. a.
 ἐφησθα, § 47. a. obs. 4. a.
 ὑφαρκα, -αρμαι, § 62. 1. obs. 2.
 ὑφην, § 82. b. 1. i.
 ἐφδιμαι, -ιθην, § 55. 3. obs. 4.
 ἐφδισα, § 55. 3. obs. 4.
 ἐφδιμην, § 82. b. 2.
 ἐφίεμαι, § 81. 3. obs. 2.
 ἐφίλουν, § 54. obs. 1.
 ἐφλαδον, § 65. 3. c. obs. 2.
 ἐφλέγην, § 65. 3. a. obs. 2.
 ἐφρήσθην, § 70. obs. 3. e.
 ἐφυγον, § 65. 3. a.
 ἐφυν, § 82. b. 1. iv.
 ἐφυρσα, § 60. 2. obs. 3.
 ἐχεα, ἔχενα, § 61. obs. 2.
 ἐχρῆν, § 58. b. 4. obs. 2.
 ἐχρήσθην, § 70. obs. 3. e.
 ἐχύθην, § 70. obs. 2.
 ἐχύμην, § 82. b. 2.
 ἔχω, ἔξω, § 55. 1. obs.
 ἔω, ἔησ, &c., § 81. 1.
 ἔωδουν, ἔωκα, § 58. c. obs. 2.
 ἔωνεδμην, -ημαι, § 58. c. obs. 2.
 ἔώρατον, § 58. b. 4. obs. 1.
 ἔώρων, ἔώραια, § 58. e. obs. 3.
 ἔωσ, ἔω, ἔψ, ἔω, § 24. obs. 2.
 ζα, § 105. 3.
 ζέω, ζέσω, § 55. 3. obs. 2. a.
 ζόντυμ, (-σμαι), § 67. obs. 5. a :
 § 72. 3. obs. 1.
 ηβούλόμην, § 53. e. obs. 3.
 ηβάωσι, § 54. obs. 2.
 ηγαγον, § 63. c. obs. 2 : § 65. 1. obs. 1.
 ηγρύων, § 59. 2. obs. 4.
 ηδεα, -εα, -εε, § 64. obs. 2.
 ηδειν, -εις, -ει, § 58. e. obs. 1 : § 64.
 obs. 2.
 ηδεισθα, § 47. a. obs. 4. a.
 ηδείτην, -ειμει, &c., § 64. obs. 2.
 ηδη, -ησθα, -η, § 64. obs. 2.
 ηδιων, ηδιστοс, § 32. 3. obs. 2.
 ηδυνδμην, § 58. e. obs. 3.
 ηδὸς, -έα, -έης, -έη, έην, § 29. 2. obs.
 ηεισθα, § 47. a. obs. 4. a.
 ηερσα, § 60. 2. obs. 3.
 ηια, ηα, ηειν, § 58. e. obs. 1.
- ἡκα, § 80. d. obs. 1.
 ἡκαζον, § 58. e. obs. 1.
 ἡκάμην, § 80. d. obs. 1.
 ἡκιστα, § 101. b.
 ἡκουκα, § 63. c. obs. 1.
 ἡλλάγην, § 65. 1. obs. 2.
 ἡλλάχθην, § 65. 1. obs. 2.
 ἡλεάμην, § 61. obs. 2.
 ἡλείφθην, § 70. obs. 3. b.
 ἡλθέσθην, § 55. 3. obs. 2. b.
 ἡλιτον, § 65. 3. d.
 ἡλλήνισμαι, -σθην, § 58. d. obs. 2.
 ἡλμην, § 82. b. 2.
 ἡλων, § 82. b. 1. iii.
 ἡμαι, ησαι, ηται, § 67. obs. 7. a.
 ἡμαρτον, § 65. 3. d.
 ἡμέες, -έων, -έας, § 36. 1. obs. 5.
 ἡμελλον, § 58. e. obs. 3.
 ἡμεναι, § 81. 1.
 ἡμενοс, § 67. obs. 7. a.
 ἡμηн, ησο, ηστο, § 67. obs. 7. a.
 ἡμδс, § 40. obs. 1.
 ἡμπειχόμην, § 59. 2. obs. 5.
 ἡμπισχνεόμην, § 59. 2. obs. 3.
 ἡμφεγυδεон, § 59. 2. obs. 5.
 ἡμφигундeон, § 59. 2. obs. 3.
 ἡμφιεпа, § 59. 2. obs. 3.
 ἡμφиσвtтeон, -еsвtтeон, § 59. 2.
 obs. 6.
 ην, § 80. c. obs. 1.
 ην, § 81. 1.
 ηναρον, § 59. 2. obs. 4.
 ηνέθηн, § 55. 3. obs. 2. b.
 ηνεκа, § 55. 3. obs. 2. b.
 ηνεγка, ηνειка, § 61. obs. 2.
 ηνειχόμηн, § 59. 2. obs. 5.
 ηνιка, § 39. 2. obs. 3. b.
 ηνίπαтoн, § 63. c. obs. 2.
 ηνοιeа, § 59. 2. obs. 4.
 ηντιбóлeон, -еbóлeон, § 59. 2. obs. 6.
 ηνáрboун, § 59. 2. obs. 5.
 ηνáхloун, § 59. 2. obs. 5.
 ηπιστάμηн, § 59. 2. obs. 3.
 Ήρακλéης, -κλῆς, § 21. obs. 2.
 ηρарoн, § 65. 1. obs. 1.
 ηρéтhηн, § 55. 3. obs. 2. b.
 ηρeσta, § 45. 5. obs. 1.
 ηриka, § 63. c. obs. 1.
 ηрiстaмeн, § 82. c. 1.
 ηрiстoкeпoíмma, § 59. 1. obs.
 ηрsa, § 60. 2. obs. 3.

ἡρύκακον, § 63. c. obs. 2.
 ἥρως, -ωσ, § 16. obs. 4.
 ἥσθα, § 47. a. obs. 4. a: § 81. 1.
 ἥσθαι, § 67. obs. 7. a.
 ἥσπον, § 101. b.
 ἥσπων, § 32. 3. obs. 3.
 ἥστον, ἥστην, § 81. 1.
 ἥστην, ἥσμεν, &c., § 64. obs. 2.
 ἥσχυμπαι, § 67. obs. 4. b.
 ἥσυχαίτερος, § 32. b. obs. 2.
 ἥδον, § 58. e. obs. 2.
 ἥπτύχεον, § 59. 2. obs. 7.
 ἥψόδημην, § 58. e. obs. 2.
 ἥφθην, § 58. c. obs. 2.
 ἥψι, Βίηφι, § 11. ii. obs. 2.
 ἥψιουν, § 59. 2. obs. 3.
 ἥψις, ἥψις, § 24. obs. 1.
 θάσσων, § 32. 3. obs. 3.
 θε, θεν, § 11. ii. obs. 2.
 θείω, § 74. c. obs. 2.
 θεδος ὁ, § 15. obs. 1.
 θέρσομαι, § 60. 2. obs. 3.
 θέτις, -ιδος, -ιος, § 18. obs. 2. a.
 θεύσομαι, § 55. 3. obs. 2. c.
 θήγης, § 74. c. obs. 2.
 θῆλυς ἔέρση, § 29. 2. obs. b.
 θι, § 11. ii. obs. 2.
 θλάσσω, § 55. 3. obs. 1. b.
 θοίμην, § 78. obs. 2.
 θοινάσσομαι, -ήσομαι, § 55. 3. obs. 1. a.
 θοῦ, § 78. obs. 1.
 θράνω, (μαι, σμαι), § 67. obs. 5. b.
 θρέξομαι, § 55. 1. obs.
 θρέψω, § 55. 1. obs.
 θρυλλίζω, -ξω, § 45. 5. obs. 2.
 θυγάτηρ, τρα, -τρες, &c., § 18. obs. 1.
 θύμενος, § 82. b. 2.
 θύψω, § 55. 1. obs.
 θύώ, (ῦμαι), § 67. obs. 5. c.
 τ, ι, § 36. 1. obs. 3. b.
 ἴ, ἴης, ἴη, &c., § 34. a. obs. 1.
 ίαχα, § 62. 2. obs. 1.
 ίδια, § 101. a.
 ίδμεν, § 62. 2. obs. 5.
 ίδρις, -ιος, -εως, § 30. 7. obs. 2.
 ίδρύθην, -ύθην, § 70. obs. 3. c.
 ίδρως, -ῶτι, -ῷ, &c., § 18. obs. 2. d.
 ίδρψη, § 54. obs. 6.
 ίδρώω, § 54. obs. 5.
 ίεμαι, § 81. 2. obs. 1.
 ίερέα, -ῆ, § 23. ii. obs. 1.

ίημι, § 81. 3.
 ίησοῦς, -οῦ, § 15. obs. 2.
 ίκμενος, § 82. b. 2.
 ίκόμην, § 65. 3. d.
 ίλάσσομαι, § 55. 3. obs. 1. b.
 ίλεως, Πλαος, § 16. obs. 2.
 ίμάσσω, -άσω, § 45. 5. obs. 1.
 ίμεναι, ίμεν, § 81. 2.
 ίν, ίες, ίε, § 81. 2.
 ίπποτετρόφηκα, § 59. 1. obs.
 ίσαίτερος, § 32. 1. b. obs. 2.
 ίσαμι, § 81. 6.
 ίσασι, § 62. 2. obs. 5.
 ίσθι, § 62. 2. obs. 5.
 ίστα, -η, § 76. a. obs.
 ίσταο, -ω, § 76. a. obs.
 ίστεα, § 76. a. obs.
 ίστέω, -έρης, § 74. c. obs. 2.
 ίστη, § 74. b. obs.
 ίστον, ίσμεν, ίστε, &c., § 62. obs. 5.
 ίσχναίνω, -άνα, § 61. obs. 1.
 ίνδω, -ξω, § 45. 5. obs. 2.
 ίών, § 81. 2. obs. 2.
 καθεδοῦμαι, § 60. 2. obs. 5. c.
 καθήκει, § 99.
 καθηστο, § 67. obs. 7. a.
 καθηται, § 67. obs. 7. a.
 καθηῦδον, -εῦδον, § 59. 2. obs. 4.
 καθοίμην, § 67. obs. 7. a.
 καθωμαι, § 67. obs. 7. a.
 καίνυμαι, § 72. 3. obs. 1.
 καίω, § 55. 3. obs. 1. d.
 κακοξεινάτερος, § 32. 1. b. obs. 1.
 κακάτερος, § 33. 3.
 καλέω, -έσω, § 55. 3. obs. 2. b.
 κάμνω, καμοῦμαι, § 45. 2. obs.
 κάρα, κάρα, § 25. obs. 4.
 κάρη, -ήτας, -ητος, § 25. obs. 4.
 κάρηνα, -ων, § 25. obs. 4.
 κάστις, -ιος, § 22. obs. 1.
 κατεγλάστισμαι, § 63. a. obs. 1.
 καύσω, § 55. 3. obs. 1. d.
 κέαται, § 49. a. obs. 4.
 κεῖμαι, -σαι, -ται, § 67. obs. 7. b.
 κείμενος, § 67. obs. 7. b.
 κεῖσθαι, § 67. obs. 7. b.
 κεῖσο, § 67. obs. 7. b.
 κείσομαι, § 67. obs. 7. b.
 κελεύω, (σμαι), § 67. obs. 5. a.
 κέκαδον, -όμην, § 65. 3. c. obs. 2.
 κέκαρμαι, § 62. 1 obs. 2.

κέκαυκα, § 55. 3. obs. 1. d.
 κεκαφῆώς, § 82. c. 1.
 κεκέρασμαι, κέκραμαι, *P.* 81. note.
 κέκλαγγα, § 62. 2. obs. 1.
 κεκλημην, § 49. c. obs. 1.
 κέκλικα, -μαι, § 62. 1. obs. 3. b.
 κέκλοφα, § 62. 1. obs. 1.
 κέκλυθι, § 82. c. 1.
 κεκμηώς, § 82. c. 1.
 κεκόρεσμαι, -ημαι, § 55. 3. obs. 2. b.
 κεκόρυθμαι, § 67. obs. 2.
 κέκραγα, § 62. 2.
 κέκραχθον, -αχθι, § 82. c. 2.
 κεκτένισμαι, § 63. b. obs. 2.
 κέκτημαι, § 63. b. obs. 2.
 κέλσω, § 60. 2. obs. 3.
 κένος, -ότερος, § 32. 1. b. obs. 1.
 κεοίμητρ, § 67. obs. 7. b.
 κεράνυμι, § 72. 3. obs. 1.
 κεράσω, § 55. 3. obs. 1. b.
 κέρσω, -κερῶ, § 60. 2. obs. 3.
 κεχανδα, § 62. 2. obs. 1.
 κεχλαδώς, § 62. 2. obs. 1.
 κέχυκα, § 53. 3. obs. 2. c.
 κέω, κείω, § 60. 2. obs. 2.
 κέωμαι, § 67. obs. 7. b.
 κής, κίδη, κιλ, § 22. obs. 1.
 κίχημαι, § 80. a. obs.
 κιχῆναι, § 74. e. obs. 1.
 κλάξω, -γξω, § 45. 5. obs. 2. b.
 κλαίσω, -αήσω, § 55. 3. obs. 1. d.
 κλαίω, (μαι, σμαι), § 67. obs. 5. b.
 κλάσω, § 55. 3. obs. 1. b.
 κλαίνω, -οῦμαι, § 55. 3. obs. 1. d :
 § 60. 2. obs. 5. c.
 κλείς, -εῖδα, -εῖν, § 18. obs. 2. b.
 κλείω, (μαι, σμαι), § 67. obs. 5. b.
 κλῦθι, § 82. b. 1. n.
 κναίω, (σμαι), § 67. obs. 5. a.
 κνάω, -ῆσι, § 54. obs. 2.
 κνέφας, § 25. obs. 2.
 κνήστις, -ιος, § 22. obs. 1.
 κοτζω, -ξω, § 45. 5. obs. 2.
 κολαίνω, -ανα, § 61. obs. 1.
 κομᾶ, -ιοῦμαι, § 60. 2. obs. 4.
 κομψωτες, § 54. obs. 2.
 κονίω, (μαι, σμαι), § 67. obs. 5. b.
 κόραξ, -ξι, § 17. 3.
 κορέσω, § 55. 3. obs. 2. b.
 κόρυς, -υθα, -υν, § 18. obs. 2. b.
 κόρυσσω, § 45. 5. obs. 1.

κοτέω, -έσομαι, § 55. 3. obs. 2. b.
 κράξω, -ξω, § 45. 5. obs. 2.
 κραίνω, (σμαι), § 67. obs. 5. a.
 κρατδς, -λ, -α, § 25. obs. 4.
 κρέας, -ατος, -αος, -ως, § 25. obs. 1.
 κρείσσων, § 32. 3. obs. 3.
 κρεμάσω, § 55. 3. obs. 1. b.
 κρέσσων, κάρσων, § 33. 3.
 κρίζω, -ξω, § 45. 5. obs. 2.
 κρούω, (μαι, σμαι), § 67. obs. 5. b.
 κρώξω, -ξω, § 45. 5. obs. 2.
 κτενούμαι, -εῖ, § 49. a. obs. 1.
 κυδιστότατος, § 33. 4. obs.
 κυλίω, (σμαι), § 67. obs. 5. a.
 Κύπρις, -ιδος, -ιος, § 18. obs. 2. a.
 κύντερος, § 33. 3.
 κύρσω, -ησω, § 60. 2. obs. 3.
 κύων, κυνδος, κύνον, § 17. 2. b. obs.
 λᾶας, λᾶος, λᾶι, § 23. ii. obs. 2.
 λαγών, λαγῶ, § 16. obs. 2.
 λάλος, -ιστερος, § 32. 2. b. obs. 2.
 λᾶδος, λεὼς, § 16. obs. 2.
 λάτρις, -ιος, § 22. obs. 1.
 λάρος, λαρώτερος, § 32. 1. b. obs. 1.
 λέλαμπτα, § 62. 2. obs. 1.
 λελειχμᾶς, § 82. c. 1.
 λέλοιπτα, § 62. 2.
 λέουστι, § 17. 3.
 λευκαίνω, -ανα, § 61. obs. 1.
 λεύσσω, σω, § 45. 5. obs. 1.
 λέων, λέον, § 17. 2. b.
 λίστορομαι, -σομαι, § 45. 5. obs. 1.
 λήγοιο, § 12. obs. 3.
 λοέω, -έσω, § 55. 3. obs. 2. a.
 λυμαίνομαι, (σμαι), § 67. obs. 4. a.
 λύω, (ῦμαι), § 67. obs. 5. c.
 λωίων, λωίτερος, § 33. 3.
 μάκαιρα, § 31. obs. 5.
 μάκαρ, -αρος, § 31. obs. 3.
 μακραίνω, § 31. obs. 4.
 μακρόχειρ, § 31. obs. 4.
 μάλιστα, § 101. b.
 μᾶλλον, § 32. 3. obs. 3: § 101. b.
 μανιάς, -αδος, § 31. obs. 3.
 μάσομαι, § 55. 3. obs. 1. b.
 μάσσων, § 32. 3. obs. 3.
 μαστρίζω, -ξω, § 45. 5. obs. 2.
 μαχέσσομαι, -ήσομαι, -οῦμαι, § 55. 3. obs. 2. b.
 μέγας, μεγάλη, § 29. 3.

- μείζων, μείζω, -ους, § 30. 6. obs. 1: ηνστάζω, -ξω, -σω, § 45. 5. obs. 1. a.
 § 32. 3. obs. 3. ηώτερος, § 40. obs. 1.
 μεῖστος, § 33. 3. obs. 5. ξέω, ξέσω, § 55. 3. obs. 2. a.
 μέλας, μέλαινα, § 29. 3. ὅγδοος, -η, -οον, § 29. 1. obs. 1.
 μέλει, § 99. δόδιζω, -ξω, § 45. 5. obs. 2.
 μέλι, -ιτος, § 18. obs. 3. θθεν, οὖ, οἱ, θτε, § 39. 2. obs. 3. b.
 μελιτέρις, -οῦς, § 29. 4. obs. οἰακοστροφέω, § 58. d. obs. 3.
 μέμβλωκα, § 63. b. obs. 2. οὐδα, -ας, -ε, § 62. 2. obs. 5.
 μεμετιμένος, § 59. 2. obs. 3. Οἰδιπόδης, -α, -η, § 13. obs. 2.
 μέμνημαι, § 63. b. obs. 2. Ὁτζυρος, -ώτερος, § 32. 1. b. obs. 1.
 μεμνήστευμα, § 63. b. obs. 2. οἰκέω, (ε), § 58. e. obs. 3.
 μεμόλυσμα, § 67. obs. 4. a. οἴκοθι, § 11. ii. obs. 2.
 μεμυζῶς, § 82. c. 1. οἴκουρέω, § 58. d. obs. 3.
 μὲν, § 34. a. obs. 1. οἰμάζω, -ξω, § 45. 5. obs. 2: § 58. d.
 μενοινάά, § 54. obs. 2. obs. 3.
 μερμηρίζω, -ξω, § 45. 5. obs. 2. οἰνίζομαι, § 58. d. obs. 3.
 μεσατέρος, μέσατος, § 32. 1. b. obs. 2. οἰνόδομαι, § 58. d. obs. 3.
 μεταμέλει, § 99. οἰνοχοέω, (ε), § 58. e. obs. 3.
 μέτεστι, § 99. οἴομαι, -ει, § 49. a. obs. 1.
 μῆκιστος, § 33. 2. δῖς, δῖος, § 22. obs. 1.
 μῆνη, μησὶ, § 17. 3. οἴσθα, § 47. a. obs. 4. a.
 μῆνεσσι, § 17. 3. obs. οἰστρέω, § 58. d. obs. 3.
 μῆνις, -ιδος, -ιος, § 18. obs. 2. a. οἰωνίζομαι, § 58. d. obs. 3.
 μῆτηρ, -τρος, -τρι, § 18. obs. 1. δλέσω, § 55. 3. obs. 2. a.
 μῆτρας, § 16. obs. 4. δλίζων, § 32. 3. obs. 3.
 μαίνω, (σμαι), § 67. obs. 4. a. δλλαυμ, § 72. 3. obs. 1.
 μίμνω, § 63. d. obs. 1. δλολύζω, -ξω, § 45. 5. obs. 2.
 Μίνως, § 16. obs. 4. δλοώτατος δδμὴ, § 30. 2. obs. 3.
 μνᾶ, -ᾶ, § 14. obs. 1. δλωλα, § 62. 2. obs. 4. a.
 μονᾶς, -άδος, § 35. 1. δμνυμ, § 72. 3. obs. 1.
 μονόδους, -ον, -οντος, § 30. 3. obs. δμοῦμαι, § 55. 3. obs. 3. a: § 60. 2.
 μοῦ, μολ, μὲ, § 36. 1: obs. 2. a. obs. 4.
 μύζω, -ξω, § 45. 5. obs. 2. δνδε δομόνδε, § 11. ii. obs. 2.
 ναὸς, νεὼς, νηὶ, ναῦν, § 23. ii. obs. 2. δνδομαι, § 55. 3. obs. 3. a.
 νεάλτερος, νέατος, § 32. 1. b. obs. 2. δπλότερος, § 33. 4.
 νέηλυς, -υδος, § 31. obs. 3. δπηλικος, § 39. 2. obs. 3.
 νεικέω, -έσω, § 55. 3. obs. 2. a. δπηγίκα, δπότε, δπως, § 39. 2. obs. 3. b.
 νενέμητκα, § 62. 1. obs. 3. δπόθεν, δπου, δποι, § 39. 2. obs. 3. b.
 νένησμαι, § 67. obs. 5. a. δποῖος, § 39. 2. obs. 3.
 νεδς, νέα, Ep. § 23. ii. obs. 2. δπόσος, § 39. 2. obs. 3.
 νεύσομαι, § 55. 3. obs. 2. c. δπότερος, § 39. 2. obs. 3. a.
 νεύσοῦμαι, § 60. 2. obs. 5. c. δράμ, § 54. obs. 2.
 νέω, (μαι, σμαι), § 67. obs. 5. b. δργαίνω, -ανα, § 61. obs. 1.
 νῆστις, -ιος, -εως, -ιδος, § 30. 7. obs. 2. δρέω, § 54. obs. 2.
 νῆψ, νηδς, νηὶ, νῆα, § 23. ii. obs. 2. δρνιθος, -ιχος, -ιθα, -ιν, -ιχα, &c.,
 νὺν, § 36. 1. obs. 5. § 18. obs. 2. b.
 νίσσομαι, -σομαι, § 45. 5. obs. 1. δρνις, -ισι, § 17. 3.
 νδος, νῦν, § 15. obs. 2. δρνυμ, (εμαι), § 67. obs. 5. c.
 δρσο, § 82. b. 2.
 δρσω, § 60. 2. obs. 3.
 δρωρα, § 65. 1. obs. 1.

δσ, ή, τδ, § 38. 2. *obs.* 2.
 δσπερ, δστισοῦν, § 38. 2. *obs.* 1.
 δστε, οδσ τε, § 38. 2. *obs.* 3.
 δστεον, -οῦν, § 15. *obs.* 2.
 δστις, § 38. 2.
 δτεο, δτου, § 38. 2. *obs.* 2.
 δτοτύζω, -ξω, § 45. 5. *obs.* 2.
 οδη, οδη, ί, § 36. 1.
 οδας, § 25. *obs.* 2.
 οδδας, § 25. *obs.* 3.
 ονράνθεν, -σε, § 11.ii. *obs.* 2.
 οντάμενος, § 82. b. 2.
 οντος, δδε, § 37. 1. *obs.*
 δψιαιτερος, -ίτερος, § 32. 1. b. *obs.* 2.
 δψομαι, -ει, § 49. a. *obs.* 1.
 δψοφαγίστερος, § 32. 2. b. *obs.* 2.
 παιζω, -ξυμαι, § 45. 5. *obs.* 2.
 παιξοῦμαι, § 60. 2. *obs.* 5. c.
 παις, παι, § 17. 2. b.
 παιω, (σμαι), § 67. *obs.* 5. a.
 παλαιτερος, -τερος, § 32.1.b. *obs.* 2.
 παλαιω, (σμαι), § 67. *obs.* 5. a.
 παράχνυκα, § 62. 1. *obs.* 3.
 πάσομαι, § 55. 3. *obs.* 1. a: b.
 πάσσω, -σω, § 45. 5. *obs.* 1.
 πατήρ, πατρδς, -ι, § 18. *obs.* 1.
 πάτρως, § 16. *obs.* 4.
 πεινάμεις, -νάντι, § 54. *obs.* 2.
 πεινάω, -ῆς, § 54. *obs.* 2.
 πεινήσω, -άσω, § 55. 3. *obs.* 1. a.
 πείσομαι, § 60. 1. *obs.*
 πελεμίζω, -ξω, § 45. 5. *obs.* 2.
 πέκτω, πέξω, § 45. 2. *obs.*
 πεντάκις, § 35. 3. a.
 πεπαινω, -ανα, § 61. *obs.* 1.
 πέπαρμαι, § 62. 1. *obs.* 2.
 πεπάχνυμαι, § 67. *obs.* 4. a.
 πεπείθαται, § 49. a. *obs.* 4.
 πέπεισθι, § 82. c. 2.
 πεπιθήσω, § 63. d. *obs.* 3.
 πέπιθον, § 63. d. *obs.* 2.
 πέπλοχα, -εχα, § 62. 1. *obs.* 1.
 πέπνυμαι, § 67. *obs.* 2.
 πέπομαι, § 55. 3. *obs.* 3. b: § 67. *obs.* 6.
 πέπομφα, § 62. 1. *obs.* 1.
 πεπτηώς, -εώς, § 63. b. *obs.* 2: § 82. c. 1.
 πέποσθε, § 82. c. 2.
 πέπτωκα, § 63. b. *obs.* 2.
 πέπυσμαι, § 67. *obs.* 2.
 πέκων, -αλτερος, § 32. 2. a. *obs.*
 περαίνω, (σμαι), § 67. *obs.* 4. a.

περαιτερος, § 32. 1. b. *obs.* 2.
 πέρας, πεῖρας, § 25. *obs.* 1.
 περάσω, § 55. 3. *obs.* 1. a.
 Πέρσης, -σα, -ση, § 13. *obs.* 2.
 πεσύμαι, § 60. 2. *obs.* 5. c.
 Πετέω, § 12. *obs.* 3: § 16. *obs.* 5.
 πετάσω, § 55. 3. *obs.* 1. b.
 πεύσομαι, -οῦμαι, § 60. 2. *obs.* 5. c.
 πέφαγκα, § 62. 1. *obs.* 3.
 πέφαμαι, § 55. 3. *obs.* 1. e.
 πέφανται, -νται, § 67. *obs.* 4. a.
 πέφασμαι, § 67. *obs.* 4. a.
 πεφευγόλην, § 47. d. *obs.* 3.
 πεφιδήσομαι, § 63. d. *obs.* 3.
 πεφίλωμαι, § 49. c. *obs.* 1.
 πέφυγμαι, § 67. *obs.* 2.
 πεφύαστι, § 82. c. 1.
 πεφυζως, § 82. c. 1.
 πή, § 39. 2. *obs.* 3. b.
 πηλίκος, § 39. 2. *obs.* 3.
 πηνίκα, § 39. 2. *obs.* 3. b.
 πθι, § 82. b. 1. iv.
 πίμπλημι, § 72. 2. *obs.* 2.
 πίμπρημι, § 72. 2. *obs.* 2.
 πίομαι, -οῦμαι, § 60. 2. *obs.* 2: *obs.* 5. c.
 πιότερος, § 32. 2. a. *obs.*
 πίκερι, -ιος, § 22. *obs.* 1.
 πίπτω, § 63. d. *obs.* 1.
 πίων, πίειρα, § 30. 6. *obs.* 2.
 πλάζω, -γξω, § 45. 5. *obs.* 2. b.
 πλάσσω, -σω, § 45. 5. *obs.* 1.
 πλεῖν, πλεῦν, § 33. 3.
 πλεῖς, πλεῖν, § 54. *obs.* 1.
 πλέομεν, § 54. *obs.* 1.
 πλεύσομαι, -οῦμαι, § 55. 3. *obs.* 2. c:
 § 60. 2. *obs.* 5. c.
 πλέων, πλέος, § 16. *obs.* 2.
 πλησιάτερος, § 32. 1. b. *obs.* 2.
 πλώω, § 54. *obs.* 5.
 πνεύσομαι, -οῦμαι, § 55. 3. *obs.* 2. c:
 § 60. 2. *obs.* 5. c.
 πόθεν, ποῦ, ποδ, πότε, § 39. 2. *obs.* 3. b.
 ποθήσω, -έσομαι, § 55. 3. *obs.* 2. b.
 ποινάσομαι, § 55. 3. *obs.* 1. a.
 ποίος, § 39. 2. *obs.* 3.
 πολεμίζω, -ξω, § 45. 5. *obs.* 2.
 πόλις, -ηος, -ηι, -ηα, § 22. *obs.* 2.
 πολὺς, -έος, -έι, -έες, &c., § 29. 2.
 obs. 2.
 πονήσω, -έσω, § 55. 3. *obs.* 2. b.
 πόρτις, -ιος, § 22. *obs.* 1.

Ποσείδων, -ον, § 17. 2. b. obs.
 πόσις, -ιος, -ει, § 22. obs. 1.
 πόσος, § 39. 2. obs. 3.
 πρέπει, § 99.
 πρίω, (σμαι), § 67. obs. 5. a.
 προεφάσιζον, § 59. 2. obs. 2.
 προσήκει, § 99.
 προσηγήτην, § 54. obs. 2.
 πρότατος, § 34. b. obs.
 πρωιάτερος, § 32. 1. b. obs. 2.
 πταίω, (σμαι), § 67. obs. 5. a.
 πτίσσω, -σω, § 45. 5. obs. 1.
 πτωχίστερος, § 32. 2. b. obs. 2.
 πυρέσσω, -εσα, -έξα, § 45. 5. obs. 1.
 πῶς, § 39. 2. obs. 3. b.
 δαίνω, (σμαι), § 67. obs. 4. a.
 δέέω, § 45. 5. obs. 2.
 δεράπισμα, § 63. b. obs. 1.
 δεριφθαμ, § 63. b. obs. 1.
 δερυπωμένος, § 63. b. obs. 1.
 δεύσομαι, § 55. 3. obs. 2. c.
 δητῶν, δήστος, § 33. 3.
 δήτορσι, § 17. 3.
 δήτωρ, -ορ, § 17. 2. b.
 διγλων, § 33. 3.
 διγών, § 54. obs. 6.
 δυστάξω, -ξω, § 45. 5. obs. 2.
 σαλπίζω, -γέω, § 45. 5. obs. 2. b.
 σάω, (μαι, σμαι), § 67. obs. 5. b.
 σβέσω, -ήσομαι, § 55. 3. obs. 2. b.
 σε, § 11. ii. obs. 2.
 σεαυτοῦ, &c., § 36. 3. obs. 1.
 σέο, σεῦ, σεῖο, σέθεν, § 36. 1. obs. 5.
 σείω, (σμαι), § 67. obs. 5. a.
 σέλας, -αος, § 25. obs. 2.
 σημαίνω, (σμαι), § 67. obs. 4. a.
 σίζω, -ξω, 45. 5. obs. 2.
 σκεδάσω, § 55. 3. obs. 2. a.
 σκέπτας, -αος, § 25. obs. 2.
 σκοταῖος, § 35. 2. c. obs. 1.
 σκώρ, σκατός, § 18. obs. 5.
 σμάω, -ῆσ, § 54. obs. 2.
 σπαδίζω, -ξω, § 45. 5. obs. 2.
 σπάσω, § 55. 3. 1. b.
 σπείσω, § 60. 1. obs.
 σπουδαιέστερος, -τερος, § 32. 2. a.
 obs. 2.
 στὰ, § 74. b. obs.
 στάζω, -ξω, § 45. 5. obs. 2.
 σταλάζω, -ξω, § 45. 5. obs. 2.
 στενάζω, -ξω, § 45. 5. obs. 2.

στενότερος, § 32. 1. b. obs. 1.
 στηρίζω, -σω, -ξω, § 45. 5. obs. 2. a.
 στορένυμι, § 55. 3. obs. 2. a.
 στορέσω, § 55. 3. obs. 2. a.
 συκέα, -ῆ, § 14. obs. 1.
 συμβαίνει, § 99.
 σύμπας, § 29. 3. obs.
 συνδύο, § 35. 2. c. obs. 2.
 συνέλοχα, § 62. 1. obs.
 συνέτροφα, § 63. a. obs. 1.
 σφὲ, σφὺ, σφὶ, § 36. 1. obs. 5.
 σφέτερος, σφὸς, § 40. obs. 2.
 σφέων, σφείων, σφέας, § 36. 1. obs. 5.
 σφύζω, -ξω, § 45. 5. obs. 2.
 σφωὲ, -σφῶ, § 36. 1. obs. 5.
 σφῶΐ, σφῶιν, § 36. 1. obs. 5.
 σφωιτέρος, § 40. obs. 1.
 σχὲς, § 82. b. 1. ii.
 σχολαίτερος, -ότερος, § 32. 1. b.
 obs. 2.
 Σωκράτης, -εο, -έα, -ε, § 21. obs. 1:
 obs. 2.
 σῶμα, -ασι, § 17. 3.
 σωτήρ, -ερ, § 17. 2. b.
 τάλας, ταλαινα, § 29. 3,
 ταντό, ταντὸν, § 36. 3. obs. 4.
 τέθεικα, -ειμαι, § 80. d. obs. 2.
 τέθηλα, § 62. 2.
 τέθναμεν, -αθι, § 82. c. 1.
 τεῖν, τοὶ, τὲ, § 36. 1. obs. 5.
 τελέω, -έσω, § 55. 3. obs. 2. a.
 τελῶ, -εῖς, -εῖ, § 60. 2. obs. 4.
 τέμνω, τεμῶ, § 45. 2. obs.
 τέο, τεῦ, τέψ, § 39. 2. obs. 4.
 τεδς, § 40. obs. 1.
 τεοῦς, τέοιο, τὶν, § 36. 1. obs. 5.
 τέρας, -ατος, -αος, § 25. obs. 1.
 τέρην, -εινα, -εν, § 30. 5. obs.
 τέρσω, § 60. 2. obs. 3.
 τέτακα, -αμαι, § 62. 1. obs. 2.
 τέταλμαι, § 62. 1. obs. 2.
 τετάχαται, § 49. a. obs. 4.
 τετιηῶς, § 82. c. 1.
 τέτλατον, αθι, § 82. c. 1.
 τετράκις, § 35. 3. a.
 τέτραμμαι, § 67. obs. 1.
 τετραπλόος, -οῦς, § 35. 2. a.
 τετράποντος, -πουν, § 30. 3. obs.
 τετράχυμαι, § 67. obs. 4. c.
 τέτροφα, § 62. 1. obs. 1.
 τέτυγμαι, § 67. obs. 2.

τετύφαυτι, § 47. a. obs. 4. d.
 τετύφαται, § 49. a. obs. 4.
 τετυφὼς, ὁ, εἴην, § 47. d. obs. 2.
 τεῦ, for τοῦ, § 42. obs. 1.
 Τέως, Τέω, § 16. obs. 2.
 τηλίκος, -οῖτος, -όσδε, § 37. 3. obs. 1.
 τηνίκα, τῶς, § 39. 2. obs. 3. b.
 τίγρις, -ιδος, -ιος, § 18. obs. 2. a.
 τίθεαι, § 76. a. obs.
 τίθει, § 74. b. obs.
 τιθῆσ, -εισι, § 17. 3.
 τίθεντι, § 74. a. obs. 3.
 τίθεο, τίθου, § 76. a. obs.
 τίθεσκον, § 74. a. obs. 3.
 τιθέω, -ῶ, -ω, § 72. 1. obs. 1.
 τίθη, § 76. a. obs.
 τίθητι, § 74. a. obs. 3.
 τιθοίμην, § 76. d. obs.
 τίθωμαι, § 76. d. obs.
 τίκτω, τέξω, § 45. 2. obs.
 τιμᾶ, § 54. obs. 2.
 τιμεῦστα, § 54. obs. 3.
 τιμήεις, -ῆς, § 29. 4.
 τιμῆτε, τιμῆν, § 54. obs. 2.
 τιμῷ, § 54. obs. 1.
 τόθεν, τότε, § 39. 2. obs. 3. b.
 τοὶ, ταὶ, § 42. obs. 1.
 τοῖος, τοιοῦτος, § 37. 3. obs. 1.
 τονδὶ, § 37. 3. obs. 2.
 τόσος, τοσοῦτος, § 37. 3. obs. 1.
 τοῦ, τῷ, τοῖς, § 39. 2. obs. 4.
 τούτεφ, τουτέων, § 37. 3. obs. 2.
 τρέω, τρέσω, § 55. 3. obs. 2. a.
 τριὰς, -άδος, § 35. 1.
 τριέτης, ἔτις, § 30. 1. obs. 2.
 τρίπλαξ, § 35. 2. a.
 τριπλάσιος, § 35. 2. b.
 τριπλός, -οῦς, § 35. 2. a.
 τρὶς, § 35. 3. a.
 τριταῖος, § 35. 2. c.
 τρίτατος, § 34. b. obs.
 τρίχα, § 35. 3. b.
 τρότης, -ιδος, -ιος, § 18. obs. 2. a.
 τρόφις, -ιος, § 30. 7. obs. 2.
 τὺ, τύνη, τεῦ, § 36. 1. obs. 5.
 τύπτετε, -η, § 47. a. obs. 4. d.
 τύπτεσκον, § 58. b. 4. obs. 2.
 τύπτην, § 47. e. 2. obs.
 τύπτησι, τύπτητι, § 47. c. obs. b.
 τύπτομες, § 47. a. obs. 4. d.
 τυπτόμεσθα, -σθον, § 49. a. obs. 5.

τύπτοντι, -οισι, § 47. a. obs. 4. d.
 τύρσις, -εις, -εσι, § 22. obs. 1.
 τύψασκον, § 58. b. 4. obs. 2.
 τυψῶ, -οῦμαι, § 60. 2. obs. 5. b.
 ὑγιῆς, -έα, ἄ, -έας, εῖς, § 30. 1. obs. 1.
 ὕδωρ, ὕδατος, § 18. obs. 5.
 ὑμεῖων, ὑμέων, ὑμμέων, § 36. 1. obs. 5.
 ὑμὲς, ὑμι, ὑμέας, § 36. 1. obs. 5.
 ὕμδς, § 40. obs. 1.
 ὕστερος, ὕστατος, § 33. 4.
 ὕφαινω, (σμαι), § 67. obs. 4. a.
 ὕω, (σμαι), § 67. obs. 5. a.
 φάγομαι, § 60. 2. obs. 2.
 φαίνω, -ανα, § 61. obs. 1.
 φανέω, -έομαι, § 60. 2. obs. 1.
 φανοῖην, § 47. d. obs. 3.
 φάσκειν, § 81. 4.
 φέρτερος, -τιστος, -ιστος, -τατος,
 § 33. 3 : obs. 3.
 φεύξω, -ξω, § 45. 5. obs. 2.
 φεύξομαι, -οῦμαι, § 60. 2. obs. 5. c.
 φημι, § 81. 4.
 φθάσω, § 55. 3. obs. 1. b.
 φθίσω, § 55. 3. obs. 4.
 φθίω, (ιμαι), § 67. obs. 5. c.
 φθοῖς, -οῖδος, -οιος, § 18. obs. 2. a.
 φἱ, φιν, § 11. ii. obs. 2 : § 36. 1.
 obs. 4.
 φιλέαι, -εο, § 54. obs. 3.
 φιλεῦμεν, § 54. obs. 3.
 φιλόγελως, -ων, § 30. 4. obs. 2.
 φίλτερος, -αίτερος, § 32. 1. b. obs. 2.
 φλάω, (σμαι), § 67. obs. 5. a.
 φλεύω, (σμαι), § 67. obs. 5. a.
 φλᾶξ ὁ, § 17. 2. a.
 φοιτάσι, § 31. obs. 2.
 φράξ for φραδέω, § 56. obs. 1. a.
 φρίσσω for φρικέω, § 56. obs. 1. a.
 φύγας ὁ, § 17. 2. a.
 χαλδῶς, § 55. 3. obs. 1. b.
 χαλκόφιν, § 11. ii. obs. 3.
 χάρις, -ιτα, ιν, § 18. obs. 2. b.
 χείρων, -ιστος, § 33. 3. obs. 4.
 χείσομαι, § 60. 1. obs.
 χερείων, § 33. 3.
 χεύσω, § 55. 3. obs. 2. c : § 60. 2.
 obs. 2.
 χέω, (υμαι), § 67. obs. 5. c.
 χοεὺς, -έως, ὁς, § 23. ii. obs. 1.
 χοῦς, χοδς, § 23. ii. obs. 2.

<i>χράομαι, -ῆ, § 54. obs. 2.</i>	<i>ψάλλω for ψαλέω, § 56. obs. 1. a.</i>
<i>χρέωνται, § 54. obs. 2.</i>	<i>ψαύω, (σμαί), § 67. obs. 5. a.</i>
<i>χρῆ, § 99.</i>	<i>ώμοθράς, -ῶτος, § 30. 4. obs. 1.</i>
<i>χρῆν, § 58. b. 4. obs. 2.</i>	<i>έρεγμαυ, § 63, c. obs. 1.</i>
<i>χρήσω, -σομαι, § 55. 3. obs. 1. a.</i>	<i>έρορον, § 65. 1. obs. 1.</i>
<i>χριώ, (μαι, σμαί), § 67. obs. 5. c.</i>	<i>ώρηγην, § 65. 3. c. obs.</i>
<i>χρόδς, -ότ, -όα, § 24. obs. 1.</i>	<i>ώρυγμαυ, § 63. c. obs. 1.</i>
<i>χρύσεος, -οῦς, § 29. 1. obs. 2.</i>	<i>ώς, § 39. 2. obs. 3. b.</i>
<i>χρώς, χρωτή, χρῆ, § 18. obs. 2. d : § 24. obs. 1.</i>	<i>φτε, § 38. 2. obs. 3.</i>
	<i>ἄφλον, § 65. 3. d. obs. 1.</i>

CLASSES OF WORDS.

<i>αδης, § 106. e. 1.</i>	<i>ιέω, § 109. a. 3: b. 1.</i>
<i>αῖω, § 109. a. 3: § 109. b.</i>	<i>ικος, § 107. b. 3.</i>
<i>αινω, § 109. a. 2.</i>	<i>ιμος, § 107. a. 5.</i>
<i>ακις, § 110. b. 3.</i>	<i>ινδα, § 110, b. 4.</i>
<i>αλεος, § 107. a. 2.</i>	<i>ινδην, § 110. b. 1.</i>
<i>αν, § 107. b. 2. i.</i>	<i>ινη, § 106. e. 2.</i>
<i>αριον, § 106. f. 1.</i>	<i>ινος, § 107. b. 1: 2. ii: 2. 4.</i>
<i>ας, § 106. g: § 107. b. 2. i.</i>	<i>ιον, § 106. c. 1: f. 1.</i>
<i>ασιον, § 106. f. 1.</i>	<i>ιος, § 106. e. 1. obs.: § 107. b. 1: 2. ii.</i>
<i>αω, § 109. a. 1.</i>	<i>ις, § 106. a. 2. e. 2: f. 3.</i>
<i>δε, § 110. c. 1.</i>	<i>ισκη, § 106. f. 3.</i>
<i>δην, § 110. b. 1.</i>	<i>ισκος, § 106. f. 2.</i>
<i>δον, § 110. b. 2.</i>	<i>ισσα, § 106. a. 2.</i>
<i>εια, §. 106. a. 2: § 106. d. 2.</i>	<i>ιστι, § 110. b. 2.</i>
<i>ειδης, § 107. b. 2. 6.</i>	<i>ιτης, § 107. b. 2. ii.</i>
<i>ειον, § 106. c. 1.</i>	<i>ιχνη, § 106. f. 3.</i>
<i>ειοс, § 107. b. 1.</i>	<i>ιων, § 106. e. 1. obs.</i>
<i>εοс, § 107. b. 2. 4.</i>	<i>κοс, § 107. b. 2. ii.</i>
<i>ευс, § 106. a. 1: § 107. b. 2. i.</i>	<i>λοс, § 107. a. 2.</i>
<i>εω, § 109. a. 1.</i>	<i>μа, § 106. b. 1.</i>
<i>εω, § 109. a. 1.</i>	<i>μη, § 106. b. 2.</i>
<i>η, § 106. b. 2.</i>	<i>μοс, § 106. d. 1.</i>
<i>ηειс, § 107. b. 2. 5.</i>	<i>μωн, § 107. a. .</i>
<i>ηλикос, § 108. a. 3.</i>	<i>νοс, § 107. a. 3.</i>
<i>ην, § 107. b. 2. i.</i>	<i>οδакоs, § 108. a. 4.</i>
<i>ηс, § 107. a. 1: § 107. b. 2. i.</i>	<i>οеис, § 107. b. 2. 5.</i>
<i>ηсиоs, § 107. b. 1: § 107. b. 2. ii.</i>	<i>οиоs, § 108. a. 2.</i>
<i>ηтηс, § 107. b. 2. i.</i>	<i>οлηс, § 107, a. 2.</i>
<i>θе, θен, § 110. c. 1.</i>	<i>οлис, § 107. a. 2.</i>
<i>ιа, § 106. d. 2.</i>	<i>οс, § 107. b. 2. i: § 108. b.</i>
<i>ιадηс, § 106. e. 1.</i>	<i>οсос, § 108. a. 1.</i>
<i>ιас, § 106. e. 2.</i>	<i>οсунη, § 106. d. 2.</i>
<i>ιав, § 109. b. 3.</i>	<i>οω, § 109. a. 2.</i>
<i>ιдевс, § 106. e. 3.</i>	<i>ρа, § 106. b. 3.</i>
<i>ιдηс, § 106. e. 1.</i>	<i>ρов, § 106. b. 3.</i>

pos, § 106. b. 1.
τε, § 110. c. 1.
σειω, § 109. b. 3.
σι, § 110. c. 1.
σια, § 106. d. 1.
σιμος, § 107. a. 5.
σις, § 106. d. 1.
σκω, § 109. b. 2.
στος, § 107. b. 7.
τατος, § 107. b. 7.
τειρα, § 106. a. 2.
τερος, § 107. b. 7: § 108. b.
τεος, § 107. a. 4.
τηρ, § 106. a. 1.
τηριον, § 106. c. 1.
της, § 106. a. 1: d. 2.
τις, § 106. a. 2.
τος, § 107. a. 3.
τρα, § 106. b. 3.
τρια, § 106. a. 2.

τρις, § 106. a. 2.
τρον, § 106. a. 3.
τωρ, § 106. a. 1.
υδριον, § 106. f. 1.
υζω, § 109. b. 1.
υλλιον, § 106. f. 1.
υλοс, § 106. f. 2.
υνω, § 109. a. 2.
υς, § 107. b. 2. i.
υφιοн, § 106. f. 1.
ψ, § 107. b. 2. i.
ωδης, § 107. b. 2. 6 : 2. i : a. 1 :
 § 106. 9.
ων, § 106. c. 2.
ωνη, § 106. e. 2.
ωνια, § 106. c. 2.
ως, § 107. b. 2. i : § 110. a.
ωτης, § 107. b. 2. ii.
ωσσω, § 109. a. 1.

SYNTAX.

ἄλλος—**ἄλλοις**, § 129. f. 3.
ἄλλος—**ἔτερος**, § 129. f. 2. *obs. 1.*
ἀμφι, § 140. f. 1.
ἄν, § 139. 1.
ἄνα, § 140. e.
ἄνηρ δδε for **ἔγω**, § 129. c. *obs. 2.*
ἄνθρ **ἄν**, § 117. e. *obs. 4. a.*
ἄντι, § 140. a. 1.
ἄξιος with Dative, § 125. a. 5. *obs. 1.*
ἄπδ, § 140. a. 2.
ἄρα, § 139. 2. a.
ἄρα, § 139. 2. b.
ἄτε, § 129. d. *obs. 3. a.*
ἄντος for **μονος**, § 129. a. 2. a. *obs. 3.*
αὐτοῦ τῆδε, § 129. c. *obs. 3.*
ἄφθονος δοσ, § 117. e. *obs. 4. b.*
γάρ, § 139. 3.
δὲ, § 139. 4.
δεῖ with Dat., § 125. c. 4. *obs. 4.*
δεῖνα, § 129. e. 3. *obs. 5.*
διὰ, § 140. d. 1.
ἐαντοῦ, § 129. a. 3.
εἰς, § 140. c.
ἐκ, § 140. a. 3.
ἐκεῖνος there, § 129. e. *obs. 1.*
ἐμαντοῦ, § 129. a. 3.
ἐμὲ αὐτὸν, § 129. a. 3. *obs. 7.*

ἐν, § 140. b. 1.
ἐν τοῖς with superlative, § 128. b. 1.
 obs. 3.
ἐπὶ, § 140. f. 2.
ἐστι μοι for **ἔχω**, § 125. a. 1. *obs. 5. f.*
ἐστιν οἱ, § 117. e. *obs. c.*
ἐφ' **φ**, § 117. e. *obs. 4. a.*
ἢ τις ἢ οὐδεὶς, § 129. e. 3. *obs. 4.*
Ισος καὶ for Dat., § 125. c. 4. *obs. 2.*
καὶ, § 139. 5.
καὶ ταῦτα, § 129. c. *obs. 7. d.*
κατὰ, § 140. d. 2.
κατ' **ἐμαντὸν**, § 129. a. 3. *obs. 6.*
μᾶλλον with **οὐ**, § 128. a. 1. *obs. 2.*
μετὰ, § 140. f. 3.
μὴ, § 138. a. *obs. 2.*
μὴ οὐ, § 138. b. *obs. 3. b.*
δ, **Δ**, for **δ'** **δ**, § 129. d. *obs. 2. a.*
δ for Conj., § 129. d. *obs. 2. b. c.*
δ αὐτὸς, § 129. a. 2. c.
δ μὲν — δ δὲ, § 130. c. *obs. 4.*
οὐφ σοι, § 117. e. *obs. 4. b.*
ὄνομα ἔχειν, § 121. 2. *obs. 1.*
δις βούλει, § 117. e. *obs. 4. c.*
δις καὶ δις, § 130. c.
δις οὗτος, § 129. c. *obs. 4.*
ὅστις use of, § 129. d. *obs. 1.*

οὗ, § 129. *a. 3. obs. 2. 5.*
οὐ, § 138. *a. obs. 1.*
οὐδεὶς δοτις οὐ, § 117. *e. obs. 5. b.*
οὐδὲν ἄλλο η, § 118. *7. obs. 2. d.*
οὐ μᾶλλον, § 128. *a. 3. obs. 1.*
οὐ πλέον, § 128. *a. 3. obs. 1.*
οὗτος, here, § 129. *c. obs. 1.*
οὗτος—ἐκεῖνος, § 129. *c. obs. 4.*
οὗτος—ὅδε, § 129. *c. obs. 6.*
παρὰ, § 140. *f. 4.*
περὶ, § 140. *f. 5.*
πρὸ, § 140. *a. 4.*
πρὸς, § 140. *f. 6.*
σεαυτοῦ, § 129. *a. 3.*
σὺν, § 140. *b. 2.*

τόδε for *ὅδε*, § 129. *c. obs. 7. e.*
ταῦτα yes, § 129. *c. obs. 7. c.*
τὴν ἐπὶ θανάτῳ, § 126. *a. 1. obs. 2. d.*
τί ἄλλο η, § 118. *7. obs. 2. d.*
τὸν καὶ τὸν, § 130. *c. obs. 4.*
τοῦ μηνὸς per month, § 127. *c. 2. obs. 5.*
τοῦτο for *διὰ τοῦτο*, § 129. *c. obs. 7. b.*
τοῦτο μὲν, τοῦτο δὲ, § 129. *c. obs. 7. a.*
ὑπὲρ, § 140. *d. 3.*
ὑπερφυῶς ὡς, § 117. *e. obs. 4. b.*
ὑπὸ, § 140. *f. 7.*
χρῆ with Dat.

INDEX III.

INDEX OF REFERENCES.

1. *Æsch. Aeschylus.*

- Ag. Agamemnon.*
- 48. § 126. *a.* 1. *obs.* 2. *f.*
 - 158. § 125. *c.* 1. *obs.* 3.
 - 190. § 126. *a.* 1. *obs.* 2. *e.*
 - 264. § 138. *a.* *obs.* 3. *f.*
 - 288. § 127. *c.* 2. *obs.* 2. *a.*
 - 490. § 124. *d.* 5. *obs.* 1.
 - 509. § 130. *c.* *obs.* 4.
 - 540. § 124. *a.* 3. *obs.* 1. *b.*
 - 588. § 119. 1. *obs.* 3. *a.*
 - 1058. § 124. *e.* 1. *obs.* 1. *b.*
 - 1075. § 129. *c.* *obs.* 4.
 - 1090. § 126. *a.* 1. *obs.* 1.
 - 1431. § 128. *b.* 1. *obs.* 2.

Ch. Choephoræ.

- 396. § 119. 4. *obs.* 2.
- 538. § 125. *d.* 1. *obs.* 2. *a.*
- 609. § 30. 2. *obs.* 1.

Eum. Eumenides.

- 631. § 125. *a.* 1. *obs.* 4.
- 835. § 135. *a.* 3. *obs.* 2.

Per. Persæ.

- 1. § 129. *c.* *obs.* 2.
- 217. § 124. *e.* 2. *obs.* 3.
- 453. § 134. *ii.* 4. *b.* *obs.* 3.

2. *Anac. Anacreon.*

- Od.* 42. § 140. *f.* 7. *ii.*

3. *Arist. Aristophanes.*

- Ach. Acharnenses.*
- 93. § 117. *c.* *obs.* 1. *ii.*
 - 733. § 47. 2. *obs.* 4. *b.*

- 675. § 140. *d.* 2. *i.*
- 693. § 125. *d.* 1. *obs.* 2. *a.*
- 839. § 125. *a.* 1. *obs.* 1.
- 898. § 40. *obs.* 2.

Pr. Prometheus.

- 21. § 117. *e.* *obs.* 2.
- 62. § 135. *obs.* 2.
- § 135. *c.* 1. *obs.* 3. *a.*
- 86. § 125. *c.* 4. *obs.* 4.
- 106. § 138. *b.* *obs.* 3. *a.*
- 251. § 117. *e.* *obs.* 5. *d.*
- 332. § 133. 2. *obs.* 1.
- 644. § 124. *a.* 3. *obs.* 1. *g.*
- 773. § 134. *ii.* 4. *a.* *obs.* 5. *a.*
- 908. § 124. *a.* 1. *obs.* 2.

Sept. Septem c. Thebas.

- 147. § 124. *d.* 5. *obs.* 3. *a.*
- 252. § 133. 2. *obs.* 2.
- 394. § 138. *a.* *obs.* 3. *f.*
- 482. § 111. *c.* 1. *obs.*
- 678. § 127. *d.* *obs.* 6. *a.*
- 714. § 135. *e.* 2. *c.* *obs.*

Sup. Supplices.

- 447. § 124. *e.* 1. *obs.* 1. *b.*
- 653. § 124. *f.* 1. *obs.* 1. *a.*

Eq. Equites.

- 647. § 126. *b.* 3. *obs.* 3. *a.*
- 1130. § 139. 1. *a.* *i.*

<i>Nub.</i> Nubes.	1027. § 136. b. 2. <i>obs.</i> 2.
61. § 136. b. 1. <i>obs.</i> 1. <i>a.</i>	1144. § 124. d. 5. <i>obs.</i> 1.
225. § 136. b. 1. <i>obs.</i> 2.	
393. § 136. b. 1. <i>obs.</i> 1. <i>b.</i>	
505. § 138. b. <i>obs.</i> 3. <i>a.</i>	
509. § 135. c. 2. b. <i>obs.</i> 2.	
698. § 140. <i>f.</i> 4. <i>ii.</i>	
776. § 129. e. 1. <i>obs.</i> 1.	
1149. § 117. d. <i>obs.</i> 5.	
1384. § 135. c. 1. <i>obs.</i> 1. <i>f.</i>	
<i>Pax.</i> Pax.	
57. § 125. b. 2. <i>obs.</i> c.	
<i>Plut.</i> Plutus.	
490. § 119. 1. <i>obs.</i> 6.	
	334. § 126. b. 1. <i>obs.</i> 3. <i>b.</i>
	429. § 124. a. 3. <i>obs.</i> 1. <i>f.</i>
	715. § 136. b. 1. <i>obs.</i> 1. <i>a.</i>
	1008. § 129. c. <i>obs.</i> 7. <i>c.</i>
	1061. § 124. a. 5. <i>obs.</i> 1.
	1168. § 129. d. <i>obs.</i> 1. <i>b.</i>
	4. <i>Aristot.</i> Aristoteles.
Eth. x. 3. § 137. 4. <i>obs.</i> 1.	Eth. i. 10. § 125. a. 1. <i>obs.</i> 1.
	5. <i>Dem.</i> Demosthenes.
<i>Ant.</i> de Antidosi.	
16. § 140. f. 2. <i>iii.</i> <i>obs.</i>	
<i>Aph.</i> adv. Aphobum.	
63. § 137. 4. <i>obs.</i> 3.	
<i>Arist.</i> adv. Aristocratem.	
4. § 125. a. 1. <i>obs.</i> 1.	
43. § 124. e. 4. <i>obs.</i> 1.	
253. § 124. d. 5. <i>obs.</i> 3. <i>f.</i>	
<i>Cor.</i> de Corona.	
112. § 125. b. 3. <i>obs.</i> 3.	
320. § 125. c. 3. <i>obs.</i> 1.	
<i>Ep. Ph.</i> Epistola Philippi.	
7. § 125. b. 2. <i>obs.</i> 2.	
<i>Eub.</i> in Eubulidem.	
68. § 124. d. 5. <i>obs.</i> 3. <i>f.</i>	
<i>fals. leg.</i> de falsa legatione.	
95. § 140. d. 2. <i>i.</i>	
141. § 124. a. 3. <i>obs.</i> 3.	
384. § 124. d. 5. <i>obs.</i> 2. <i>a.</i>	
	6. <i>Eur.</i> Euripides.
<i>Alc.</i> Alcestis.	
497. § 124. f. 4. <i>obs.</i> 1. <i>c.</i>	
	501. § 120. 3. <i>obs.</i> 1. <i>c.</i>
	701. § 140. d. 3. <i>i.</i>
	753. § 124. a. 3. <i>obs.</i> 2. <i>c.</i>

And. Andromache.

95. § 140. *e. ii.*
 361. § 124. *f. obs.*
 361. § 127. *d. obs. 6. b.*
 707. § 135. *obs. d.*
 713. § 138. *a. obs. 3. f.*

Bac. Bacchæ.

19. § 124. *f. 1. obs. 2. a.*
 107. § 124. *f. 1. obs. 1. c.*
 388. § 124. *c. obs.*
 686. § 58. *d. obs. 3.*

Cyc. Cyclops.

149. § 126. *b. 3. obs. b.*

El. Electra.

37. § 124. *f. 1. obs. 2. e.*
 132. § 125. *a. 4. obs. 2. b.*
 379. § 126. *b. 3. obs. 2. a.*
 649. § 129. *c. obs. 7. c.*
 1124. § 139. *4. b. iii.*

Hec. Hecuba.

10. § 134. *ii. 2. obs. 1. c.*
 13. § 129. *d. obs. 2. a.*
 44. § 127. *c. 1. obs. 2.*
 53. § 140. *f. 7. i.*
 72. § 140. *f. i.*
 163. § 118. *7. obs. 2. c.*
 209. § 140. *f. 3. i.*
 225. § 140. *f. 6. iii.*
 230. § 124. *f. 1. obs. 2. d.*
 277. § 129. *b. 1. obs. 2.*
 289. § 138. *a. obs. 3. c.*
 313. § 125. *a. 5. obs. 1.*
 531. § 126. *a. 1. obs. 3. a.*
 535. § 125. *a. 2. obs. 1.*
 603. § 124. *d. 5. obs. 3. e.*
 679. § 124. *d. 5. obs. 3. g.*
 681. § 124. *e. 1. obs. 1. c.*
 691. § 124. *d. 5. obs. 3. c.*
 737. § 125. *a. 1. obs. 3.*
 823. § 124. *f. 1. obs. 2. e.*
 830. § 134. *i. b. 1. obs. 2.*
 963. § 136. *a. 2. obs.*
 970. § 119. *4. obs. 2.*
 1050. § 134. *i. b. 1. obs. 2.*
 1120. § 134. *ii. 3. obs. 2. b.*
 1289. § 125. *c. 2. obs. 3. b.*

Her. Heraclidæ.

37. § 125. *c. 2. obs. 3. a.*
 72. § 117. *c. obs. 2.*
 233. § 128. *a. 2. obs. 3.*
 298. § 128. *a. 2. obs. 2.*
 855. § 126. *b. 1. obs. 1. d.*
 975. § 134. *ii. 4. d. obs. 2.*

H. F. Hercules Furens.

28. § 124. *f. 4. obs. 1. c.*
 115. § 31. *obs. 2.*
 372. § 124. *f. 1. obs. 1. a.*
 1175. § 124. *f. 1. obs. 1. b.*

Hip. Hippolytus.

405. § 134. *i. b. 1. obs. 2.*
 471. § 134. *ii. 4. c. obs. 2. a.*
 701. § 135. *obs. 3.*
 912. § 126. *b. 1. obs. 3. b.*
 1304. § 134. *ii. 4. a. obs. 1.*
 1342. § 135. *a. 2. obs. 4. a.*
 1468. § 124. *f. 2. obs. 1. c.*

Ion. Ion.

83. § 126. *a. 1. obs. 3. a.*
 371. § 125. *c. 4. obs. 1. d.*
 1183. § 124. *f. 1. obs. 1. a.*

Iph. A. Iphigenia Aulid.

1551. § 125. *c. 2. obs. 3. a.*

Iph. T. Iphigenia Taurica.

410. § 126. *a. 1. obs. 3. a.*

Med. Medea.

19. § 124. *e. 2. obs. 3.*
 84. § 135. *c. 1. obs. 1. d.*
 130. § 136. *b. 3. obs. b.*
 187. § 134. *ii. 4. a. obs. 4.*
 211. § 140. *d. 1. ii.*
 286. § 124. *d. 5. obs. 2. d.*
 548. § 135. *obs. 2.*
 565. § 125. *c. 4. obs. 4.*
 567. § 125. *a. 1. obs. 2.*
 673. § 128. *a. 1. obs. 5. b.*
 705. § 136. *b. 3. obs. a.*
 798. § 129. *d. obs. 1. a.*
 800. § 124. *a. 1. obs. 1. a.*
 938. § 126. *b. 1. obs. 1. a.*
 1109. § 134. *ii. 4. a. obs. 5. a.*
 1160. § 133. *2. obs. 2.*
 1275. § 134. *i. a. obs. 2. b.*

Or. Orestes.

117. § 125. *a.* 2. *obs.* 1.
 388. § 124. *f.* 1. *obs.* 2. *b.*
 427. § 125. *a.* 1. *obs.* 3.
 491. § 124. *a.* 2. *obs.* 1. *b.*
 516. § 124. *f.* 2. *obs.* 1. *b.*
 533. § 140. *c.*
 622. § 140. *obs.* 1.
 727. § 124. *a.* 1. *obs.* 1. *a.*
 769. § 124. *f.* 2. *obs.* 1. *c.*
 782. § 124. *d.* 5. *obs.* 3. *e.*
 825. § 140. *f.* *ii.* *obs.*
 1111. — § 117. *c.* *obs.* 2.
 — § 117. *c.* *obs.* 2.
 1461. § 125. *c.* 2. *obs.* 2.

Ph. Phoenissæ.

270. § 130. *a.* 3. *obs.*
 534. § 140. *f.* 5. *i.*
 906. § 129. *e.* 1. *obs.* 2.
 949. § 125. *a.* 1. *obs.* 3.
 1038. § 31. *obs.* 2.

1345. § 140. *d.* 3. *i.*

1427. § 126. *a.* 1. *obs.* 3. *α.*
 1532. § 140. *f.* *iii.* *obs.* 2.
 1606. § 133. 2. *obs.* 2.
 1606. § 138. *b.* *obs.* 3. *a.*

Rhes. Rhesus.

874. § 124. *f.* 1. *obs.* 1. *d.*
 959. § 125. *a.* 1. *obs.* 2.

Sup. Supplices.

212. § 124. *f.* 1. *obs.* 1. *c.*
 323. § 125. *b.* 1. *obs.* *d.*
 716. § 124. *b.* *obs.* 4.
 1024. § 125. *c.* 2. *obs.* 3. *α.*

Tro. Troades.

138. § 141. *obs.*
 376. § 124. *a.* 3. *obs.* 2. *b.*
 774. § 140. *a.* 2.
 977. § 135. *c.* 1. *obs.* 3. *b.*

7. *Her. Herodotus.*

I. Clio.

2. § 140. *f.* 3. *iii.*
 4. § 130. *b.* 2. *obs.* 1.
 15. § 124. *e.* 2. *obs.* 3.
 — § 128. *c.* *obs.* 3.
 17. § 140. *f.* 7. *i.*
 25. § 130. *a.* 4. *obs.* 3.
 — § 130. *b.* 2. *obs.* 2.
 26. § 124. *f.* 4. *obs.* 1. *c.*
 27. § 135. *c.* 2. *a.* *obs.* 2.
 29. § 138. *a.* *obs.* 1. *c.*
 30. § 129. *c.* *obs.* 7. *a.*
 31. § 120. 3. *obs.* 2. *c.*
 — § 124. *d.* 5. *obs.* 3. *c.*
 — § 128. *a.* 1. *obs.* 1.
 — § 140. *f.* 7. *iii.*
 32. § 126. *b.* 1. *obs.* 1. *a.*
 — § 129. *f.* 2. *obs.* 1.
 — § 134. *ii.* 4. *c.* *obs.* 2. *a.*
 — § 134. *ii.* 4. *c.* *obs.* 2. *d.*
 ● § 140. *f.* 6. *ii.*
 33. § 120. 3. *obs.* 2. *a.*
 34. § 135. *a.* 4. *obs.* 1.
 36. § 124. *b.* *obs.* 4.
 — § 124. *e.* 1. *obs.* 2.
 41. § 126. *b.* 1. *obs.* 2. *a.*
 — § 140. *f.* 2. *ii.*

43. § 124. *d.* 5. *obs.* 3. *b.*
 — § 124. *d.* 5. *obs.* 3. *b.*
 — § 126. *a.* 1. *obs.* 4. *c.*
 44. § 135. *c.* 1. *obs.* 1. *f.*
 46. § 140. *f.* 4. *ii.*
 47. § 124. *e.* 1. *obs.* 1. *b.*
 50. § 128. *c.* *obs.* 3.
 53. § 134. *ii.* 3. *obs.* 2. *b.*
 61. § 140. *f.* 2. *ii.*
 — § 140. *f.* 6. *i.*
 62. § 128. *a.* 2. *obs.* 3.
 — § 149. *d.* 1. *i.*
 — § 140. *f.* 1. *iii.* *obs.* 1.
 66. § 140. *f.* 2. *ii.*
 67. § 140. *d.* 2. *ii.*
 70. § 134. *i.* *b.* 2. *obs.* 1. *a.*
 72. § 130. *a.* 1. *obs.* 5. *b.*
 84. § 136. *b.* 2. *obs.*
 86. § 140. *f.* 4. *i.*
 88. § 135. *a.* 3. *obs.* 1.
 91. § 119. 3. *obs.* 1.
 94. § 140. *f.* 2. *i.* *obs.*
 96. § 124. *e.* 1. *obs.* 1. *a.*
 97. § 127. *c.* 2. *obs.* 1.
 109. § 118. 7. *obs.* 2. *d.*
 136. § 126. *b.* 1. *obs.* 1. *d.*
 155. § 129. *c.* *obs.* 6.

163. § 126. *b.* 1. *obs.* 1. *c.*
 — § 126. *b.* 3. *obs.* 3. *b.*
 164. § 134. *iii.* 1. *obs.* 2.
 169. § 140. *f.* 5. *i.*
 172. § 124. *f.* 2. *obs.* 1. *a.*
 187. § 130. *a.* 1. *obs.* 6. *a.*
 194. § 124. *f.* 1. *obs.* 1. *a.*
 — § 140. *e.* *ii.*
 203. § 124. *d.* 2. *obs.* 2. *a.*
 207. § 124. *a.* 3. *obs.* 1. *e.*

II. Euterpe.

15. § 117. *e.* *obs.* 3. *a.*
 18. § 117. *d.* *obs.* 3.
 20. § 135. *b.* *obs.* 3.
 25. § 126. *a.* 1. *obs.* 4. *a.*
 — § 140. *f.* 2. *i.*
 27. § 140. *f.* 7. *iii.*
 30. § 121. 2. *obs.* 1.
 35. § 128. *a.* 2. *obs.* 3.
 36. § 124. *a.* 4. *obs.* 1.
 43. § 135. *a.* 2. *obs.* 1. *b.*
 47. § 134. *i.* *b.* 2. *obs.* 1. *a.*
 106. § 130. *a.* 1. *obs.* 5. *b.*
 115. § 127. *c.* 2. *obs.* 4.
 119. § 124. *d.* 5. *obs.* 3. *c.*
 125. § 140. *a.* 3.
 132. § 126. *a.* 1. *obs.* 3. *b.*
 136. § 124. *f.* 4. *obs.* 1. *a.*
 141. § 124. *f.* 1. *obs.* 2. *f.*
 — § 125. *c.* 2. *obs.* 1. *a.*
 143. § 134. *ii.* 4. *b.* *obs.* 4. *a.*
 152. § 140. *d.* 2. *ii.*
 158. § 135. *c.* 2. *a.* *obs.* 1.
 173. § 126. *a.* 1. *obs.* 4. *c.*

III. Thalia.

1. § 124. *a.* 3. *obs.* 1. *e.*
 — § 126. *b.* 1. *obs.* 1. *a.*
 6. § 135. *a.* 2. *obs.* 5. *a.*
 14. § 125. *b.* 3. *obs.* 4.
 — § 128. *a.* 1. *obs.* 4.
 — § 140. *f.* 2. *iii.*
 16. § 125. *a.* 1. *obs.* 1.
 23. § 124. *a.* 5. *obs.* 1.
 25. § 140. *f.* 5. *ii.*
 36. § 134. *ii.* 4. *c.* *obs.* 1.
 — § 135. *c.* 2. *b.* *obs.* 3.
 — § 140. *obs.* 3.
 38. § 126. *b.* 3. *obs.* 1. *a.*
 40. § 135. *c.* 1. *obs.* 2. *a.*

52. § 125. *b.* 2. *obs.* *a.*
 53. § 135. *obs.* 2.
 65. § 128. *a.* 1. *obs.* 6.
 71. § 135. *c.* 1. *obs.* 1. *f.*
 72. § 124. *e.* 1. *obs.* 1. *a.*
 78. § 134. *iii.* 2. *obs.* 1.
 86. § 126. *a.* 1. *obs.* 4. *a.*
 88. § 124. *f.* 4. *obs.* 1. *d.*
 89. § 127. *c.* 1. *obs.* 2.
 98. § 124. *d.* 5. *obs.* 2. *c.*
 101. § 124. *f.* 4. *obs.* 1. *d.*
 109. § 140. *d.* 2. *ii.*
 117. § 125. *d.* 1. *obs.* 1. *a.*
 119. § 125. *c.* 1. *obs.* 2. *a.*
 — § 126. *a.* 1. *obs.* 2. *d.*
 — § 130. *a.* 5. *obs.*
 123. § 124. *e.* 1. *obs.* 1. *a.*
 131. § 125. *c.* 1. *obs.* 1. *b.*
 140. § 129. *e.* 3. *obs.* 4.
 142. § 125. *b.* 2. *obs.* *c.*
 145. § 128. *a.* 3. *obs.* 2.
 151. § 124. *e.* 1. *obs.* 1. *b.*
 158. § 117. *d.* *obs.* 2.
 159. § 124. *a.* 1. *obs.* 3.

IV. Melpomene.

14. § 125. *c.* 2. *obs.* 1. *b.*
 44. § 129. *c.* *obs.* 3.
 53. § 135. *a.* 2. *obs.* 5. *e.*
 — § 140. *f.* 3. *iii.*
 59. § 126. *b.* 3. *obs.* 1. *b.*
 68. § 130. *c.* *obs.* 4.
 110. § 119. 4. *obs.* 1.
 113. § 130. *a.* 5. *obs.*
 125. § 125. *b.* 3. *obs.* 2.
 132. § 125. *c.* 4. *obs.* 1. *a.*
 138. § 140. *d.* 3. *ii.*
 146. § 124. *d.* 5. *obs.* 2. *a.*
 172. § 126. *a.* 1. *obs.* 3. *c.*
 180. § 124. *a.* 3. *obs.* 1. *e.*
 194. § 117. *e.* *obs.* 4. *b.*

V. Terpsichore.

7. § 134. *i.* *b.* 2. *obs.* 1. *b.*
 12. § 140. *f.* 2. *ii.*
 18. § 125. *c.* 2. *obs.* 2.
 24. § 135. *c.* 1. *obs.* 1. *c.*
 33. § 125. *c.* 1. *obs.* 2. *a.*
 44. § 131. *c.* 3. *obs.*
 49. § 127. *d.* *obs.* 4. *a.*
 62. § 124. *f.* 2. *obs.* 1. *c.*
 64. § 140. *d.* 3. *ii.*

72. § 140. c.
 73. § 140. c.
 77. § 130. b. 1. *obs.* 2.
 103. § 127. d. *obs.* 4. c.
 105. § 135. a. 3. *obs.* 1.
 108. § 117. e. *obs.* 3. b.
 109. § 140. f. 2. i.
 115. § 119. 1. *obs.* 3.

VI. Erato.

1. § 59. 2. *obs.* 3.
 11. § 129. c. *obs.* 7. d.
 14. § 124. f. 4. *obs.* 1. d.
 21. § 127. d. *obs.* 4. b.
 23. § 124. f. 1. *obs.* 2. f.
 — § 135. a. 2. *obs.* 5. c.
 67. § 124. a. 3. *obs.* b.
 72. § 124. f. 4. *obs.* 1. c.
 75. § 135. *obs.* 3.
 — § 135. c. 1. *obs.* 1. e.
 81. § 130. a. 1. *obs.* 6. d.
 97. § 129. b. 2. *obs.* 1.
 100. § 135. *obs.* 3.
 104. § 126. a. 1. *obs.* 4. d.
 105. § 140. f. 5. iii.
 108. § 128. a. 3. *obs.* 2.
 109. § 128. a. 1. *obs.* 4. a.
 — § 140. b. 1.
 115. § 135. c. 1. *obs.* 1. f.
 116. § 127. c. 2. *obs.* 3.
 119. § 134. ii. 4. b. *obs.* 5. b.
 127. § 128. b. 1. *obs.* 2.
 136. § 124. e. 4. *obs.* 1.
 138. § 126. a. 1. *obs.* 4. c.
 140. § 127. c. 2. *obs.* 3.

VII. Polymnia.

3. § 134. iii. 1. *obs.* 1.
 6. § 124. e. 1. *obs.* 1. a.
 7. § 124. f. 4. *obs.* 1. c.
 8. § 124. e. 1. *obs.* 1. d.
 10. § 140. f. 2. i.
 16. § 135. *obs.* 2.
 34. § 118. 2. *obs.* 2.
 37. § 140. a. 1.

8. Hes. Hesiodus.

- frag.* fragmenta.
 453. § 124. f. 1. *obs.* 2. b.
Op. Opera et dies.
 136. § 40. *obs.* 2.
 199. § 11. ii. *obs.* 2.

40. § 140. f. 2. iii.
 69. § 140. d. 3. i.
 82. § 139. 4. b. ii.
 88. § 126. b. 1. *obs.* 5.
 102. § 127. d. *obs.* 6. b.
 103. § 134. ii. 2. *obs.* 1. c.
 104. § 125. c. 1. *obs.* 1. f.
 105. § 126. b. 3. *obs.* 1. c.
 115. § 140. f. 6. 1.
 136. § 135. a. 4. *obs.* i.
 139. § 124. d. 5. *obs.* 3. b.
 146. § 135. c. 1. *obs.* 1. a.
 155. § 125. c. 4. *obs.* 1. c.
 158. § 125. a. 4. *obs.* 1. c.
 162. § 135. c. 1. *obs.* 1. f.
 164. § 135. a. 2. *obs.* 5. e.
 174. § 124. f. 1. *obs.* 1. d.
 203. § 140. d. 1. i.
 208. § 135. a. 2. *obs.* 5. a.
 237. § 125. b. 2. *obs.* b.

VIII. Urania.

5. § 124. d. 5. *obs.* 2. d.
 29. § 140. f. 2. ii.
 30. § 135. a. 2. *obs.* 5. c.
 31. § 125. b. 2. *obs.* a.
 39. § 125. c. 2. *obs.* 3. a.
 61. § 125. a. 1. *obs.* 5.
 — § 126. b. 1. *obs.* 2. b.
 71. § 124. f. 1. *obs.* 2. a.
 104. § 140. f. 1. i.
 123. § 140. e. ii.
 140. § 140. f. 4. i.

IX. Calliope.

7. § 126. a. 1. *obs.* 3. b.
 11. § 129. c. *obs.* 3.
 26. § 128. a. 1. *obs.* 1.
 47. § 140. f. 2. iii.
 51. § 134. ii. 3. *obs.* 2. a.
 57. § 135. c. 2. a. *obs.* 1.
 79. § 125. a. 1. *obs.* 1.
 — § 135. b. *obs.* 1.
 93. § 58. d. *obs.* 1.
 98. § 135. c. 1. *obs.* 2. e.

240. § 124. d. 5. *obs.* 2. b.
Sc. Scutum Herculis.
 255. § 124. d. 5. *obs.* 3. d.
Theog. Theogonia.
 678. § 111. a. 2. *obs.* 1.

9. *Il. Homeri Ilias.**a. Lib. 1.*

2. § 132. 2. *obs.* 1.
 13. § 131. c. 2. *obs.* b.
 15. § 140. e. 1.
 24. § 125. a. 1. *obs.* 2.
 28. § 125. a. 1. *obs.* 3.
 — § 134. ii. 4. a. *obs.* 4.
 — § 138. b. *obs.* 3. b.
 29. § 134. ii. 4. b. *obs.* 5. a.
 30. § 140. b. 1.
 31. § 125. c. 2. *obs.* 1. a.
 37. § 136. b. 2. *obs.* 1.
 38. § 124. f. 4. *obs.* 1. c.
 44. § 140. d. 2. i.
 54. § 130. c. *obs.* 1.
 56. § 124. e. 1. *obs.* 1. d.
 — § 139. 2. a.
 60. § 139. 1. a. iii. *obs.* 1.
 63. § 140. a. 3.
 65. § 124. a. 3. *obs.* 1. e.
 66. § 125. c. 2. *obs.* 1. a.
 72. § 129. a. 3. *obs.* 5.
 77. § 125. a. 1. *obs.* 2.
 • 93. § 139. 2. a.
 98. § 134. ii. 4. b. *obs.* 5. c.
 133. § 129. a. 2. a. *obs.* 2.
 137. § 134. ii. 4. c. *obs.* 2. c.
 153. § 138. a. *obs.* 1. d.
 165. § 130. c. *obs.* 1.
 170. § 140. b. 2.
 180. § 124. e. 1. *obs.* 1. d.
 184. § 134. i. a. *obs.* 2. d.
 185. § 130. c. *obs.* 1.
 193. § 134. ii. 4. b. *obs.* 4. b.
 210. § 124. f. 2. *obs.* 2.
 252. § 140. f. 3. ii.
 255. § 134. ii. 4. c. *obs.* 2. d.
 271. § 129. a. 3. *obs.* 6.
 275. § 126. b. 1. *obs.* 3. a.
 277. § 135. a. 3. *obs.* 1.
 281. § 33. 3. *obs.* 3.
 287. § 140. f. 5. i.
 288. § 124. f. 4. *obs.* 1. c.
 289. § 124. f. 4. *obs.* 1. c.
 423. § 138. *obs.* 3.
 468. § 124. f. 1. *obs.* 1. c.
 488. § 130. c. *obs.* 2. b.
 533. § 140. f. 6. iii.
 549. § 47. c. *obs.* a.

587. § 125. d. 1. *obs.* 1. b.
 601. § 140. c.

b. Lib. 2.

20. § 125. c. 4. *obs.* 1. b.
 — § 140. d. 3. i.
 22. § 125. c. 4. *obs.* 1. b.
 169. § 125. c. 4. *obs.* 1. c.
 204. § 119. 1. *obs.* 2.
 216. § 140. f. 7. iii.
 292. § 140. a. 2.
 302. § 130. c. *obs.* 2. a.
 374. § 125. d. 1. *obs.* 1. b.
 388. § 140. e. 1. ii.
 415. § 125. d. 1. *obs.* 1. c.
 447. § 30. 2. *obs.* 1.
 664. § 130. c. *obs.* 2. a.
 718. § 124. e. 1. *obs.* 1. b.
 866. § 140. f. 7. ii.

γ. Lib. 3.

9. § 125. a. 1. *obs.* 3.
 29. § 140. a. 3.
 31. § 140. b. 1.
 232. § 134. ii. 4. b. *obs.* 2.
 282. § 134. ii. 4. c. *obs.* 2. c.
 296. § 125. b. 1. *obs.* c.
 439. § 140. b. 2.
 457. § 124. b. *obs.* 1. b.

δ. Lib. 4.

70. § 140. f. 3. iii.
 94. § 125. a. 1. *obs.* 5. g.
 160. § 136. b. 3. *obs.* b.
 244. § 124. d. 5. *obs.* 3. g.
 342. § 124. d. 5. *obs.* 3. c.
 410. § 133. 2. *obs.* 1.
 463. § 124. d. 5. *obs.* 3. g.

ε. Lib. 5.

10. § 118. 1. *obs.* 2.
 65. § 136. b. 2. *obs.* 2.
 93. § 140. f. 7. ii.
 127. § 134. ii. 2. *obs.* 1. a.
 185. § 129. c. *obs.* 7. e.
 275. § 118. 1. *obs.* 1.
 303. § 134. 1. b. 2. *obs.* 2.
 320. § 130. c. *obs.* 2. c.
 348. § 124. f. 2. *obs.* 1. e.
 361. § 126. a. 1. *obs.* 3. b.

362. § 139. 5. c.
 481. § 124. e. 1. *obs.* 1. a.
 582. § 124. d. 5. *obs.* 3. b.
 604. § 129. c. *obs.* 1.
 651. § 135. c. 2. c. *obs.*
 741. § 117. c. *obs.* 1. ii.
 783. § 129. d. *obs.* 3.

ζ. Lib. 6.

17. § 129. a. 2. a. *obs.* 2.
 79. § 140. f. 2. iii.
 281. § 134. 1. b. 1. *obs.* 1.
 291. § 29. 2. *obs.*
 395. § 127. d. *obs.* 6. a.
 412. § 134. ii. 4. b. *obs.* 2.
 422. § 34. a. *obs.* 1.

η. Lib. 7.

101. § 125. b. 1. *obs.* b.
 251. § 135. a. 2. *obs.* 5. c.
 386. § 117. e. *obs.* 3. c.
 423. § 125. c. 2. *obs.* 1. a.
 472. § 124. f. 5. *obs.* 2.

θ. Lib. 8.

14. § 140. f. 7. i.
 57. § 140. a. 4.
 111. § 134. ii. 4. a. *obs.* 5. b.
 437. § 125. c. 1. *obs.* 2. b.
 455. § 119. 1. *obs.* 4.

ι. Lib. 9.

42. § 135. a. 2. *obs.* 4.
 74. § 126. a. 1. *obs.* 2. a.
 131. § 117. e. *obs.* 5. a.
 251. § 125. a. 1. *obs.* 3.
 387. § 134. ii. 4. b. *obs.* 5. b.
 698. § 138. a. *obs.* 2. b.

κ. Lib. 10.

21. § 140. f. 5. ii.
 82. § 129. c. *obs.* 1.
 354. § 124. a. 3. *obs.* 1. b.
 364. § 47. a. 2. *obs.* 4. b.
 401. § 124. e. 1. *obs.* 1. a.

λ. Lib. 11.

120. § 125. a. 1. *obs.* 3.
 149. § 139. 2. a.
 155. § 105. *obs.* 4.
 240. § 126. a. 2. *obs.* 3. c.
 277. § 125. a. 1. *obs.* 3.

285. § 124. e. 2. *obs.* 3.
 351. § 11. ii. *obs.* 2.
 386. § 134. ii. 4. c. *obs.* 2. d.
 404. § 141. *obs.*
 442. § 135. *obs.* 3.
 695. § 125. a. 1. *obs.* 4.
 706. § 140. f. 1. iii.

μ. Lib. 12.

104. § 140. d. 1. i.
 262. § 124. f. 2. *obs.* 1. e.
 400. § 125. c. 3. *obs.* 1.

ν. Lib. 13.

159. § 124. d. 5. *obs.* 3. a.
 211. § 130. c. *obs.* 2.
 729. § 129. a. 2. a. *obs.* 3.

ξ. Lib. 14.

84. § 124. f. 4. *obs.* 1. c.
 108. § 125. a. 1. *obs.* 5. c.
 143. § 125. b. 2. *obs.* a.

ο. Lib. 15.

17. § 124. d. 5. *obs.* 2. b.
 199. § 124. f. 4. *obs.* 1. d.
 227. § 126. a. 1. *obs.* 4. d.
 236. § 124. f. 4. *obs.* 1. d.
 258. § 125. a. 4. *obs.* 1. c.
 282. § 124. e. 1. *obs.* 1. b.
 473. § 125. b. 2. *obs.* b.
 570. § 126. a. 2. *obs.* 3. a.
 580. § 11. ii. *obs.* 2.
 680. § 129. d. *obs.* 3.
 730. § 124. f. 2. *obs.* 1. b.

π. Lib. 16.

164. § 124. f. 4. *obs.* 1. c.
 320. § 124. a. 3. *obs.* 1. a.
 423. § 125. c. 2. *obs.* 1. a.
 486. § 124. d. 5. *obs.* 3. e.
 498. § 121. 2. *obs.* 3.
 515. § 124. f. 4. *obs.* 1. d.
 552. § 124. f. 4. *obs.* 1. c.
 629. § 124. f. 2. *obs.* 1. e.
 667. § 126. b. 1. *obs.* 1. d.
 733. § 140. a. 2.

ρ. Lib. 17.

293. § 140. d. 1. i.
 304. § 124. d. 5. *obs.* 3. a.
 561. § 134. i. b. 1. *obs.* 2.

- σ.* Lib. 18.
 73. § 117. *d. obs.* 3.
 262. § 117. *e. obs.* 5. *a.*
 345. § 126. *b. 1. obs.* 1. *d.*
 583. § 47. *a. 2. obs.* 4. *b.*
- τ.* Lib. 19.
 299. § 126. *a. 1. obs.* 2. *c.*
- υ.* Lib. 20.
 119. § 134. *i. a. obs.* 2. *a.*
 355. § 140. *a. 1.*
- φ.* Lib. 21.
 119. § 124. *a. 1. obs.* 1. *a.*
 225. § 125. *c. 1. obs.* 1. *f.*
 269. § 134. *i. b. 1. obs.* 4.
 323. § 134. *ii. 4. b. obs.* 3.
 580. § 134. *ii. 4. b. obs.* 5. *a.*
- χ.* Lib. 22.
 84. § 119. *1. obs.* 4.
 200. § 130. *c. obs.* 2.
 266. § 118. *2. obs.* 3.
- ψ.* Lib. 23.
 100. § 140. *d. 2. i.*
 122. § 124. *e. 1. obs.* 1. *a.*
 580. § 125. *b. 2. obs.* *c.*
 855. § 124. *d. 5. obs.* 3. *a.*
- ω.* Lib. 24.
 76. § 124. *d. 5. obs.* 2. *c.*
 258. § 135. *obs.* 2.
 300. § 124. *f. 4. obs.* 1. *d.*
 466. § 140. *d. 3. i.*
 484. § 139. *4. b.*
 570. § 126. *a. 1. obs.* 4. *c.*
 665. § 72. *5. obs.* 2.
 742. § 136. *b. 2. obs.* 1.

10. *Isoc.* Isocrates.

- Arch.* Archidamus.
 138. *b.* § 124. *f. 5. obs.* 1.
- Dem.* adv. Demonicum.
 8. *b.* § 130. *b. 1. obs.* 1.
- Pan.* Panathenaica.
 10. § 138. *a. obs.* 3. *c.*
- 60.c.* § 125. *a. 1. obs.* 2.
79. § 125. *c. 4. obs.* 3.
166. § 125. *c. 1. obs.* 1. *c.*
- Paneg.* Panegyrica.
 68. *2.* § 126. *a. 1. obs.* 4. *b.*

11. *Lyc.* Lycurgus.

167. *43.* § 59. *1. obs.*

12. *Lys.* Lysias.

- Arist.* de Aristoph.
 65. § 130. *c. obs.* 4.
- cæd.* de cæde Eratos.
 4. § 129. *a. 3. obs.* 7.
- Eratos.* in Eratosthenem.
 92. § 136. *b. 1. obs.* 1. *b.*
- Mil.* pro milite.
 14. § 126. *a. 1. obs.* 4. *b.*

13. *Od.* Homeri Odysseia.

- a.* Lib. 1.
 9. § 125. *a. 2. obs.* 2.
 — § 126. *b. 1. obs.* 3. *a.*
 124. § 125. *c. 4. obs.* 4.
 165. § 124. *f. 1. obs.* 2. *b.*
 184. § 140. *f. 3. iii.*
 261. § 135. *a. 2. obs.* 5. *a.*
 275. § 127. *d. obs.* 6. *d.*
- 301.* § 15. *2. obs.* 1.
302. § 126. *b. 1. obs.* 5.
315. § 124. *e. 1. obs.* 1. *a.*
332. § 127. *a. 2. obs.* 1.
402. § 40. *obs.* 2.
- δ.* Lib. 4.
 100. § 126. *a. 1. obs.* 3. *b.*

104. § 126. *a.* 1. *obs.* 3. *b.*
 442. § 29. 2. *obs.* 3.
 e. Lib. 5.
 68. § 140. *f.* 5. *i.*
 397. § 124. *f.* 2. *obs.* 1. *c.*
 467. § 29. 2. *obs.*
 ζ. Lib. 6.
 59. § 63. *b.* 4. *obs.* 1.
 224. § 126. *b.* 1. *obs.* 1. *d.*
 η. Lib. 7.
 216. § 128. *a.* 2. *obs.* 3.
 ι. Lib. 9.
 28. § 40. *obs.* 2.
 102. § 124. *d.* 5. *obs.* 3. *d.*
 114. § 124. *e.* 2. *obs.* 3.
 196. § 124. *f.* 1. *obs.* 3.
 257. § 119. 4. *obs.* 2.
 λ. Lib. 11.
 67. § 124. *e.* 5. *obs.*
201. § 129. *b.* 1. *obs.* 2. *b.*
 211. § 119. 1. *obs.* 3. *b.*
 481. § 124. *d.* 2. *obs.* 2. *b.*
 485. § 124. *f.* 4. *obs.* 1. *c.*
 531. § 124. *e.* 1. *obs.* 1. *a.*
 μ. Lib. 12.
 40. § 134. *ii.* 4. *d.* *obs.* 1.
 ξ. Lib. 14.
 289. § 126. *b.* 1. *obs.* 2. *a.*
 π. Lib. 16.
 40. § 125. *a.* 1. *obs.* 5. *g.*
 379. § 58. *a.* *obs.* 2.
 437. § 134. *i.* *a.* *obs.* 2. *c.*
 τ. Lib. 19.
 563. § 124. *a.* 4. *obs.* 2.
 φ. Lib. 21.
 108. § 127. *a.* 1. *obs.*

14. *Pind.* Pindarus.

- Isth.* Isthmica.
 vi. 18. § 126. *b.* 3. *obs.* 2. *b.*
 vi. 42. § 140. *d.* 3. *ii.*

Ol. Olympica.
 i. 80. § 140. *f.* 1. *ii.* *obs.*
- xii. 5. § 118. 2. *obs.* 1.

Pyth. Pythica.
 iii. 94. § 111. *a.* 2. *obs.* 1.
 vi. 37. § 58. *a.* *obs.* 2.

15. *Plat.* Plato.

- Charm.* Charmides.
 155. *d.* § 140. *f.* 2. *i.*
Crat. Cratylus.
 320. § 128. *b.* 1. *obs.* 3. *a.*
 390. § 124. *f.* 4. *obs.* 1. *c.*
 432. § 117. *e.* *obs.* 4. *c.*

Euth. Euthydemus.
 283. § 124. *d.* 5. *obs.* 3. *g.*

Gorg. Gorgias.
 462. § 129. *a.* 1. *obs.*
 506. § 132. 2. *obs.* 2. *d.*
 517. § 124. *e.* 1. *obs.* 1. *b.*

Hip. Hipparchus.
 226. § 124. *e.* 1. *obs.* 1. *a.*
 229. § 124. *g.* *obs.* 3.
- H. Maj.* Hippias Major.
 295. § 140. *f.* 6. *iii.*
Leg. de legibus.
 vii. 801. § 133. 1. *obs.* 2.
 x. 906. § 124. *d.* 5. *obs.* 2. *d.*

Phæd. Phædo.
 66. § 117. *e.* *obs.* 4. *b.*
 78. § 36. 3. *obs.* 2.
 102. § 121. 2. *obs.* 1.
 117. § 117. *e.* *obs.* 5. *b.*

Phædr. Phædrus.
 227. § 124. *d.* 5. *obs.* 3. *d.*
 245. § 119. 3. *obs.* 2.

Prot. Protagoras.
 327. § 124. *e.* 2. *obs.* 3.

Rep. de republica.

- ii. 358. § 129. e. 3. *obs.* 3.
 ii. 369. § 126. b. 3. *obs.* 1. *d.*
 iv. 420. § 139. 1. *a.* *iii.* *obs.* 2.
 v. 473. § 126. b. 1. *obs.* 4. *b.*

- vi. 490. § 126. *a.* 1. *obs.* 2. *a.*
 viii. 562. § 124. *e.* 1. *obs.* 1. *a.*
 x. 614. § 119. 1. *obs.* 3. *c.*

Soph. Sophista.

252. § 125.
- c.*
- 1.
- obs.*
- 2.
- c.*

16. *Soph. Sophocles.**Aj. Ajax.*

7. § 138. *a.* *obs.* 3. *a.*
 40. § 126. *a.* 1. *obs.* 3. *a.*
 55. § 126. *a.* 1. *obs.* 2. *g.*
 136. § 126. *a.* 1. *obs.* 4. *a.*
 153. § 125. *b.* 3. *obs.* 4.
 154. § 124. *d.* 5. *obs.* 3. *a.*
 252. § 140. *d.* 2. *i.*
 319. § 124. *b.* *obs.* 3.
 — § 140. *f.* 6. *i.*
 378. § 138. *b.* *obs.* 3. *c.*
 388. § 134. *i.* *b.* 1. *obs.* 2.
 — § 139. 1. *a.* *iii.*
 534. § 125. *c.* 4. *obs.* 3.
 539. § 124. *a.* 2. *obs.* 1. *c.*
 550. § 138. *a.* *obs.* 1. *b.*
 — § 139. 1. *a.*
 575. § 138. *a.* *obs.* 2. *a.*
 588. § 140. *f.* 6. *i.*
 659. § 138. *a.* *obs.* 2. *c.*
 669. § 125. *a.* 4. *obs.* 2. *b.*
 725. § 138. *b.* *obs.* 3. *c.*
 761. § 140. *d.* 2. *ii.*
 790. § 124. *a.* 3. *obs.* 1. *b.*
 — § 126. *a.* 1. *obs.* 3. *b.*
 845. § 126. *a.* 1. *obs.* 2. *e.*
 950. § 138. *a.* *obs.* 2. *d.*
 961. § 126. *a.* 1. *obs.* 4. *a.*
 1072. § 138. *b.* *obs.* 2.
 1138. § 129. *e.* 3. *obs.* 2.
 1154. § 126. *b.* 1. *obs.* 5.
 1184. § 124. *e.* 1. *obs.* 1. *a.*
 1280. § 138. *a.* *obs.* 3. *b.*
 1300. § 129. *d.* *obs.* 1. *a.*

442. § 135. *a.* 2. *obs.* 5. *b.*
 470. § 124. *e.* 4. *obs.* 3. *c.*
 546. § 124. *d.* 5. *obs.* 3. *e.*
 682. § 138. *a.* *obs.* 2. *b.*
 736. § 125. *c.* 4. *obs.* 4.
 755. § 138. *a.* *obs.* 3. *d.*
 761. § 125. *c.* 2. *obs.* 3. *b.*
 857. § 124. *d.* 5. *obs.* 3. *e.*
 982. § 124. *d.* 5. *obs.* 3. *c.*
 1089. § 135. 2. *obs.* 2.
 1205. § 124. *g.* *obs.* 1.

El. Electra.

42. § 134. *ii.* 4. *a.* *obs.* 2.
 233. § 125. *d.* 1. *obs.* 2.
 317. § 124. *e.* 1. *obs.* 1. *f.*
 399. § 119. 1. *obs.* 4.
 554. § 134. *ii.* 4. *c.* *obs.* 2. *c.*
 633. § 129. *c.* *obs.* 7. *d.*
 664. § 135. *a.* 2. *obs.* 5. *e.*
 751. § 124. *d.* 5. *obs.* 2. *c.*
 778. § 124. *e.* 4. *obs.* 3. *b.*
 920. § 141. *obs.*
 987. § 124. *f.* 2. *obs.* 3.
 1052. § 133. 2. *obs.* 2.
 1141. § 121. 2. *obs.* 2.
 1180. § 140. *f.* 1. *ii.*
 1293. § 125. *c.* 4. *obs.* 1. *e.*
 1491. § 139. 1. *a.* *ii.*

Œd. C. Oedipus Coloneus.

16. § 124. *f.* 1. *obs.* 1. *b.*
 20. § 125. *a.* 1. *obs.* 5. *a.*
 48. § 134. *ii.* 4. *b.* *obs.* 5. *a.*
 82. § 125. *a.* 1. *obs.* 5. *d.*
 97. § 138. *b.* *obs.* 3. *c.*
 105. § 125. *a.* 4. *obs.* 2. *b.*
 113. § 134. *ii.* 4. *b.* *obs.* 4.
 222. § 139. 3.
 426. § 140. *f.* 6. *iii.*
 470. § 125. *d.* 1. *obs.* 1. *b.*
 508. § 122. *obs.* 2.
 567. § 124. *d.* 5. *obs.* 2. *a.*

584. § 140. *d.* 1. *i.*
 591. § 124. *a.* 2. *obs.* 2.
 598. § 128. *a.* 1. *obs.* 5.
 751. § 120. 3. *obs.* 2. *a.*
 936. § 125. *d.* 1. *obs.* 1. *b.*
 991. § 126. *b.* 1. *obs.* 2. *b.*
 1227. § 117. *e.* *obs.* 5.
 1262. § 125. *c.* 4. *obs.* 1. *d.*
 1324. § 124. *a.* 1. *obs.* 1. *a.*
 1354. § 120. 3. *obs.* 2. *a.*
 1441. § 129. *a.* 1. *obs.*
 1443. § 134. *ii.* 4. *c.* *obs.* 1.
 1493. § 140. *f.* 2. *iii.*
 1727. § 124. *a.* 2. *obs.* 1. *b.*
- Œd. T.* *Œdipus Tyrannus.*
1. § 117. *e.* *obs.* 5. *d.*
 — § 129. *c.* *obs.* 1.
 6. § 138. *a.* *obs.* 3. *d.*
 13. § 138. *b.* *obs.* 3. *b.*
 27. § 140. *f.* 6. *iii.*
 30. § 124. *f.* 1. *obs.* 1. *b.*
 58. § 124. *e.* 1. *obs.* 1. *a.*
 65. § 126. *a.* 1. *obs.* 2.
 77. § 129. *d.* *obs.* 1. *a.*
 95. § 134. *i.* *b.* 2. *obs.* 1. *c.*
 175. § 125. *c.* 3. *obs.* 3.
 200. § 130. *c.* *obs.* 4.
 229. § 124. *f.* 2. *obs.* 1. *d.*
 231. § 138. *a.* *obs.* 2. *a.*
 261. § 138. *a.* *obs.* 2. *d.*
 339. § 126. *a.* 2. *obs.* 3. *b.*
 379. § 139. 4. *a.* *i.*
 531. § 129. *c.* *obs.* 1.
 532. § 122. *obs.* 3.
 543. § 133. 1. *obs.* 2. *b.*
 656. § 139. 3.
 775. § 134. *ii.* 4. *b.* *obs.* 5. *c.*
 815. § 129. *c.* *obs.* 2.
825. § 124. *e.* 2. *obs.* 3.
 826. § 125. *c.* 1. *obs.* 1. *a.*
 1021. § 131. *c.* 2. *obs.* *a.*
 1071. § 141. *obs.*
 1087. § 126. *a.* 2. *obs.* 1.
 1329. § 119. 3. *obs.* 2.
 1375. § 119. 1. *obs.* 5.
 1389. § 134. *ii.* 4. *a.* *obs.* 5. *a.*
 1392. § 134. *ii.* 4. *a.* *obs.* 5. *a.*
 1460. § 138. *a.* *obs.* 3. *e.*

Ph. Philoctetes.

33. § 135. *c.* 2. *b.* *obs.* 3. *b.*
 234. § 135. *a.* 3. *obs.* 2.
 381. § 134. *ii.* 4. *a.* *obs.* 2. *note.*
 460. § 43. *c.* 5. *obs.* 3. *b.*
 610. § 134. *ii.* 4. *a.* *obs.* 3.
 618. § 125. *a.* 4. *obs.* 1. *a.*
 674. § 134. *i.* *b.* 2. *obs.* 1. *d.*
 744. § 141. *obs.*
 976. § 139. 2. *b.*
 1241. § 126. *b.* 1. *obs.* 3. *b.*
 1283. § 125. *a.* 4. *obs.* 1. *c.*
 1315. § 124. *g.* *obs.* 2.
 1408. § 125. *c.* 2. *obs.* 3. *b.*
 1427. § 124. *f.* 2. *obs.* 1. *a.*

Tr. Trachiniae.

53. § 124. *f.* 1. *obs.* 1. *b.*
 371. § 125. *c.* 4. *obs.* 1. *a.*
 — § 140. *f.* 6. *ii.*
 559. § 126. *b.* 3. *obs.* 2. *b.*
 670. § 124. *e.* 2. *obs.* 2.
 706. § 135. *c.* 1. *obs.* 3. *a.*
 727. § 138. *a.* *obs.* 3. *f.*
 927. § 134. *i.* *a.* *obs.* 2. *d.*
 1223. § 126. *b.* 1. *obs.* 2. *b.*
 1236. § 125. *a.* 5. *obs.* 1.

17. *Theoc.* Theocritus.

- vii. 6. § 125. *d.* 1. *obs.* 1. *b.*
 xviii. 66. § 122. *obs.* 1.
 xx. 8. § 29. 2. *obs.*
- xxii. 67. § 40. *obs.* 2.
 xxv. 163. § 40. *obs.* 2.
 — 205. § 125. *a.* 4. *obs.* 1. *a.*

18. *Theog.* Theognis.

237. § 125. *d.* 1. *obs.* 1. *b.*

19. *Thuc.* Thucydides.

- i. Lib. 1.
 1. § 118. 6. *obs.*
- 1 § 130. *a.* 1. *obs.* 5. *b.*
 — § 130. *a.* 2. *obs.* 2.

- | | |
|---|---|
| 1. § 137. 4. <i>obs.</i> 1. | § 65. § 124. <i>d.</i> 1. <i>obs.</i> 1. |
| 2. § 124. <i>d.</i> 1. <i>obs.</i> 2. <i>a.</i> | — § 140. <i>f.</i> 6. <i>ii.</i> |
| — § 140. <i>a.</i> 2. | 67. § 124. <i>f.</i> 1. <i>obs.</i> 1. <i>d.</i> |
| — § 140. <i>a.</i> 3. | 69. § 130. <i>a.</i> 1. <i>obs.</i> 3. |
| 3. § 130. <i>a.</i> 2. <i>obs.</i> 2. | 70. § 124. <i>f.</i> 4. <i>obs.</i> 1. <i>c.</i> |
| — § 140. <i>a.</i> 4. | 71. § 124. <i>d.</i> 5. <i>obs.</i> 2. <i>c.</i> |
| 8. § 140. <i>f.</i> 2. <i>iii.</i> | — § 140. <i>f.</i> 6. <i>i.</i> |
| — § 140. <i>f.</i> 4. <i>ii.</i> | 72. § 124. <i>e.</i> 1. <i>obs.</i> 1. <i>c.</i> |
| 9. § 130. <i>a.</i> 1. <i>obs.</i> 5. <i>a.</i> | 73. § 140. <i>f.</i> 4. <i>i.</i> |
| — § 134. <i>ii.</i> 4. <i>c.</i> <i>obs.</i> 2. <i>b.</i> | 74. § 125. <i>a.</i> 1. <i>obs.</i> 1. |
| 10. § 128. <i>a.</i> 1. <i>obs.</i> 3. | — § 127. <i>d.</i> <i>obs.</i> 3. |
| 12. § 117. <i>e.</i> <i>obs.</i> 5. <i>c.</i> | — § 128. <i>b.</i> 1. <i>obs.</i> 2. |
| 13. § 125. <i>b.</i> 1. <i>obs.</i> <i>a.</i> | 75. § 139. 2. <i>b.</i> |
| 17. § 124. <i>a.</i> 2. <i>obs.</i> 1. <i>a.</i> | 77. § 129. <i>f.</i> 2. <i>obs.</i> 1. |
| 18. § 140. <i>f.</i> 6. <i>iii.</i> | 79. § 139. 4. <i>a.</i> <i>i.</i> |
| 19. § 124. <i>f.</i> 4. <i>obs.</i> 1. <i>c.</i> | 80. § 124. <i>e.</i> 1. <i>obs.</i> 1. <i>a.</i> |
| 20. § 130. <i>a.</i> 1. <i>obs.</i> 5. | — § 135. <i>c.</i> 2. <i>b.</i> <i>obs.</i> 1. |
| — § 130. <i>b.</i> 2. <i>obs.</i> 2. | 82. § 125. <i>c.</i> 4. <i>obs.</i> 1. <i>b.</i> |
| — § 140. <i>f.</i> 4. <i>i.</i> | 83. § 128. <i>a.</i> 3. <i>obs.</i> 1. |
| 22. § 138. <i>a.</i> <i>obs.</i> 3. <i>a.</i> | 84. § 124. <i>b.</i> <i>obs.</i> 2. |
| 23. § 124. <i>a.</i> 3. <i>obs.</i> 2. <i>a.</i> | — § 125. <i>a.</i> 4. <i>obs.</i> 1. <i>c.</i> |
| — § 128. <i>a.</i> 2. <i>obs.</i> 3. | 85. § 128. <i>a.</i> 2. <i>obs.</i> 1. |
| — § 135. <i>b.</i> <i>obs.</i> 1. | 86. § 119. 3. <i>obs.</i> 1. |
| 24. § 126. <i>a.</i> 1. <i>obs.</i> 4. <i>a.</i> | — § 135. <i>d.</i> 1. <i>obs.</i> 1. |
| — § 135. <i>c.</i> 2. <i>b.</i> <i>obs.</i> 3. | 89. § 117. <i>d.</i> <i>obs.</i> 2. |
| 25. § 140. <i>f.</i> 5. <i>iii.</i> | 90. § 129. <i>a.</i> 3. <i>obs.</i> 1. |
| 26. § 125. <i>a.</i> 4. <i>obs.</i> 1. <i>a.</i> | 91. § 134. <i>iii.</i> 1. <i>obs.</i> 3. |
| — § 126. <i>a.</i> 1. <i>obs.</i> 4. <i>a.</i> | 93. § 117. <i>e.</i> <i>obs.</i> 1. <i>a.</i> |
| 28. § 124. <i>f.</i> 3. <i>obs.</i> 2. | — § 125. <i>c.</i> 1. <i>obs.</i> 2. <i>a.</i> |
| 29. § 124. <i>f.</i> 4. <i>obs.</i> 1. <i>c.</i> | — § 135. 2. <i>obs.</i> 2. |
| — § 130. <i>a.</i> 5. <i>obs.</i> | 96. § 117. <i>c.</i> <i>obs.</i> 1. <i>iii.</i> |
| 32. § 124. <i>f.</i> 1. <i>obs.</i> 1. <i>c.</i> | 99. § 131. <i>c.</i> 2. <i>obs.</i> <i>b.</i> |
| — § 125. <i>c.</i> 1. <i>obs.</i> 3. | 100. § 130. <i>b.</i> 2. <i>obs.</i> 2. |
| — § 140. <i>c.</i> | — § 140. <i>c.</i> |
| 33. § 125. <i>a.</i> 1. <i>obs.</i> 4. | 102. § 135. 2. <i>obs.</i> 2. |
| — § 140. <i>a.</i> 4. | 103. § 140. <i>f.</i> 2. <i>ii.</i> |
| 35. § 128. <i>b.</i> 1. <i>obs.</i> 4. | 105. § 125. <i>a.</i> 1. <i>obs.</i> 3. |
| 41. § 124. <i>f.</i> 1. <i>obs.</i> 1. <i>c.</i> | 107. § 125. <i>c.</i> 1. <i>obs.</i> 4. <i>a.</i> |
| — § 135. <i>b.</i> <i>obs.</i> 1. | — § 135. <i>obs.</i> 3. |
| 44. § 125. <i>a.</i> 4. <i>obs.</i> 1. <i>a.</i> | 109. § 124. <i>f.</i> 4. <i>obs.</i> 1. <i>c.</i> |
| 45. § 124. <i>a.</i> 3. <i>obs.</i> 4. | 116. § 127. <i>d.</i> <i>obs.</i> 3. |
| — § 135. <i>b.</i> <i>obs.</i> 1. | — § 140. <i>f.</i> 2. <i>i.</i> |
| 46. § 128. <i>c.</i> <i>obs.</i> 3. | 118. § 124. <i>d.</i> 1. <i>obs.</i> 2. <i>b.</i> |
| 49. § 124. <i>d.</i> 5. <i>obs.</i> 3. <i>g.</i> | 126. § 126. <i>b.</i> 2. <i>obs.</i> |
| — § 140. <i>c.</i> | — § 131. <i>a.</i> <i>obs.</i> 2. |
| 50. § 139. 4. <i>a.</i> 1. | 128. § 125. <i>a.</i> 1. <i>obs.</i> 1. |
| 51. § 140. <i>obs.</i> 5. | — § 126. 1. <i>a.</i> <i>obs.</i> 4. <i>d.</i> |
| 57. § 125. <i>c.</i> 2. <i>obs.</i> 3. <i>a.</i> | 130. § 126. <i>a.</i> 1. <i>obs.</i> 4. <i>b.</i> |
| 58. § 118. 2. <i>obs.</i> 4. | 132. § 126. <i>a.</i> 1. <i>obs.</i> 4. <i>a.</i> |
| 62. § 119. 4. <i>obs.</i> 2. | 136. § 139. 1. <i>a.</i> |
| — § 128. <i>c.</i> <i>obs.</i> 2. | 137. § 117. <i>c.</i> <i>obs.</i> 1. <i>i.</i> |

137. § 138. *a. obs. 3. a.*
 138. § 129. *d. obs. 3. b.*
 — § 129. *e. 3. obs. 3.*
 — § 140. *d. 2. ii.*
 — § 140. *f. 3. iii.*
 139. § 135. *a. 2. obs. 5. d.*
 141. § 118. *7. obs. 2. a.*
 — § 121. *3. obs. 1.*
 — § 140. *f. 4. ii.*
 144. § 125. *a. 4. obs. 2. b.*

ii. Lib. 2.

2. § 140. *f. 2. i.*
 5. § 134. *ii. 3. obs. 1.*
 — § 137. *4. obs. 1.*
 7. § 124. *f. 2. obs. 1. b.*
 — § 127. *d. obs. 6. c.*
 8. § 125. *d. 1. obs. 2. a.*
 10. § 124. *f. 4. obs. 1. c.*
 12. § 124. *d. 5. obs. 3. g.*
 — § 129. *a. 3. obs. 3.*
 15. § 126. *a. 2. obs. 3. d.*
 18. § 140. *d. 1. ii.*
 19. § 124. *e. 1. obs. 1. e.*
 20. § 135. *2. obs. 2.*
 21. § 124. *f. 2. obs. 1. d.*
 25. § 140. *f. 2. iii.*
 30. § 134. *iii. 2. obs. 2.*
 35. § 125. *c. 3. obs. 1.*
 38. § 124. *d. 5. obs. 2. b.*
 — § 125. *d. 1. obs. 3. d.*
 39. § 135. *a. 4. obs. 2.*
 40. § 129. *d. obs. 2. c.*
 41. § 130. *b. 2. obs. 1.*
 47. § 128. *b. 2. obs. 1.*
 48. § 124. *d. 5. obs. 3. e.*
 49. § 125. *a. 1. obs. 5. b.*
 — § 125. *a. 4. obs. 3.*
 — § 139. *5. c.*
 52. § 126. *a. 1. obs. 3. c.*
 56. § 130. *a. 1. obs. 6. c.*
 — § 137. *4. obs. 1.*
 65. § 124. *f. 4. obs. 1. a.*
 69. § 126. *a. 1. obs. 4. b.*
 71. § 124. *d. 5. obs. 2. a.*
 — § 124. *f. 2. obs. 3.*
 — § 125. *a. 1. obs. 4.*
 76. § 126. *a. 1. obs. 3. c.*
 77. § 124. *f. 1. obs. 1. c.*
 80. § 139. *1. a. i.*
 85. § 140. *f. 7. i.*

87. § 125. *a. 4. obs. 3.*
 — § 135. *a. 4. obs. 2.*
 89. § 125. *c. 4. obs. 1. e.*
 — § 135. *b. obs. 1.*
 90. § 125. *e. 1. obs. 4. a.*
 — § 140. *f. 2. i. obs.*
 — § 54. *obs. 1.*
 93. § 139. *5. a.*
 101. § 140. *f. 2. ii.*

iii. Lib. 3.

2. § 125. *c. 1. obs. 2. a.*
 5. § 125. *a. 1. obs. 2.*
 6. § 124. *f. 2. obs. 1. b.*
 — § 130. *a. 2. obs. 2.*
 — § 135. *a. 2. obs. 5. b.*
 9. § 125. *d. 1. obs. 3. b.*
 11. § 126. *a. 2. obs. 2. a.*
 14. § 125. *c. 4. obs. 2.*
 — § 126. *a. 1. obs. 3. b.*
 17. § 128. *b. 1. obs. 3. b.*
 21. § 127. *b. 1. obs.*
 — § 140. *d. 1. i.*
 22. § 125. *b. 3. obs. 3.*
 24. § 126. *a. 1. obs. 4. c.*
 31. § 124. *f. 3. obs. 1.*
 33. § 125. *c. 2. obs. 1. b.*
 36. § 128. *a. 1. obs. 2.*
 — § 130. *a. 1. obs. 6. b.*
 — § 130. *b. 2. obs. 1.*
 37. § 125. *a. 4. obs. 2. b.*
 38. § 125. *d. 1. obs. 2. b.*
 39. § 118. *7. obs. 2. d.*
 — § 128. *b. 1. obs. 2.*
 40. § 124. *e. 1. obs. 1. d.*
 44. § 135. *c. 1. obs. 2. b.*
 49. § 140. *f. 4. ii.*
 51. § 140. *a. 4.*
 56. § 125. *a. 4. obs. 3.*
 — § 135. *2. obs. 2.*
 58. § 129. *f. 2. obs. 2.*
 62. § 125. *b. 2. obs. c.*
 65. § 125. *c. 1. obs. 2. a.*
 75. § 135. *c. 1. obs. 1. f.*
 82. § 125. *d. 1. obs. 3. d.*
 89. § 140. *f. 5. iii.*
 95. § 125. *c. 1. obs. 1. d.*
 101. § 30. *2. obs. 3.*
 108. § 140. *d. 2. i.*
 111. § 129. *e. 3. obs. 3.*
 113. § 140. *f. 6. iii.*

iv. Lib. 4.

2. § 124. *e. 1. obs. 1. d.*
 3. § 126. *b. 3. obs. 1. d.*
 5. § 135. *c. 2. b. obs. 3. b.*
 6. § 124. *e. 1. obs. 1. c.*
 10. § 124. *d. 5. obs. 2. a.*
 19. § 125. *d. 1. obs. 3. a.*
 — § 126. *b. 1. obs. 4. a.*
 28. § 127. *c. 2. obs. 4.*
 29. § 135. *obs. 3.*
 37. § 124. *f. 4. obs. 1. b.*
 40. § 125. *c. 2. obs. 1. b.*
 48. § 135. *b. obs. 2.*
 70. § 137. *4. obs. 3.*
 83. § 126. *b. 3. obs. 1. d.*
 85. § 124. *a. 3. obs. 1. d.*
 — § 125. *d. 1. obs. 2. c.*
 92. § 126. *a. 1. obs. 4. a.*
 — § 133. *1. obs. 2. a.*
 93. § 140. *f. 2. iii. obs.*
 97. § 125. *c. 2. obs. 1. a.*
 98. § 129. *a. 3. obs. 1.*
 99. § 129. *a. 3. obs. 1.*
 113. § 135. *c. 1. obs. 1. f.*
 122. § 124. *d. 5. obs. 2. a.*

v. Lib. 5.

9. § 135. *a. 2. obs. 3.*
 14. § 135. *a. 1. obs.*
 16. § 125. *a. 4. obs. 1. c.*
 31. § 124. *f. 2. obs. 1. f.*
 46. § 129. *a. 3. obs. 2.*
 63. § 128. *c. obs. 4.*
 70. § 125. *a. 1. obs. 5. e.*
 79. § 125. *c. 1. obs. 1. f.*
 83. § 135. *obs. 3.*
 98. § 124. *f. 4. obs. 1. d.*
 — § 129. *c. obs. 5.*
 112. § 139. *5. b.*

vi. Lib. 6.

10. § 125. *d. 1. obs. 3. c.*
 18. § 124. *g. obs. 1.*
 36. § 124. *a. 3. obs. 1. d.*
 57. § 125. *c. 1. obs. 1. e.*
 59. § 135. *obs. 3.*
 — § 140. *d. 1. i.*
 60. § 124. *f. 2. obs. 2.*
 71. § 140. *f. 5. iii.*
 88. § 125. *a. 4. obs. 1. c.*

vii. Lib. 7.

11. § 117. *e. obs. 5. c.*
 12. § 124. *e. 1. obs. 1. e.*
 21. § 117. *e. obs. 4. a.*
 — § 120. *3. obs. 1. c.*
 — § 128. *b. 1. obs. 1.*
 25. § 124. *f. 1. obs. 1. a.*
 28. § 140. *d. 2. i.*
 29. § 129. *d. obs. 1. a.*
 35. § 125. *a. 1. obs. 5. c.*
 39. § 140. *f. 4. ii.*
 44. § 117. *e. obs. 5. c.*
 53. § 124. *f. 1. obs. 1. a.*
 58. § 126. *b. 1. obs. 4. b.*
 61. § 125. *c. 1. obs. 2. a.*
 63. § 124. *e. 4. obs. 4.*
 66. § 126. *a. 1. obs. 2. b.*
 67. § 117. *e. obs. 4. a.*
 70. § 140. *obs. 5.*
 71. § 128. *b. 1. obs. 3. a.*
 73. § 124. *f. 4. obs. 1. d.*
 75. § 128. *a. 1. obs. 5. a.*

viii. Lib. 8.

7. § 128. *c. obs. 1.*
 8. § 124. *e. 4. obs. 4.*
 21. § 125. *b. 3. obs. 1.*
 63. § 117. *e. obs. 3. d.*
 84. § 128. *b. 2. obs. 1.*
 93. § 140. *a. 2.*

20. *Xen. Xenophon.**Anab. Anabasis.*

- | | |
|---|---|
| i. 4. 8. § 139. 1. <i>a. i.</i> | ii. 5. 12. § 120. 3. <i>obs. 2. b.</i> |
| i. 7. 17. § 118. 2. <i>obs. 4.</i> | ii. 5. 13. § 135. <i>obs. 3.</i> |
| i. 9. 25. § 117. <i>e. obs. 4. a.</i> | ii. 6. 5. § 130. <i>a. 1. obs. 2.</i> |
| i. 10. 4. § 124. <i>f. 2. obs. 1. d.</i> | ii. 6. 23. § 124. <i>e. 4. obs. 4.</i> |
| ii. 3. 6. § 134. <i>ii. 4. c. obs. 2. c.</i> | iii. 2. 11. § 125. <i>a. 4. obs. 2. b.</i> |
| ii. 3. 11. § 134. <i>ii. 4. c. obs. 2. d.</i> | — § 126. <i>b. 1. obs. 1. d.</i> |
| ii. 4. 14. § 124. <i>f. 1. obs. 2. c.</i> | iii. 3. 2. § 125. <i>a. 3. obs. 1.</i> |
| | iii. 3. 5. § 134. <i>ii. 4. b. obs. 4. b.</i> |

- iii. 4. 31. § 124. e. 2. *obs.* 3.
- iv. 5. 13. § 124. e. 2. *obs.* 1.
- iv. 6. 4. § 140. e. *ii.*
- v. 6. 19. § 134. *iii.* 1. *obs.* 1.
- v. 6. 21. § 134. *ii.* 4. a. *obs.* 5. c.
- vi. 5. 25. § 118. 7. *obs.* 1.

Cyr. Cyri Institutio.

- i. 1. 2. § 124. f. 4. *obs.* 1. c.
- § 124. f. 4. *obs.* 1. d.
- i. 1. 5. § 129. a. 3. *obs.* 1.
- i. 2. 8. § 124. d. 5. *obs.* 2. d.
- i. 2. 15. § 124. d. 5. *obs.* 2. a.
- i. 3. 4. § 124. d. 5. *obs.* 3. d.
- i. 3. 7. § 124. d. 5. *obs.* 2. d.
- i. 3. 17. § 126. b. 1. *obs.* 1. b.
- i. 4. 4. § 126. b. 1. *obs.* 4. a.
- i. 4. 5. § 138. a. *obs.* 3. e.
- i. 4. 11. § 139. 2.
- i. 4. 13. § 135. a. 2. *obs.* 2.
- i. 4. 16. § 140. f. 1. *iii.*
- i. 4. 27. § 129. a. *obs.* 7. b.
- i. 5. 1. § 125. a. 4. *obs.* 2. b.
- i. 5. 7. § 138. a. *obs.* 3. f.
- i. 6. 8. § 125. a. 4. *obs.* 2. b.
- i. 6. 25. § 138. a. *obs.* 1. c.
- § 140. f. 2. i.
- i. 6. 29. § 126. a. 1. *obs.* 4. b.
- i. 6. 37. § 117. d. *obs.* 2.
- ii. 3. 6. § 64. *obs.* 1.
- ii. 3. 7. § 140. f. 2. ii.
- iii. 1. 19. § 124. a. 3. *obs.* 2. d.
- iii. 1. 29. § 120. 3. *obs.* 1. b.
- iii. 1. 33. § 117. e. *obs.* 4. a.
- iii. 3. 4. § 130. a. 1. *obs.* 4.
- iii. 3. 35. § 134. *ii.* 4. c. *obs.* 1.
- iv. 1. 9. § 124. f. 1. *obs.* 2. a.
- iv. 1. 18. § 135. *obs.* 2.
- iv. 2. 26. § 136. b. 3. *obs.* b.
- iv. 5. 15. § 128. a. 1. *obs.* 4. a.
- iv. 5. 19. § 124. f. 4. *obs.* 1. d.
- v. 1. 4. § 139. 4. a. i.
- v. 1. 6. § 135. c. 1. *obs.* 1. b.
- v. 2. 14. § 121. 2. *obs.* 4.
- v. 4. 6. § 140. f. 1. *iii.*
- v. 4. 19. § 124. d. 5. *obs.* 2. b.
- v. 4. 32. § 124. a. 3. *obs.* 1. c.
- vi. 1. 6. § 129. e. 3. *obs.* 1.
- vi. 1. 10. § 40. *obs.* 2.
- vi. 3. 11. § 127. c. 2. *obs.* 2. a.
- vi. 3. 28. § 140. f. 2. ii.

- vii. 2. 22. § 126. a. 2. *obs.* 3. b.
- vii. 4. 16. § 130. a. 5. *obs.*
- vii. 5. 22. § 140. f. 1. *iii.*
- viii. 1. 40. § 124. e. 1. *obs.* 1. c.
- viii. 3. 9. § 118. 6. *obs.*
- § 124. e. 1. *obs.* 1. a.

Hier.

- 6. 12. § 129. d. *obs.* 2. b.

Hist. Historia Graeca.

- i. 1. 5. § 128. c. *obs.* 1.
- i. 1. 10. § 118. 4. *obs.*
- i. 1. 34. § 140. f. 2. *ii.*
- i. 4. 16. § 117. e. *obs.* 4. b.
- i. 5. 5. § 127. c. 2. *obs.* 5.
- i. 6. 7. § 135. c. 1. *obs.* 1. f.
- i. 6. 38. § 126. a. 1. *obs.* 2. c.
- ii. 1. 20. § 140. d. 2. *ii.*
- ii. 1. 25. § 134. *iii.* 1. *obs.* 2.
- ii. 3. 12. § 124. e. 4. *obs.* 2.
- ii. 4. 13. § 127. c. 2. *obs.* 2. a.
- ii. 4. 15. § 124. d. 5. *obs.* 3. b.
- ii. 4. 31. § 140. a. 2. *obs.*
- iv. 1. 14. § 139. 4. a. *ii.*
- iv. 4. 15. § 126. a. 1. *obs.* 3. b.
- iv. 5. 8. § 59. 1. *obs.*
- iv. 6. 21. § 140. a. 3.
- vi. 1. 4. § 129. d. *obs.* 1. b.
- vi. 3. 5. § 135. *obs.* 2.
- vi. 4. 24. § 124. e. 2. *obs.* 3.
- vii. 2. 20. § 43. c. 5. *obs.* 2. b.
- vii. 3. 6. § 124. e. 4. *obs.* 1.
- vii. 4. 21. § 125. d. 1. *obs.* 2. c.
- vii. 5. 12. § 140. f. 1. *iii.* *obs.* 1.
- vii. 5. 20. § 135. c. 2. *obs.* 3. b.

Mem. Memorabilia.

- i. 1. 1. § 135. a. 2. *obs.* 3.
- i. 1. 10. § 124. a. 1. *obs.* 1. b.
- i. 1. 16. § 129. e. 2. *obs.* 1.
- i. 2. 20. § 135. c. 2. b. *obs.* 3. b.
- i. 2. 25. § 125. d. 1. *obs.* 2. b.
- i. 2. 46. § 134. i. b. 1. *obs.* 4.
- i. 3. 6. § 124. e. 4. *obs.* 3. a.
- i. 3. 13. § 129. c. *obs.* 4.
- i. 4. 9. § 36. 3. *obs.* 2.
- i. 4. 14. § 140. f. 4. *ii.*
- i. 4. 16. § 124. e. 1. *obs.* 1. d.
- ii. 1. 28. § 126. a. 2. *obs.* 2. a.
- ii. 4. 1. § 135. *obs.* 3.

- ii. 4. 3. § 124. *e. 1. obs. 1. d.*
- ii. 9. 3. § 117. *e. obs. 4. b.*
- ii. 9. 6. § 119. 1. *obs. 7.*
- iii. 5. 1. § 130. *a. 4. obs. 2.*
- iii. 5. 11. § 124. *e. 2. obs. 3.*
- iii. 6. 3. § 135. *d. 1. obs. 1.*
- iii. 6. 9. § 140. *a. 2.*
- iii. 6. 17. § 124. *e. 1. obs. 1. b.*
- iv. 2. 6. § 129. *e. 1. obs. 3.*
- iv. 2. 10. § 138. *a. obs. 3. b.*

- iv. 3. 9. § 125. *a. 1. obs. 1.*
- iv. 5. 10. § 124. *d. 5. obs. 2. a.*

Econ. Oeconomicus.

- 3. 12. § 117. *e. obs. 5. b.*
- 16. 3. § 124. *e. 1. obs. 1. b.*

Resp. L. Respub. Lacedæm.

- 1. 9. § 124. *d. 5. obs. 2. a.*

ERRATA.

P. 87, *obs. 5*, for “*ἡμφιγυόεον*” put “*ἡμφεγυόεον*.”
P. 153, *a. 1*, insert “*γιγνώσκω, ἔγνων*.”

